

The Herald of the Star.

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NOTICE ABOUT CONTRIBUTORS

As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





Courtesy of "Bibby's Annual."

THEN FELT I LIKE SOME WATCHER OF THE SKIES WHEN A NEW PLANET SWIMS INTO HIS KEN.



Lo! but a little while, a few short years,

And then Ah! Lord! in Thy most pitiful might,
Stay the swift hours; in mercy, stay their flight,
Till Thou hast shed one beam to thaw in tears
The frost that binds our days. O, touch our ears
With Reverence, and our spirit's inward night
Illume with Faith and Love! With gradual light
Teach us to bear Thy Dawn! For I have fears
Lest that Thy sudden splendour prove too great
For earth dimm'd eyes and, haply so, we too,
Stunn'd by the blaze to black and reeling hate,
Even as that generation long ago,
May rive, alas! that Heart Compassionate.

Poor, poor, blind fools, not knowing what we do.

E.A.W.



AN ADDRESS OF WELCOME.

[Spoken by the Head of the Order to the Delegates and Members assembled at the First Laterration & conserve on the Order of the Star in the East, at 19, Tanistock Square, London, W.C., on October 25th, 1913.

Brothers of the Star,—
I heartily welcome you all to this, our first Conference. I am glad that representatives are here present of so many nationalities believing in the Coming of a Supreme Teacher. We all know that the Lord will not come to any one nation, but to all nations; and we are here to-day to represent the nations of the world to prepare His way.

If we want to have the Lord with us soon, we must keep in our minds that one of the chief things which He will require is gentleness in all ways, in those who are to help Him. Wherever we go, in our speech and in our action, we must spread Compassion, so as to get the world to understand what real Compassion is. In this way men will not be dazzled when the Lord comes, for His Compassion is so full of power.

Compassion really means the understanding of human nature. We all have Compassion, but we do not show it enough. We are ashamed often to show it, and we think it is only emotion and sentiment. But real Compassion is both emotion and sentiment, and it is also the power to help the one with whom we feel sympathy. Compassion not only helps us to understand others, so as to help them in the best way; it also gives us ideas for work.

We must show Compassion especially to the young, so that when they grow older they do not grow hardened by harshness, the young to-day will, in this way, under stand the Lord's Compassion when He comes.

In our attempts to understand the Lord when He is with us, we shall probably only partially succeed, because He is so power ful and yet so compassionate. We must not think that to possess power means to be harsh, or to be compassionate means to be weak. True Compassion is always full of power, and those that are powerful in the true way are full of tenderness.

If we want to understand Him we ought to make Compassion the dominant note in our life; through Compassion we shall acquire the power to co-operate with the Lord now, and when he is visibly with us.

Though we have attacks against the Order in some countries, the members have not been shaken in their beliefs; on the other hand, hundreds of new members have joined. We ought to take each trouble, that our membership in the Order brings us, as so much difficulty taken away from the path of the Lord; and, also, we should take each trouble as a test of our Steadfastness. We must imagine ourselves as an army going forward to prepare His way. but all the time the Lord as the General directing us, so that we are always under His steady hand. We must not doubt when difficulty arises that He is with us, for He is always with us, and giving His

strength. The more steadfast each of us is in the Lord's work, the more strength He can send to us and through us.

Our third virtue is that Devotion which offers all that we are and have to His service. We ought to be able to lay our life down for His service, and whatever sacrifices we have to make, we should make with perfect joy. It is very easy to lay our lives down for Him, but it is difficult to live for Him and serve Him; and still we can only live by Devotion. Our Devotion must be so pure that no selfish thought about ourselves ought to come in; we gain this pure devotion only by devoting all our energies to the work that the world needs. And we can show this perfect Devotion

specially now by preparing the way for the coming of the Lord.

Brothers of the Star, each of us is here to understand what the preparation for the Lord's coming means, and to take back to his country ideas for work, and how to apply them to prepare the way. I know that I have not yet sufficient knowledge of the details of business affairs to give much advice upon them; but I am sure that with the help of my officials of the Order we shall discover the best ways of carrying on the work. In our work these two days, may we grow in Devotion, Steadtastness, and Gentleness, so that we may be worthy to partake of the burden the Lord will have to bear when He comes.



THE NEW TEACHER.

"What hinders that now, everywhere, in pulpits, in lecture-rooms, in houses, in fields, wherever the invitation of men or your own occasions lead you, you speak the very truth, as your life and conscience teach it, and cheer the waiting, fainting hearts of men with new hope and new revelation?

"I look for the hour when that Supreme Beauty, which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also. The Hebrew and Greek Scriptures contain immortal sentences that have been bread of life to millions. But they have no epical integrity; are fragmentary; are not shown in their order to the intellect. I look for the new Teacher that shall follow so far those shining laws, that he shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; and shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy."

—RALPH WALDO EMERSON. (Divinity School Address, 1838.)



Photo.] | F. A. Swaine.

MRS. ANNIE BESANT.

HEN a new departure is to be planned, when the bases of a new civilisation are to be discussed, it is above all things necessary that those who are to take part in the planning and the discussion should have a clear idea as to what they want, for what they hope. Ideals are needed which shall serve as the architect's plan serves the mason's. Orderly and effective work only becomes possible when the workers labour towards a recognised end. This is, of course, ever admitted in all cases of construction of physical things; a man does not take a piece of wood and begin to carve it without any idea as to what he is going to produce; he does not cut off chips haphazard, to find later that he has cut away the very material he needs. He knows what he is going to make before he puts his knife to wood. The founders of a league, of an association, know the object they propose to bring about, and shape their organisation so as to effect it. Shall not we, then, who look forward to a new civilisation, try to outline our ideals, try to picture our hopes, in order that we may direct our energies to the end we seek to accomplish?

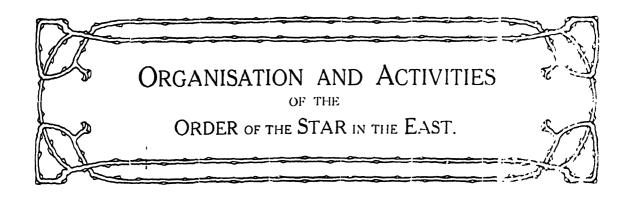
It is to aid in this clarification of our thoughts with a view to purposive and welldirected activity, that this series of papers is to be written. The ideals suggested are meant to be discussed-not to be merely accepted as they stand. Only the coming World-Teacher can decide what shall be the form of His new presentment of old truths, and in the hands of Vaivasvata Manu must it lie to direct the laying of the bases of His new civilisation. Not dogmatically, therefore, but in all lowliest humility may any one of us venture to limn what to us may seem to be the Ideals of the Future. For "who may abide the Day of And who shall stand when His Coming? He appeareth? For He is like a refiner's fire, and like fullers' soap." That fire shall burn up the dross which mingles with the fine gold of our ideals; that soap shall cleanse away the stains which mar their radiant whiteness. The Ideals of the Future which I venture to present are then but the results of my own study, and I hold them tentatively, ever ready to amend and re-shape. They are meant to indicate directions, so far as I am able to see them, to serve tor a time, until an abler hand shall rub them off the blackboard, and draw higher ideals with more knowledge and more authority.

Let us clearly understand what we mean by an ideal. An ideal is a complex of true fixed ideas which directs activity. An idea is the product of constructive thought, a concept simple or complex, as the case may But ideas which are floating and impermanent cannot be used to make ideals; only those which are constant and steady are of any use for the compacting of an ideal. And the ideas must be what the psychologist calls "fixed," that is, they must dominate the mind and shape its activities. But fixed ideas may be false or true; if false they bring disaster, flinging the man dominated by them into conflict with facts, and so leading to madness. If true, they place him in harmony with law and build him into a hero, whom naught can turn aside from their service. Hence careful and accurate thinking is necessary for the shaping of our ideals; by them our path will be chosen.

The following are the Ideals of the Future with which I hope to deal in this series:—
(1) The Ideal of Religion; (2) The Ideal of Individuality; (3) The Ideal of Society; (4) The Ideal of Liberty; (5) The Ideal of Duty; (6) The Ideal of Education; (7) The Ideal of Science; (8) The Ideal of Art; (9) The Ideal of Kingship; (10) The Ideal of Representation; (11) The Ideal of Industry.

Many others might be chosen, all bearing on the future organisation of society; but if I can do something in placing before the eyes of the readers of *The Herald of the Star* some ideals which inspire, the purpose of these papers will have been attained.

ANNIE BESANT, P.T.S.



INTRODUCTION.



WISH to draw the attention of all the members of the Order of the Star in the East to the views expressed by Mr. Arundale in

this article. Having read it through carefully, I am of opinion that he has correctly laid down the lines on which our Order should conduct its work, and I am anxious that members should familiarise themselves with the spirit underlying the suggestions he makes.

He rightly says that it is our duty to think of the great World-Teacher rather as One who will teach us to live in the spirit of the faiths we now have, than as the Founder of a new faith intended to supplant those already existing. What the world needs is not so much new truths, as a new impulse, and this can only be given by a World-Teacher. The impulse He will give—of this we all feel sure—will be to help us to apply the principle of Love in every act of life, in the home, in the community, in the nation, and in the world as a whole.

Mr. Arundale also points out that the Order belongs to the world and not to any particular nation or to any special faith. There are in our ranks members of all faiths, and of every nation, and the great ideals and principles of our Order must

be such as shall appeal to all and be welcome to all. Whatever may be the beliefs of individuals as to the identity of the World Teacher, and as to the message He will bring, the Order as such speaks to the world of a great World-Teacher, and confines its interpretation of His message to its one great underlying principle of Love. I am most anxious, therefore, that members of our Order should keep its principles to the broad and unsectarian form in which they exist to-day, and that they should consider their principal duty to be that of engaging in such good works as may help to diminish the suffering in the world.

Finally, I commend to the notice of the members Mr. Arundale's remarks as to the methods of work, and as to the relation of members of our Order to the great problems of modern life. He lays stress on the need both for the employment of suitable modern business methods and for active association with all movements which have as their aim the spread of better ways of living.

Thus will our Order justify its existence, and gain for the coming Lord a better welcome than was vouchsafed in Palestine of old to the Christ who "had not where to lay His head."

J. KRISHNAMURTI,

Head.

1.—THE SPIRIT OF OUR WORK.

THOSE who are in the fortunate and enviable position of knowing some great and momentous truth owe it to the world to present that truth in the form in which it is likely to be most acceptable—quite apart from the way in which they themselves may first

have received it, or in which it is most inspiring to them.

In ordinary business affairs a commodity has to be introduced to the public in such a way that the public may take notice of it. be interested in it, purchase it, appreciate it, recommend it. If the commodity has no real value, it will not last long. for while for a time it may impose upon public credulity by the manner in which its valuelessness is concealed, in the long run the public will only permanently support that which has a definite purpose and usefulness.

We who are members of the Order of the Star

in the East have a sublime truth in trust for the world, a truth of infinite value, a truth which becomes more and more full of meaning as it is increasingly understood. No greater gift has any movement in any part of the world to make than that of the knowledge of the near coming of a great World-Teacher, but it is a dangerous gift to possess, for it involves a most serious responsibility.

We possess it, and we have to spread it throughout the world. It is a truth for all peoples of all faiths, in all conditions, and whatever aspect of it may have appealed to us, we have to realise it in its many aspects, so that we may be able to choose the aspect most suited to the people among whom for the time being we may be living.

Photo.] [Boissonas & Taponnier.

G. S. ARUNDALE, M.A., LL.B.

Private Secretary to the Head of the Order of the Star in the East

It is for this reason the Head of the Order has recently told us that the Order does not proclaim the coming of the Christ, of the coming of the Lord Maitreya, or of any other special Saviour of the world, nor that He is to be the Founder of a new faith to supplant the old, but confines itself to the broad general undenominational truth that we may expect the near coming of a great World - Teacher. Individual members may cherish whatever conception inspires them to greatest usefulness, whatever presentation of the truth offers them most of its intrinsic quality. But the Order be-

longs to the world, not alone to you and me, and in the great work we are called upon to do, our personal temperaments, prejudices, conventionalities, and beliefs must bow before the supreme need of that world, every part of which is the Lord's dwelling place, and to every part of which He must receive a welcome.

The broad principle of organisation, then, is that we are in possession of a truth which

belongs to all of every faith, of every race, whether they are able or not in the present life to recognise the value of that which is theirs. Each one of us has reached the truth by approaching it at an angle. We must not forget that our approach has been at an angle and not from all sides at once, and we must also remember that there are as many angles of approach as there are people in the world. At least in the beginning of this great movement, let us remain above those dogmas and superstitions which make the great truths underlying all faiths unrecognisable in the myriad forms such faiths adopt as time goes on.

Train the people to look for a Father coming to put His children's house in order, to give His children encouragement and hope, to help them to see more clearly the purpose and usefulness of life, and it does not matter whether they proclaim the coming of the Christ, of the Lord Maitreya, or of any other Teacher who may be their ideal and hope. Train them to look for the coming of an Elder Brother, and perchance they will recognise Him by His wisdom and supreme compassion; for surely He will come. But if you insist that it is the Christ or any other great Teacher whom they already know, and whom they could only recognise if He came in the garb their thought has made of Him, though truly they may believe, yet "God fulfils Himself in many ways," and not according to our measure of Him. So the Elder Brother indeed elder and a Brother-may pass unrecognised because He does not fulfil the expectations which the world may have been taught to associate with Him.

Acting on this principle, organisers of the Order of the Star in the East must take great care lest they impose their own personal attitude, and make harmony with that attitude an unspoken condition of admission to the Order. They must grow big in thought and spiritual stature so as to acquire, with the help of the great truth they know, that subtle sympathy which instinctively puts them into touch with the needs of those around them, however far removed from themselves, in attitude towards life and mode of living, their surroundings may be.

First, therefore, ascertain the demand to knowledge and the way in which it will most easily be recognised. Arrange your propaganda so that it affords food for the differing temperaments of the people whom you expect to reach. Realise that there is no meonsistency in adapting the one great truth to the needs of many minds: the truth is not so small and insignificant that it has but one aspect, or that it can appeal to but few. While we are still young the part may seem the whole, but if we really are the messengers of the Lord's wisdom and compassion we must learn to know the part as part, and also to sense the essence of the truth, so that while we may deal with many forms, the essence of the truth will be in them all.

Again, do not despise to associate your great message with the ordinary details of every-day life. It is to our reproach that we keep our spiritual truths too much apart from our daily lives, that we are ashamed to display them before others, though they represent all that is best of us, all that is permanent in us, all that is most helpful. People sometimes say that we must not play with holy things, but when we can bring holy things into our play we are near to the realities of the spiritual life.

In your propaganda, therefore, make an effort to call the great truth to people's minds when they are away from you, at home in their business world. Associate the great truth with their daily occupations, by a sign, a symbol, a printed message, a word, a picture, a colour, and if these signs, symbols, messages, words, pictures, colours, are well chosen-in themselves appeal to all that is best in the people among whom you put them—they will silently bear witness to the truth at all hours of the day; and it may be that one of these little mechanical messengers may reach the soul of someone when for a moment it is bared to view, while you, a bigger and more powerful agent, may not have the fortune to meet him at the psychological moment when he is most accessible to the realities of life. A hard man, cold to the world, immersed in the gaining of wealth for the sake of gaining it, not for the good it may do, keeps to himself. is not known to the world save in his business

aspect. At home he may be irresponsive, cynical, and contemptuous. He is seated at his desk one morning, and somehow (God knows how) a passing weariness steals over him, a gleam of dissatisfaction is thrown into him by his higher and nobler self. A faint wish that he were better illumines him for one brief second, to be thrown off as childish and as savouring of old age. But perhaps in that one brief second his eye may have lighted on some small object on his desk, placed there by a friend, a calendar, a pen-wiper, a blotting-pad, a paper weight, something which has passed through the hands of one who knows of the coming of the Lord, and which bears His symbol, or a message, or a word, or perhaps His colour. Indeed, it may bear no external evidences of its sacred character as a messenger, but it speaks nevertheless, speaks all the time, and is always ready at any moment to send its little touch of hope as soon as a channel, however small, presents itself. And it may be that such an object, part of the man's working apparatus, associated generally with the baser aspects of his life, may be rewarded for a patient endurance of its prison life by being given a chance denied to you and me-of changing a man's life unknown to him.

Remember that great truths are not merely to be uttered by the lips or read in books; they are to be heard in music, seen in form and colour. We who are members of the Order of the Star in the East have the duty, therefore, of conveying our message in sound, in colour, and in form, as well as in speech and through pamphlets and books. All music that is uplifting, all form that inspires, all colour that is pure, may contain His message if we will put it in, and a concert of soul-awakening music, rendered by those whose hearts are filled with the coming of the Lord, is as much a form of propaganda as a lecture or an article. Perhaps more, for the sound, itself beautiful, is touched by the Elder Brother, through the hearts of those who love Him and who wait to welcome Him, with His benediction and compassion. The waves of sound spread through the world and help to make it grow expectant of some great event that is to be.

Our Head has already given us a special symbol, the five-pointed silver star, and a special colour, the blue of the ribbon of our Order. Who knows but that the star-or else why was it chosen-is in some great way associated with the Elder Brother for whom we look; that the blue of that special shade given to us is part of Him and reflects His nature, wherever it may be! Let these adapted to many forms and many usesspeak their subtle message in men's ears, in places where we could not speak, in conditions which we could not reach. Let us clothe them in beauteous form, but associate them with no unworthy uses, and the Order of the Star in the East may have much gratitude to owe to these humble but ever-ready messengers.

In the suggestions which follow, it must be clearly understood that unless they are adopted and brought to realisation in a spirit of reverence, in the desire to use all legitimate means for so great an end, they will bring discredit on our cause, and do harm where they might have done good. Be reverent in your organisation and propaganda, try to feel the spirit of the Lord working through you, and however much you may find yourself using what are vulgarly called "tricks of the trade," you will insensibly choose those which are worthy of His dignity and appropriate to His message. But if you lose yourself in the mere desire to put your work on a purely business footing, to spread a knowledge of the Order far and wide without considering its dignity with reference to Him whom it represents, you will place the Order upon the ordinary footing of movements which may, indeed, be upon the lips of many, but which are in the hearts of few.

II.—METHODS OF WORK.

It is important to realise that while each member of the Order of the Star in the East is to endeavour to prepare himself to recognise the great World-Teacher when He comes, he has the special character of a messenger to the world generally, and specially of course to the particular part of the world in which he habitually dwells.

He is, in fact, an ambassador, and just as

the ambassador from any nation is expected to keep in familiar touch with the tone and activity of the nation to which he is accredited, so must the member of the Order of the Star in the East study his surroundings, acquaint himself with the world's great problems, and be in touch with all movements which aim at an increased orderliness and efficiency in life.

Members who have only grasped a small fraction of the great truth entrusted to them for wise dissemination, are often satisfied with propaganda along purely devotional lines, are content if the truth offers them an opportunity to indulge in ecstatic meditations, in dreamy reverie, and in a peculiar self-satisfied happiness independent of the welfare of the rest of the world. Without studying the nature of the soil in which the seed has to be sown, such members are apt to work as if their own conception of His coming must necessarily satisfy all with whom they come into contact, and thus present the truth at an angle which leaves it out of perspective as to many to whom it may be presented.

In addition, many members do not at all grasp the real significance of the coming of a great World-Teacher, think that He comes to lull the world, and especially themselves, into a blissful repose; do not realise that He comes to instil into us fresh vigour for better effort, to proclaim remedies for problems which have as yet defied solution, and to create a new standard of living in accordance with which later generations shall learn to live.

It should be made clear that the coming of a great World-Teacher is not as the mere pouring upon the world of waves of compassion and goodwill, but is rather the earnest long-thought-out endeavour on the part of our Elder Brethren, understanding the needs of the world, to fit into the complex conditions of modern life a better method of living, such as shall appeal to large numbers, and be sufficiently of the world to be recognisable and attainable by those living in it.

The preparation for the coming of the Elder Brother consists, therefore, in using every power we possess, and all the devices of modern civilisation, not only to spread

the knowledge of His coming, but to understand what are the problems with which He will have to deal. It may be imagined that He will, as it were, plunge into the great complexities of life and show the way to simplicity, that He will sound the note through which discord will give place to harmony; and it behoves us, it we would come near to Him and to His servants, to give all our own intelligence, will, and heart to the work with which He will be concerned. In a humble way, but with His hand in bless ing over us, because we are members of His Order, and because we, too, strive to under stand and to improve, we become Hi messengers, the forerunners of the peace that is to be. Wherever a problem is, a misery, a sorrow, a need there let Him be manifest in us, to show the way of love to peace; so shall we be indeed His representatives now upon earth, the shadows of His substance, the promise, through the happiness we bring in smaller troubles and perplexities, of the great strength which soon shall come to aid the world's great weariness.

A great task is before us in the few short years that remain. Prayer for those whose temperament it is to pray, yes; but work for all, even for the youngest, for the most ignorant, for the one least dowered with capacity or power. Make it clear to your fellow-members that there is not one single member of the Order who can do nothing to prepare the way. Let each member bonder over the fact that the Elder Brother chooses His special workers—members of His Order carefully, and admits none who have not some field in which to work, some activity in which to engage. And let him then bethink himself as to the field in which his labour is to be, however little he feels fitted for the toil. The Elder Brother has called him; shall be not proudly and joyfully obey the summons to a power within as yet, perhaps, unrecognised?

It is, of course, impossible to enter into minute details as to methods of work in which members of the Order of the Star in the East may be expected to engage. There are almost as many lines of activity as there are members of the Order, and as many openings for activity as there are people in the world to whom the knowledge of His coming and all it means must be made known. Think how little time there is in which to do so much, and you will ceaselessly be thinking of all the various ways in which you can exert your powers, your influence, your means, your intelligence, your ingenuity, to the utmost, so that not a second may be lost, or a single opportunity wasted, in the period which is still before us, ere the Master shall come to see what kind of welcome we have prepared for Him. Into the best order must our world-house be put, its members must be helped to live as well as our strength—blessed by His—may help them, so that He may find comparative peace, if we can bring it about; comparative cleanliness, if we can help to ensure it; and the members alert, expectant, reflecting, though faintly, His sunshine in the dark places, and infusing, though but feebly, into those around them His serenity and ceaseless energy.

Let us do what we can. Let us, in the first place, realise that the message from our Elder Brother will be a message of love, and let us, therefore, strive to strengthen the love element in our nature, so that through a keener sympathy we may the better understand the problems of modern life and the way to solve them. But what are the problems of modern life? How many members of our Order know what these are, how they have come into existence, what efforts are already being made to understand them? What are the difficulties which men. women, children, animals, and all living things have to face? How do they face them? What happens? Who is helping them, and how?

Surely every member of the Order of the Star in the East, as a messenger of the Lord of Love Himself, has the urgent duty of identifying himself with at least one problem of modern civilisation, understanding it and striving to solve it by means of an intuition which has already, in establishing for him the coming of the Lord, proved itself no uncertain guide. Wherever reform is taking place, there should members of our Order be, influencing and directing in the knowledge

that a Greater than they is behind them even now, and soon will come Himself to direct their work.

Think of the many complexities of our present day civilisation and consider into which your intuition leads you, into which field your Elder Brother designs you to enter to prepare the way for Him.

To meet the needs of the masses of the people among whom he lives, a member of our Order must, therefore, be well acquainted with the history of his country, with its political condition described impartially, with the social conditions, and the lines along which efforts are being made to find solutions through ordinary channels. In addition, he must endeavour to acquaint himself with the fundamental principles of faiths other than his own, set forth by those who really know how to present them. In this way members of our Order will be able to speak and write intelligently on the problems of modern life, as seen by the ordinary thinkers of his time-statesmen, philosophers, reformers, religionists—and will thus not only be in a position to know in what direction reform is actually taking place, but will also, through his deeper intuition, already trustworthy as to the coming of a great World-Teacher, be able to sense and express the probable lines along which the real solution lies.

In order to assist members to understand the various problems with which the world is face to face, a careful selection, with such outside expert assistance as members may be able to command, should be made of the most authoritative and accepted pronouncements in the shape of reports, text-books, pamphlets, etc., on the following subjects, adding any subject other than those following with which the member's special country is vitally concerned:—

- 1. The most impartial general history of your country in concise form.
- An impartial history of your country's religious growth, either in periods or as a whole. The Higher Criticism of your religion.
- 3. The history of education in your country:
 - (a) Its present condition;
 - (b) Its needs and its future.

- 4. The most impartial statement as to the political condition of your country, with the leading principles of the great parties in the State. What measures of political reform are urgent in the opinion of your best statesmen, and along what lines?
- 5. The condition of the Peace Movement in your country. Find out from Peace Societies the state of public feeling on Disarmament and International Arbitration.
- 6. The problem of poverty and how your country, (i) through State action, (ii) through individual or collective effort, is facing it.
- 7. The progress made in science and medicine in your country from the standpoint of the larger consciousness, e.g. hypnotism, psychical research, etc., so far as officially recognised, including literature along the lines of Occult Chemistry, by Mrs. Annie Besant and Mr. C. W. Leadbeater. Consider, also, the most modern aspects of psychology and ethics.
- 8. Painters and their pictures, musicians and their music, authors and their works, dramatists and their dramas, who best interpret the new spirit dawning on the world.
- 9. Social conditions:-
 - (a) The best book on liberty.
 - (b) The hierarchical spirit in evolution.
 - (c) The condition and treatment of the so-called criminal, and the nature of the progress towards reform.
 - (d) The progress of the spirit of cooperation, and of profit-sharing among the working classes; of the relations between employers and employed; the Higher Socialism; Women's labour.
 - (e) The political condition of women and the laws affecting the position of women towards their children.
 - (f) The problem of drink, thrift, and poverty.

- (g) Movements in favour of providing more healthy amusements for the people than they at present enjoy.
- (h) Reform movements as to lood, hygiene, etc.
- (i) Our duties towards annuals and other living things.
- 10. What is being done in your country to educate the children in to a sense of their responsibilities as critizens of the nation, (ii) in the appreciation of the points of greatness in other nations?

Each subject must be studied, by those who select it, from the special point of view of the near coming of a great World Teacher, in the light of the illumination that know ledge gives. They must be approached in no party or sectarian spirit, for it should be one of the privileges, gained by members on their admission to our Order, that they begin to learn to live without the need of those "double-lines" of party and of sect which aid the younger soul to grow, but which are barriers when the soul begins to teel it. freedom and to know its unity with that from which it has hitherto been separated. The results of the study must not be bounded and kept to feed the pride of their possessor. but re-arranged in the light of the newer knowledge of the deeper things of life, and given in the service of those who need.

It is well for members of the Order to attend meetings, at which experts speak of their work in the various problems with which they are concerned, to weigh their conclusions and their statements of the problems considered, and then to sleep over them, talk over them with other members, and watch for results in the shape of, perhaps a better understanding than even the expert has gained from many years' experience. For there may come a flash of intuition from the great Centre out of which all our energies flow—"Where two or three are gathered together in My name, there am I in the midst of them."

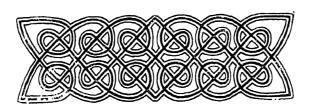
Innumerable activities come to my mind as I write these words, some of which I have embodied in separate letters to National Representatives, or as suggestions to workers in the Order of the Star in the East. But I do not wish unduly to burden the reader with the innumerable minute details which crowd upon those whose temperament fits them for organisation. In every section of our Order there must be many who have ideas as to the methods of work suitable to the needs of the countries in which they live, as to the way in which the masses of the people may best be reached.

Living very near to our revered Head, and among those who are old in the world's service, the thoughts here written have come to me. And in as much as I have seen how perfectly the details of life may fit into the preparation for the coming of the Elder Brother, when ordered by those who have

learned to be above them, I am eager to make known to others the highest spirit of life which I have seen active in our elders.

I do not hesitate to send out this little pamphlet, for our beloved Head has signified his approval of its tone, and I earnestly pray that every member of our Order may help the world to show that two thousand years of growth and of experience, of loving guidance from the Elder Brethren, have gained for one of Their mighty company a better welcome than was vouchsafed in Palestine of old to Him who "had not where to lay His head."

Gorges. annaale



BEFORE A LECTURE.

LORD, when perchance
It shall be mine, as now,
Some time to speak of Thee to men
O! grant me then
That not my thought of Thee, but very
Thou,
Dwell in mine utterance.

Uproot in me
The pride that craves to shine,
Folly, that of itself would teach;
And in my speech
Leave Thou no word, no thought, but
what is Thine
And worthy, Lord, of Thee

Then, as I yield,
In reverent self-eclipse,
Mine all in service to Thy name,
Haply some flame,
Some spark from Thee, shall kindle my
faint lips
And Thou shalt flash reveal'd!

THE COMING OF THE WORLD TEACHER AND THE TEACHING OF CHRIST.



HE position of those members of the Order of the Star in the East who belong to the Church of England, and wish to be loyal to her teaching, is one

of some difficulty at present, because of the hostility displayed by one or two leaders of the Church, not only towards Theosophy, but towards any theosophical interpretation of Christian beliefs. As a priest of the English Church and a member of the Order of the Star in the East, I believe that those who await the coming of a World-Teacher, and those who look for the Second Advent of Christ, are really expecting the same event; and I glady take advantage of the Editor's invitation to explain my position, in the hope that the line of thought here suggested may be helpful to others.

Now, we who claim to be orthodox Christians ought to clearly understand what our Church does and does not teach about the Second Advent. Unfortunately, this hope, so real and living in early Christian times, has ceased to exist in the minds of most Christians. We are not in any real sense awaiting the coming of the Lord. and so our people are not taught to distinguish between what the Church holds as a dogma and what may be left to individual opinion. The dogma, of course, is the belief in the fact as formulated in our Creeds, and based upon the explicit promise of Christ. What may-indeed, must-be left to individual opinion is the manner of His coming. This, I think, will be admitted by all who study the New Testament with an unbiassed mind. Take, for example, two of our Lord's most striking prophecies of the coming of the

Son of Man with whom He identified Himself. "Hereafter shall ve see the Son of Man sitting on the right hand of power and coming in the clouds of heaven" (Matthew xxvi. 64); and in the 24th chapter of the same gospel, "For as the lightning cometh out of the east and shineth even unto the west: so shall also the coming of the Son of Man be." In these and many similar passages we have obviously vivid pictures intended to make a lasting impression upon people's minds not literal statements of fact. Our Lord's intention was that His Church should be always looking forward to His coming again hence the striking imagery. Nevertheless, these pictures do carry with them certain suggestions, and our ideas must be in accordance with the spirit of these suggestions. Christ's statement before the high priest clearly implies that whereas at His Incarnation He "emptied Himself of His glory," when He comes again it will be with all those attributes which by right belong to Him. The second passage, with its context, must, I think, be taken to mean that the coming of the Son of Man will not be secret, neither will it be to any particular race; but it will be a revelation to the whole world. Both east and west will participate.

But these thoughts raise the most difficult question of all. If we know so little of the manner of His Advent, how shall we recognise Him? Did not He warn us that false Christs would appear? Must we not have a criterion by which to judge? Of course, I do not pretend to answer this question—in fact, no complete answer is possible. But some light can be gained from the New Testament which will put us



THE BUDDHA AND SUJÂTA.

in the track of the answer. When our Lord appeared to the disciples after the Resurrection, they failed at first to recognise Him, because His outward form was not the one they knew. In fact Mark xvi. 12 tells us that He did not always take the same form. The recognition, when it did take place, was intuitive, due to the direct action of mind upon mind; and it was Christ's intention that it should be so. Surely, then, it will be possible for us to know Him in the same way. The Scribes and Pharisees did not know the Christ when He lived and taught amongst them, because their minds were rigid. They had certain fixed ideas on the subject, based upon a hard and mechanical interpretation of their scriptures and traditions. If they had trusted more to their own ears, and less to preconceptions, they would have known, like Nicodemus, that Christ was a teacher come from God. Here is a plain lesson for us. We may think of the coming in our own way, but we must not allow our minds to become rigid; and, above all, do not let us try to force our ideas upon others. Our Lord's command was not to dogmatize about the manner of His coming, but to watch for it. "Watch, for ye know not the day nor the hour."

There are two other points I should like to refer to briefly. One is the term " World-Teacher." This is not a description of the Coming One to which Christians are accustomed, and it is sometimes said that it does not convey the full meaning of the Christian hope. Our Creeds speak of judgment as one object of Christ's coming, and His relationship to us is usually thought of as that of a king to his subjects. But the two descriptions are not contradictory. Each expresses an aspect of the truth, and each to some extent implies the other. A World-Teacher must be also a judge, for he is ever judging those who reject his message. Judgment should be thought of as a process, not a single event. And in the Kingdom of God there must be

progress in knowledge, and therefore more knowledge must be revealed. But whether we think of a World-Teacher or of a World-Ruler and Judge, does not really matter. In either case, we believe that His coming will be the dawn of a new age—the establishing of the Kingdom of God upon earth.

Then there is the question: Why is the Order of the Star in the East necessary? Would it not be better for us members of the Church of England to try to influence our own people instead of joining a society outside of the Church? Certainly, we ought to do what we can to impart our belief to others, to make our Church once more a waiting Church. But there is a difficulty here which is not generally realised. Although orthodox Christianity retains the dogma of the Second Advent, the kind of eschatology that has so long prevailed finds no place for it. The thought of a future heaven, another world utterly different from this one, has in the history of the Church gradually replaced the wider idea of the Kingdom of God. The Kingdom of God as conceived by Christ and the Hebrew prophets was not heaven, but heaven upon earth typified by St. John's vision of the New Jerusalem coming down out of heavennot another world, but this world made new—the life of the age to come. With this conception the return of Christ to earth is strictly in accord, but it is inconsistent with the popular conception of heaven as another world. So, before the Second Advent can be again a living belief, a truer conception of the Kingdom of God must prevail. Meanwhile, it is well that all who believe that the dawn of the new age is at hand, should join together for mutual help and sympathy. He that doeth the will shall know of the doctrine, and the will of the Master is that when He comes we shall not be found sleeping. If, then, we are watchful, we shall be helped not only to prepare the way for His Coming, but also to know Him when He comes.

An Anglican Priest.

"With the Masters of the Path, Divine Knowledge is the actual and direct perception of God: with the Intellectualists, it is the sound intellectual knowledge of God."



C. W. LEADBEATER.



of the Star hold that a Great Teacher will soon appear in the world, and it is our object to do all that we can to prepare ourselves and others for His coming. Obviously, we must begin with ourselves, because we cannot hope to preach successfully to others what we do not personally practise. How shall we begin?

E who are members of the Order

It seems to me that, at any rate at first, what is wanted is not so much that we should do something different as that we should become something different; we need a change not in action but in attitude; we must learn to look out upon the world around us from a new point of view. Yet that new attitude is to be attained not by the discovery and application of some hitherto unheard of virtue, but by actually putting into practice two which we probably flatter ourselves that we possess already—kindliness and common-sense.

What, then, is the change that would be brought about in the world by these two virtues, if we really practised them instead of talking about them? Well, to begin with, war would become a ridiculous impossibility; industrial struggles would be a thing of the past; the social evil would vanish from amongst us. Plain common-sense and ordinary human kindliness would instantly rid us of these nightmares. That is not a matter which needs any proof or discussion; it is self-evident; any one can see in a moment that it is true. There is plenty of room for argument as to the readjustments which would necessarily attend the abolition; there is none at all as to the fact that that abolition would immediately follow upon the application of the principles which we are suggesting. But since the world at

large is clearly not yet prepared to adopt these principles, let us see what would be the effect of their introduction into our private life, what attitude they would induce us to assume towards our fellow-men.

It would reverse the character of our interest in them, by making it friendly instead of unfriendly. At present our interest in our fellow-creatures shows itself far too often in ill-natured gossip about them. Listen to the talk about others at 'the club or over the tea-table; about which will you hear most, the virtues or the vices of the victims who are being dissected? Can it be maintained for a moment that the interest which is being shown is a friendly interest? Gossip is a crime—a horrible crime-because of the terrible harm which it does; it is not only wicked, it is ill-bred; and to a cultured person it is also uninteresting. True refinement excludes curiosity, because curiosity is always vulgar. When one hears such silly scandal, one is reminded of Plato's rather rude remark to the tyrant Dionysius. When the latter, who had treated Plato badly, said:

"I fear that when you get home you and your friends will speak ill of me."

The philosopher replied, smilingly:

"I trust that we shall never be so much at a loss for a subject of conversation as to speak of you at all!"

What is it to you what another man chooses to do, unless he interferes with you, or is acting cruelly to the weak? You are not commissioned by the Ruler of the Universe to judge the morals or the actions of others, and you can never help any one by impertinent intermeddling or criticism. You desire and claim freedom for yourself; learn then to leave your fellow-man free also, and heed the valuable advice of the Church

Catechism "to keep your tongue from evil speaking, lying, and slandering."

And then as to his opinions. What does it matter to you what he believes in religion or politics? He has just as much right to his opinion as you have to yours; why should you seek to convert him? "Because my opinion is right, and his is wrong," you may say; but that is an entirely unwarrantable assumption. No one who knows anything about the matter will make so irrational and unscientific a statement as that. There is good in all creeds, though none is perfect; your form of belief may quite possibly be best suited for you; why can you not have the common-sense and the fairness to admit that his belief may be what is best suited to him? The fact that you happen to hold a certain convinction is no reason whatever for trying to force that conviction upon somebody else. You may say you know you are right; I suppose that must be a very happy state of mind; but even if you are obsessed by that persuasion, you need not emulate Procrustes by trying to force all comers to lie upon the bed which happens to be the measure of your intellect. The man who is wise enough to mind his own business and leave his neighbour's alone is already far on the way to the new attitude of mind.

So we should try to exorcise the demon of criticism and interference, to abandon the posture of unfriendly interest in favour of its opposite—a hearty, friendly interest which will keep us watching for any opportunity to offer some help or service. Instead of going out of our way to attribute to our neighbour the basest of motives for the most innocent actions (which is the custom of the world) let us give him credit always for good intentions, and meet him with the same appreciation which we should wish to have extended to our own efforts. Most men are neither angels nor demons, but a mixture of the two, with a good deal of human nature thrown in. It is just as easy to see the best in everybody as the worst; it pleases the other man much more, it makes the wheels of life run more smoothly, and it has the very valuable effect of making him try to live up to your opinion of him.

A man may say:

"Yes, what you say is very true, and perhaps I might be able to take the position you suggest, if everything went well with me. But quite apart from the great misfortunes of life, to meet which one girds up one's loins and draws upon one's reserves of mental strength, I am constantly en countering a quantity of minor annoyances, petty aggravations which stir up my worst side, and make me forget my good resolutions."

True; but you must adopt a new attitude towards life and its pin-pricks, as well as towards your fellow-man; an attitude of philosophy and cheerfulness. Suppose things do go somewhat awry, well, after all, you will probably survive it, and certainly nothing is to be gained by being miserable about what is past and cannot be helped. Take it all coolly; if you think of it, it really does not matter; a hundred years hence it will be all the same, as my old nurse used to say when anything went wrong in the economy of my infantile world. I knew an old philosopher in California who used to say of the troubles of life:

"Well, well, nothing matters much, and most things don't matter at all."

It is true that the importance of most troubles is just what we choose to give to them, and if we face them boldly, they prove far less formidable than they appeared at first. A man who has developed selflessness, who habitually forgets himself in order to devote himself to the service of his fellow-men, will find that troubles melt away before him like mists before the morning sun.

Let your attitude towards mankind be one of love and ready helpfulness, always seeking to serve, yet allowing absolute freedom in belief and action; and towards events maintain a philosophical cheeriness which nothing can disturb. So shall you be a worthy Brother of the Star; so, with long practice in serving your fellow-men, shall you be ready to serve the Great Teacher when He comes; for "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

MY CONCEPTION OF A WORLD-TEACHER.

HE world may be roughly divided into two types of persons; those who derive their inspiration from abstract ideals and those who need to see those ideals embodied in a more or less concrete

form, moulding their lives according to a great human example. The latter are hero-worshippers, who see God best when He shows Himself through man; the former are conscious of the great spiritual outpouring in all creation, and feel the limitation of form to be a check upon their aspirations. In both types, however, there is a yearning after the Supreme Ideal, that ineradicable belief of humanity that perfection is possible of attainment somewhere and somehow. The artist believes in the perfection of Beauty; the musician in the perfection of Harmony; the scientist in the perfection of

Science; the lover of humanity believes in the Perfect Man.

So will religion appeal differently to these two types, the one being attracted by the beauty of the ethical or philosophical ideas set forth in any particular Faith, the other type worshipping rather the embodied life of that Faith as shown forth in its Founder, in its saints, and martyrs. The appeal which Christianity, tor example, will make to these two types will be quite different. One will be moved by the splendid ethics of the

Sermon on the Mount, and it would make no difference to his faith even if it could be proved to him that the Christ as a historical figure had never existed, that His life as set forth in the Gospels was merely symbolical of the progress of a soul, and thus true of all men and not merely of the One. To the other type this position would be intolerable, and unless he believed in the historic reality of the Great Teacher whom he worshipped the teaching would be valueless; his incento progress comes from belief in a human life which has been perfectly lived in terms of the Whole, as God would



LADY EMILY LUTYENS.

lead man's life.

Each type can learn something from the other, for both have their place in human evolution, but belonging myself to the hero worshippers, I feel the inspiration of the Messenger rather than of the Message. Life for me may be summed up in Alcyone's

words: "In the light of His holy presence all desire dies but the desire to be like Him."

We may not yet come into the presence of the Great Teacher for whose advent we are preparing, but we may try in some measure already to attune ourselves to Him, so that when He comes we shall be more likely to recognise Him. To this end it may help us to picture to ourselves those qualities which we think of as most divine, knowing they must all be His, and in so doing we may perchance arouse them in ourselves.

In my conception of the World-Teacher therefore, I think firstly of a great *Purity*, in whose presence all impurities, all selfish desires, all things that pertain to the lower self in each of us, drop away and are shrivelled up, and this without any special effort on our part. We have no consciousness of sin, for His presence is not a condemnation but an appeal to the highest within us, and we give of our best unconsciously.

Then again will He be wise with that Wisdom which is an attitude rather than a quality, which consists in looking at all things from the standpoint of the Logos that is, of the whole, instead of from that of the one. For this Wisdom knowledge is not necessary, nor intellect, for these belong to the lower mind, but Wisdom "mightily and sweetly ordereth all things" because it is "the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness." By His Wisdom will He judge the nations and the people with unerring judgment, for He will look at all things from above, from the plane of unity, instead of from the plane of separateness below.

His Strength will be like a rock against which all the storms of ocean may hurl themselves in vain, the passions and prejudices of lesser souls being unable to move Him; yet His strength will be combined with a great Gentleness—protective rather than aggressive. Of Him it will be said, "and a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." No one therefore will ever be afraid of the Great Teacher, and children especially will gather round Him, forgetting their weakness in His great strength.

The life of such a Teacher will always be misunderstood by the majority of people at any given time, just because of its universal character, for One so great must be above all our conventions and the moral codes by which we set such value, but which in reality are only milestones marking the way along a road, and which, when passed, can have no further value for us. A World-Teacher has passed them all, and therefore His life is sure to offend the susceptibilities and prejudices of the narrowminded who form the great majority, and this without deliberate intent, for I imagine the Great Teacher will be infinitely tender, even with the conventions of younger brethren, whilst refusing Himself to be fettered by them.

Each person therefore who comes in contact with the World-Teacher will learn from Him only as much as he is himself capable of assimilating, and this will depend on his own stage of evolution. We may all draw from a well, but the amount of water we draw will depend upon the size of the vessel we bring with us; it is therefore of the utmost importance for us who are looking for His coming so to enlarge our hearts and minds that we may be filled full of His wisdom, which is infinite, and of His love, which is without limit.

EMILY LUTYENS.

*

[&]quot;Devotion is beyond words, intellect, and astral perception. 'I am Devotion, beyond this world and next; I conquer all without arrow or bow; I shine as the sun in every atom, yet my presence for its very brightness is unperceived; I speak in every tongue, I hear in every ear, yet, strange to say, I am tongueless and earless; as every thing in the universe is verily Myself, My like cannot be found therein."



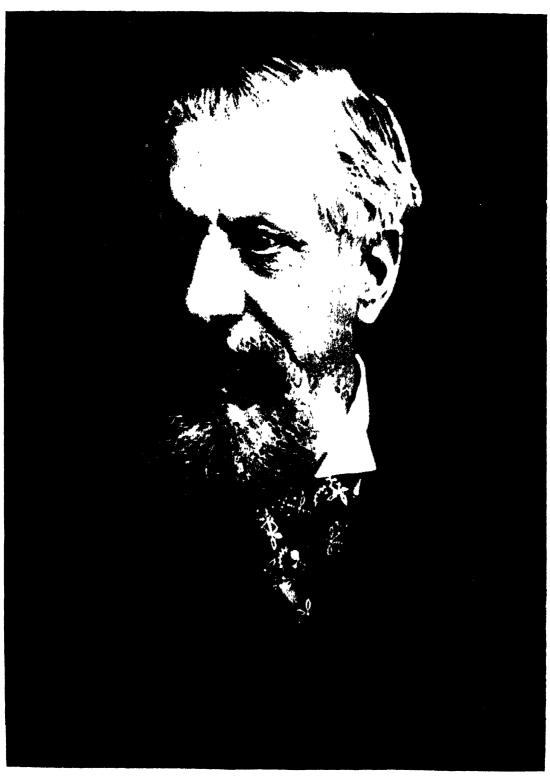
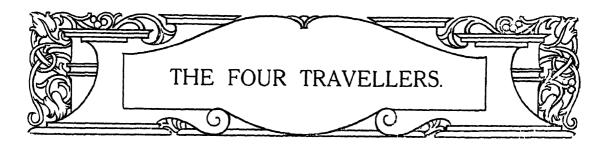


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(London Stereoscopic Co.



Al-Hâdî! Lord! the way is hard, and we, Thy creatures, have none other "Guide" than Thee.

By many names and guides doth God Lead men along the upward road; He, unto each land under Heaven, A prophet of its own hath given: Hûd, Idris, Eyoob, Moses,—all Upon the self-same Lord did call; Seeing there is no way besides His way, the Guider of the guides; Nor any light to mortals known Except Al-Hâdî—His alone.

'Tis told, nigh to a city-gate
Four fellow travellers hungry sate,
An Arab, Persian, Turk, and Greek;
And one was chosen forth, to seek
Their evening meal, with dirhems thrown
Into a common scrip; but none
Could with his fellows there agree
What meat therewith should purchased be.
"Buy uzum," quoth the Turk, "which food
Is cheaper, sweeter, or so good?"
"Not so," the Arab cried, "I say
Buy aneb, and the most ye may."

"Name not thy trash!" the Persian said. "Who knoweth uzum or anch? Bring anghur, for the country's store Is ripe and rich." The Greek, who bore Their dirhems, clamoured, "What ill thing Is anghur? Surely I will bring Staphylion green, staphylion black, And a fair meal we shall not lack." Thus wrangled they, and set to try With blows what provend he should buy, When, lo! before their eyes did pass, Laden with grapes, a gardener's ass. Sprang to his feet each man, and showed With eager hand, that purple load. "See uzum!" said the Turk; and "See Anghur!" the Persian; "what should be Better?" "Nay, anch! aneb 'tis!" The Arab cried. The Greek said, "This Is my staphylion!" Then they bought Their grapes in peace.

Hence be ye taught!

From Pearls of the Faith, by SIR EDWIN ARNOLD.

But unto us Thy changeless name Is Allah—praiséd be the same.



C. JINARAJADASA.

Boissonas & Taponnier



Order to proclaim the coming of a World-Teacher. We hold that the Teacher whom we expect will not be like the teachers that are in the world to-day, but that He will in a special manner be something different; and we try to express that sense of difference by saying that He is a World-Teacher. Now, what are the thoughts that underlie that phrase? Principally, that He comes not to one nation, but to all, and that He comes not to one corner of this globe, but to the whole world. We have gathered in this first Conference to arrange methods of work to prepare His way, and through our preparation we hope that when He comes His work will be successful.

ZE are banded together in our

But there is another aspect underlying the phrase, "a World-Teacher," to which I want to draw your attention this morning. Men live not in one world, but in many. We say, "This is the world here around us," but the world we live in is not really this world about us, but a world which we build in our hearts and minds. Every one of us has within him a world; but that world within him is small, and it is limited in its horizon: it does not include all the other worlds of our fellow-men.

Now, that which distinguishes a great soul is that His world includes all other worlds; and so when we say that we are expecting the coming of a World-Teacher, we mean that phrase to signify something new, that His world will contain all our worlds; in other words, that His world will be God's world, and not man's world.

Now, what are the characteristics of the world of God as it is reflected in the heart of a great World-Teacher? I think it is that in His world there exists all that is

best in our worlds. Some of us know what is the best that inspires us, but we do not know what is the best that inspires others around us. But the wonder and the glory and the majesty of a World-Teacher is that in His world exists all that is best in all worlds. Now the best that is everywhere is of God; but let me put it also in another way: the best that is everywhere is also of man. We say that the best is Divine, but Divinity is humanity, and that is something we are apt to forget in our spiritual strivings. I believe that one part of the message that the World-Teacher will give is that the best humanity is Divinity, and that we do not need to seek so very far to find God.

The divine humanity of the World-Teachers needs to be specially meditated upon by us who are going to prepare the way of a great World-Teacher. There are three great World-Teachers that I think stand supreme in the hearts of humanity, and taking them in historical order, they are: first, Gautama Buddha, then Shri Krishna, and then Christ. Why is it these three show to us that they live in a world that is more inclusive than the world of other teachers? Consider the world that Christ lived in; outwardly it was Palestine, outwardly it was not a great and powerful nation of the world at the time. But what was the real world? Can we construct it? We can to some extent, for with hearts tender and with minds open we find something of it in the Gospel story, mutilated though probably the real story is in the Gospel narrative. And what do we find? This great fact—that wherever He went He was looked upon by everybody first as a man among men. Truly, a few realised a divinity in Him, but all realised that He was a man among men, and even those who realised His divinity never forgot that He was a man among men; they felt in Him a perfect friend. There was no sense of an awful Divinity about Him; that was something that the heart and intuition knew; but the mind saw that He was a great man, great because He reflected in Himself the best of humanity. And so I think we can say that the Christ taught us what it is to live in the world as a perfect friend.

Look, now, at Shri Krishna. He lived a life that was brief, but a life that absolutely fascinated the imagination of the Indian peoples. The greater part of that life of His was as a child, and the briefer part as a vouth; but what was there wonderful about this child? He was, indeed, a divine child, but all gathered round Him, all loved Him, because He was a human child too, human in the best expression of humanity. You can hardly realise the tender devoted expressions in all Indian books that describe the life of that child, and the play of that child: it was a divine child at play. Think of it—a great World-Teacher living among men as a child, and, as it were, teaching all children how to play in a divine way. Now, it is that message that He gave in India. Consider then His life as a youth. Indian imagination has pictured again and again this part of His life. The legends here and there bring in elements that should never have been brought in, that detract from the wonder and the beauty of His character; but in spite of all the unbeautiful imaginings that crude minds and undeveloped intellects have tried to bring into the story, one thing stands supreme, that He was a World-Teacher who gave an impetus to all aspiring hearts. He lived as a child, played among children as a boy, grew up among his elders and was loved by them all, best beloved because He reflected the best of humanity.

Turn, then, to that other great teacher of India, Gautama the Buddha. Men did not see anything divine about Him, in terms of divinity to which they were accustomed. The supreme thing that all felt was that here was a man amongst men, but what a man! So perfect He was that in all the eighty years that He lived, not one word, not one

deed, that was ungentle has been recorded of Him. He lived calling from none devotion to Himself; he lived and worked saluting, as it were, the majesty of His fellow-men. He told them that after lives and lives of struggle He had found the Truth and the Way. But He spoke to each as though each was as great as He, as though each were a Buddha. He said to men: "You can tread the Way as I have trodden it. As I have found the Way, so, too, it is tor you to find." And, so, as we read His life,



SRI KRISHNA.

we find Him in all the details of life giving us the perfect example of an elder brother and guide. In His actions and speech, then, we have something of the best of humanity.

Now, we who to-day are preparing the way of a great World-Teacher, if we are to be successful in that work, and recognise the great World-Teacher when He comes, must imitate the World-Teachers of the past. And how shall that be achieved? I think simplest and easiest in three aspects of our lives—by imitating them in heart, and in mind, and in act.

What shall the motive be in the heart? The most important part of our lives is the life we live with the heart. To one like myself, to whom the great message of life comes through Theosophy, there is one message that life has given to me which is more clearly stated in Theosophy than in any other Philosophy, and that is that all life is one. You will find that all great Teachers show that. In the heart they live a life, and to them life is one. In the great Scriptures of the world there are many ways in which that unity is expressed. Those who study Theosophy will be able to understand it, not only with the heart, but with the mind also; but in the work of the Order of the Star in the East we do not call upon our members to study Theospohy, because that great unity that is so beautifully clear in Theosophy can be realised in other ways also; and there is one way in which we are trying to realise it as members of the Order. and that is through our intuitions and our emotions.

The best way to begin to feel how life is one, is to turn to the great Teachers and see how they felt it as all one. Think of one whose life is nearest to you in its historical tradition, the Christ. He did not speak in the terms of an underlying unity of all things. That was not His message, but He loved unity all the same. Have you noted how in His sermons there is a certain tender unity with all things in Nature? "Consider the lilies of the field;" His imagination, as it tries to get similitudes, turns instinctively to the life round about Him. He does not talk in terms of philosophy. He wants His people to be helped by His disciples and He says, "Feed my lambs," always in touch with nature in her manifold expressions. In His life we see there is no separation between "mine" and "thine." He gives that feeling to all around Him; He shows that all life is precious, and that all life is to be shared in, and teaches it with regard to His own fellow-men. When He lived in Palestine there were the conventions of the distinction between men; there were the Pharisees and the Sadduces, and the Samaritans: in other words, a certain set of people were considered as in some ways being nearer to God, and

others not quite so near. But what did Christ show the people whom He came to help? He showed that all men were one to Him. They said that He went about among publicans and sinners. The publicans were the tax-gatherers, those that were in league with the foreign rulers, and so were despised: but He goes among them, and you will find that His earliest disciples are from the publicans. We find that He goes among them, eats with them, and if there was not time, nor perhaps opportunity, to properly wash the hands before eating, as was the custom, He does not make a great point of it, but eats with them with unwashed hands. To Him it is not the outer things that make the spiritual life, but the inner; and so as He goes among the despised and the rejected, He shows that in them is something of Himself. Consider, too, that wonderful and most instructive incident of the Magda-She was rejected by the world, the world that has its standards of humanity; but the Christ comes and He shows that there is a best humanity which can include the sinner too. In the life of Christ, then, we find something of a life of the heart which sees all life as one.

Turn now to Shri Krishna. The unity of life He showed in His play, for He was one who united those that were around Him, the children that played with Him, the elders who came to Him. That is why, child though He was, youth though He was, men that were despised and rejected by the leaders of the social organisation all turned to Him; and they all felt that one glance from the boy was quite enough for salvation, whatever the world thought of their sins.

It is the same with the Buddha. He proclaimed a true standard of humanity. He proclaimed to the social organisation of His day that the Brahmin was indeed the highest man. But He insisted that the true Brahmin was not the man who was born into a caste, but was one who felt in his heart a great compassion for men, and lived his life with a pure and tender heart. So He went about preaching Brahminism, and He did not consider Himself as establishing a new religion at all; only He proclaimed the life of the heart. Men and women, the despised and

the rejected, flocked to Him. Some of the great Disciples of the Buddha came from the outcasts; and yet these, that were the despised in a social organisation, became the great adepts of His dispensation. For the Buddha showed that there was a best humanity which knew no distinction of caste, of sect, or of creed.

He showed it in other instances, and there is one which is full of illumination for us who are going to prepare the way of a World-Teacher. In the last year of His life there was a poor man, a blacksmith, who desired to offer a little service of some kind to the Lord: and the way of service that was then considered as full of merit was to invite a Teacher to the morning meal. And this blacksmith, ignorant and despised in the social organisation, invited the Lord, and He came. Now, one of the great precepts of the Buddha was to take no life, that not a single living thing should be destroyed, and for forty-five years of His ministry He had proclaimed that message; and yet this one poor man, the blacksmith, had evidently not understood. For he invites the Buddha to a meal, and, intending to give Him of his best, prepares some boar's flesh, and offers it to the Lord, who had never touched meat in all His life. Does the Lord reject the offering? That would not be the best humanity; He accepts that meal, and after it preaches a little sermon—that was the customary thing—to the ignorant man. But that meal was one that gave His body a great disease, the one disease recorded during His whole life. He knew that the blacksmith would offer Him meat, and He did not reject it because He saw that in the heart of the man was a great offering. It was the ignorance of the man that prevented him from knowing how to give that offering in the best possible way. That the Lord did not countenance meat-eating by His example is seen in the significant fact that He forbade the boar's flesh to be offered to any of His disciples; what was left of the meat He ordered to be buried. Knowing beforehand, as He did, that an ignorant blacksmith would offer Him the food of an outcast, perhaps it was in order to give His disciples a lesson in the larger humanity that He accepted a poor man's invitation, and did not reject what an ignorant but devoted heart had to offer.

There is one other incident that I will call your attention to, for it reminds us of Christ. Just before the death of the Buddha, there was a woman of ill-repute in a certain town, and she came and invited the Lord to a morning meal at her house. The Buddha consented, but immediately afterwards the Princes of the town came on the same errand, and hearing that the Buddha had promised to go to this woman's house, and would not, therefore, accept the invitation, begged of her, for a large sum of gold, the privilege that was to be hers. The woman would not give up her privilege. Then the Princes went to the first Disciple of the Buddha and tried to arrange that the Lord should not go to the woman's house, but should come to theirs; but the Lord would not alter His plans, and went and accepted His meal at that woman's house, and men pointed the finger of scorn at Him.

It is well for us who live in ways of conventional thought and deed to look into the lives of these great World-Teachers who show in their hearts what is the oneness of life. We must learn, if we are to succeed in preparing the way, to judge first with the heart. At times we have to judge with the mind, too, but we must always take care that when the judgment comes to be with the mind that we have all the facts that the mind needs to know. We shall not err, not a single one of us who is loving the Lord, and is working to prepare His way, if we judge first and foremost with the heart.

You will now know what I mean by the phrase, the best humanity in the heart. Then there is the other phase of the life that we should live, the best humanity in the mind. Now, it is not sufficient for us merely to feel swift intuitions, merely to believe; there is no intuition that cannot be justified at the bar of reason. Never think that an intuition is a thing that you must merely believe in. Train your mind, and the intuition can be made perfectly clear to the most logical mind. It may be that you lack, as yet, in your mental life, certain facts that make everything clear to the mind;

then it is that you will have to rely mostly upon the intuition. The intuition is clearest wherever is the best mind, and the best mind is always the true mind. I want to dwell a little on the conception I have of what is truth, and then you will see presently, as I go on with my exposition, that the best mind is the beautiful mind too.

The best mind is the true mind. As we live the life of the mind, facts are continually coming to us through our outer senses. How shall we grapple with those facts? Let us first take care that as we use those facts we label them properly, for truth means that there are certain labels to the facts that the senses give us, and that we use those labels alone. Now, unfortunately, in ordinary speech among people, there is very little labelling of facts properly. There is a great deal of slipshod speech and slipshod talk, and it is one of the unfortunate things in colloquial English that there is so much false labelling of facts, and, therefore, so much false thought. It is less so in other languages. Now, instead of speaking in conventional phrases, pick your phrases, select them, see that every word that you use has its correct meaning, and that every phrase signifies a truth. Never use a thing which is not absolutely true in every possible way. For how shall you find truth if you are false to the little facts of life? Every little fact is a part of God; be true to it. We live in conventional worlds; but let us not be conventional in them. Take care that nothing vulgar comes through your mouth. It is so easy to use certain phrases because they are handy, and because they are quick. But we must be not of the world in some of these things if we are to prepare the way of the Great Teacher. Make it a point, each one of you, to have a certain distinction in your speech; make it, as it were, an offering to the Lord, that your thoughts shall be clearer because your thoughts are more true to the facts that are around you.

I have said that the best mind is the true mind. Now, you will be able to follow me when I say that the best in the mind is the beautiful mind, too. I am speaking at a meeting of the Order of the Star in the East,

but I know that there are here Theosophists also, and for the moment, as a Theosophist, I speak to Theosophists who know something of the great conception of a Hierarchy of the Elder Brothers of Humanity that rule the world and guide its destinies. Many Theosophists know that one of the Supreme Teachers, Gautama Buddha, when He passed away, gave the charge of humanity to a Brother that had trod the Way with Him, who later appeared as Shri Krishna and the Christ. When Gautama Buddha gave up the charge of humanity to His brother, note how the first work that the new Supreme Teacher did was to give a message of beauty; for from all nations of the world the Lord gathered together His men and sent them to Greece to usher in the great Periclean age. The glory of Athens was the glory of the Lord. Truly He gave another message to India and yet another to Palestine; but you will understand something of the significance of what I have to say when you realise that the message He gave the moment He took up His great work was that of beauty. And so it is that if only we can understand something of the beautiful in life, and love it, and develop the beautiful in ourselves, we shall understand something of the great Lord.

Now, as we live, we must be critical. We cannot merely accept things as they come; we must judge. But criticism may condemn if it only sees certain of the elements out of the facts presented; and criticism can also unite if it deliberately chooses out of the facts that are presented, those facts that are in harmony. Now it is for us, as members of the Order, to remember that the Supreme Teacher who is to come is going to unite. Hence, as we are critical, we must pick out those things that unite. How shall we pick out those things that unite? Here, again, if you are a Theosophist, you will be able to pick them out because you know the Theosophical scheme. But it is not necessary to be a Theosophist to follow the Lord. Take, now, a standard that will help you to pick out those things that unite, the standard of the beautiful. See which of the things in a series of facts fit in with the beauty of the character of the Supreme Teacher. Think of the Supreme Teacher in your criticism, and you will find that the life that is streaming from Him through every part of the world of beauty will stream through you too, and will call forth the beauty that is in every fact.

The Head of the Order yesterday, speaking of the World-Teacher, said that He is compassionate, and that He is powerful; but He is also beautiful. Think of that, and you will be able to understand something of beauty in mind. Go out into the world around you, look at the flowers in the fields and the meadows, listen to the waves, look at the clouds and the sunsets, and remember that that beauty you feel exists in the Supreme Teacher, that as you respond to these beautiful things you are knowing something of Him, that as you go out in heart and mind and admire the beauty around you, He smiles and rejoices with you, that wherever there is beauty there the Supreme Teacher is manifest.

You peoples of Europe, better than our peoples in the East, can prepare your minds and hearts to welcome the Supreme Teacher in this way, for there is in the West more of the message of beauty. In the West you know something of a possible aesthetic life in yourselves and in the home. Develop that life, and train it in yourselves. to understand the great world of beauty, and you will find that to truth of mind you can add beauty of mind too. And here let me suggest one writer for you to look into. Each nation must have some writer or writers who proclaim the message of the higher beauty. I do not know who those writers are in foreign nations, but there is in England one writer who, though he came before the Order of the Star in the East was formed, yet prepared the way for the coming of the Lord, and that is Ruskin. Read him, read about him, try to understand what was the message he tried to give. It was the great message of beauty. And if you will try to understand him, I think you will find that the conception of the supreme World-Teacher who is to come will be clearer to you and have more power to change your daily lives.

There is a beautiful custom that the

Zoroastrians have: they consider light as the symbol of God, and whenever, in the evening, a lamp is lighted and brought into a room, they salute it with joined palms. That light, to them, has something of the great divine Light. Similarly let it be to you wherever you see beauty. When you see beauty, salute it, reverence it in your heart, for it is of the Supreme Teacher. Remember, that as the Lord is compassionate and powerful, He is also beautiful.

I come, now, to my third point, the best humanity in act. What shall be our stand-Now, there is a standard that is well understood in some Western nations. certainly clearly understood here in England, a standard of life and of character and of noble actions that is reflected in the term "a perfect gentleman." It is a great pity that, in these modern days, that word gentleman" has lost its original signifi-It meant once, a gentle man: one who, though brave, was also gentle in thought and speech. It is the same ideal, with slight modifications, that we get in its complementary, "a perfect lady." The gentle man and the loaf-giver—for that was the original significance of the word "lady" that is a standard, surely, for us all, and for all nations. There is also another ideal that is profoundly respected by all true ladies and gentlemen, and that is the ideal of hospitality. Go east and west, north and south, everywhere you will find that there is this wonderful ideal, and there is not the poorest but recognises it, and when a person comes as a guest, gives of his best to that guest. Now, let that be the ideal in act to every one. As we go about, as we meet our friend, as we meet even our foe, let us consider him for the moment as our guest, before whom we can but offer the best that we have, before whom no ungentle thing shall be said, and no criticism of whom shall be heard. Let us live that ideal, and perhaps we shall find, sometimes, that as we treat a fellow-man as a guest, we have, for a time, a greater Guest than he before us.

There is another custom in the East which, I think, we can imitate everywhere, in connection with act. The highest expression of personal devotion from a Buddhist



HEAD OF THE CHRIST.

From Leonardo da Vinci's famous picture painted on a wall of a Monastery in Milan, Italy.

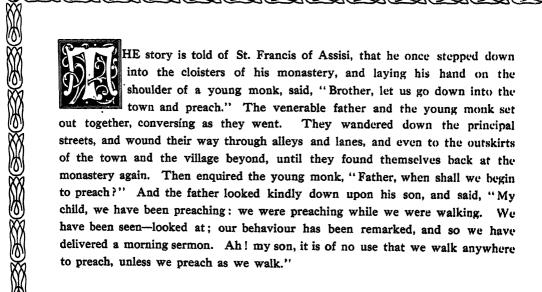
to the Lord Buddha is to take some flowers and put them on an altar before His image. But as he does so, he often goes first amongst the people who are waiting about, and holds the flowers up for them to touch. Though one person is going to offer the flowers, yet others, in this way, join in the offering. And sometimes it happens that a poor man or woman who cannot spend even the tiniest mite to get something to offer on the altar, in this way can offer through another. Now, as we do the perfect act, as we feel purity in the heart, as we think the true things of mind, let us associate others with ourselves. As with the Buddhist, let us, as it were, make all the brothers round us who are less able than we to do the perfect thing, to come with us as we offer to the Supreme Teacher. As members of the Order, we promise to try to do all acts for Him who is to come; let us at the same time as we do it for the Supreme Teacher, say to ourselves: "I do it for my brothers also."

We have, thus, a perfection possible for us in the heart, in the mind, and in the act. The Lord who is to come is going to live in the world; He is not going to lead people out of the world into a heaven; He comes to bring

heaven here on earth, and we must help Him to make that heaven. Hence it is that He requires us, now, to be the best types possible of the best humanity. Look, then, what it is that we have to do as one part of our work. We meet with much hostility, but hostility matters little if we show by our fruits the Power that is working in us. Let us, therefore, turn our attention to the Supreme Teachers, try to understand their humanity far more than their divinity, and we shall find that life is happier for us and the work of preparation easier also.

Think, then, of the perfect child and youth of India, the perfect friend that lived in Palestine, the perfect elder brother and guide of men that was Gautama the Buddha, and go out into the world to act, thinking of them; and then you will find that the great Supreme Teacher for whom you work is now moving among you, is joining in your labours, stands by your side as you do His work. Love Him as the Compassionate, as the Powerful, and as the Beautiful; but love Him most of all as the Lover of His fellow-men.

C. Jinarajadasa.

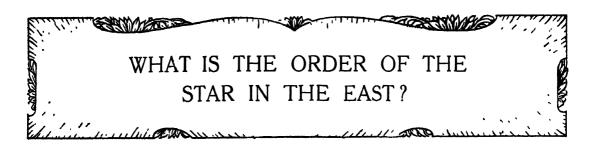




Courtesy of "Bibby's Annual."

ST. FRANCIS OF ASSISI AND THE YOUNG MONK RETURNING FROM A PREACHING TOUR.

This picture is an illustration of an incident in the life of St. Francis of Assisi, the particulars of which will be found on the opposite page.





HE Order of the Star in the East is an organisation consisting of people of many races and faiths, who believe in the near coming of a great spiritual

Teacher for the helping of the world. This belief, in many cases, arises out of, or is confirmed by, a common view which they hold with regard to the times in which we are living, and the probable course of future events.

Quite roughly,* that view is as follows:-They hold that, in the extraordinary stir and unrest which is visible throughout the world to-day, in the rapid accumulation of problems and in the general reaching out after new and truer formulations of life. which are the striking signs of our times, we are witnessing something more than a mere incidental upheaval. We are witnessing, rather, a definite breaking-up of one great order of things, the passing of an age or epoch. All around us to-day one chapter of human thought and civilisation is closing, and another is about to open. The world of to-morrow, ere it can come into being, needs something more than a mere external reconstruction of the world of yesterday and to-day. It needs a change of spirit. We have come to the point where, for the rational and effective ordering of life, human nature demands a new philosophy.

The quest for that philosophy is to be seen in the great and many-sided idealistic movements of our times; and it may be expressed quite simply as an effort to

substitute, along the various lines of human life and activity, a philosophy of brother-hood and co-operation for the traditional philosophy of individualism and competition. It is the transition between these two philosophies which creates the stress and turmoil of the period in which we are living. The civilisation of competition is slowly yet desperately dying, strangled by its own problems; the civilisation of brotherhood is, with pain and anguish, struggling into birth.

This, according to the view of many members of the Order, is the key to the problem of our age; and believing this to be so, such members are led to certain conclusions as to the way in which that problem is likely to work itself out in the future.

They are of opinion that a change so great as this, penetrating, as it does, to the very roots of life, requires, if it is to be carried through to achievement, something more than an ordinary motive impulse. And so they look upon the movement of to-day as, in a way, only preliminary to, and in preparation for, a still greater movement of a spiritual nature. Every sign, in their opinion, goes to show that the world is on the eve of one of those great spiritual awakenings, which come from age to age to arouse into activity the deeper and diviner possibilities of human nature, and to make ideals easy and practicable. Only in such an awakening, these students hold, can the great and gathering idealistic movement of to-day find its natural culmination and completion. And, if this be true, then there is only one step from the point, thus reached, to the basic belief of the Order of the Star in the East, which is, that with the advent of a great spiritual crisis of this kind—on the analogy of the past, and in

^{*}I use the words "quite roughly," since the Order admits of the utmost liberty of opinion, and there are many different ways of arriving at its common belief in the near coming of a great Teacher. I give here a representative view, which is that of large numbers of thoughtful members of the Order.

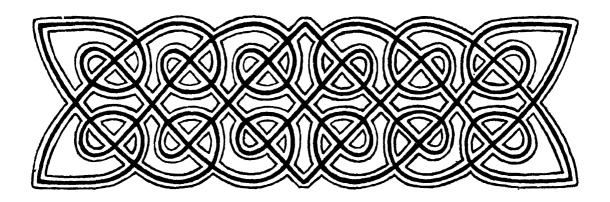
obedience to a well-known law—we may reasonably expect also, as the crown and consummation of that crisis, the appearance of some commanding central Figure, some inspired Leader and Prophet, who in His own person will sum up and embody the movement, and who, in His life and teachings, will sound forth, as no lesser could, the note of the coming age.

This, at least, is the belief of the Order of the Star in the East—the only belief which it has. For, as an Order, it does not name and specify the Teacher whom it expects, nor say anything as to the manner in which He will come. All that it asserts is its belief that such a coming is to be expected, and that the time for it is near at hand.

There is, however, something else which it does put before its members; and that is a practical ideal. For, from those who believe in the coming of such a Teacher, something more may surely be expected than a mere passive belief. It is theirs to see that, when He comes amongst men, He

shall, as far as may be, find welcome and not rejection; that His work shall, if possible, be made easy and not difficult; and that, since He comes to teach, as many souls as possible shall be eager and ready to learn. Too often in the past the world has refused to recognise spiritual greatness; too often it has scorned and rejected the Teachers and Lovers of mankind. It is the ideal of the Order of the Star in the East, therefore, so to work in preparation for His coming, that there may not be repeated in our time that tragedy of human ignorance and blindness which, from age to age, has blotted, so darkly and terribly, the spiritual history of mankind.

How exactly members of the Order should work for this end, how they should train their characters for service, in what way the conditions of the outer world may best be prepared for the future—on these and kindred matters it will be the task of *The Herald of the Star* to instruct its readers month by month.





A N important step has been taken, over here in India, with regard to certain matters of Social Reform, and I would ask my brethren in Great Britian and Ireland and in the Colonies to stretch out to us a helping hand.

At a meeting of "E.S." members, held at Adyar last month (I write in October), it was resolved to make an attack on the worst of the barriers which check the advance of India along the road of progress, and some of our brethren heroically resolved to sacrifice themselves to this end. They have taken the following promises:—

"Believing that the best interests of India lie in her rising into ordered freedom under the British Crown, in the casting away of every custom which prevents union among all who dwell within her borders, and in the restoration to Hinduism of social flexibility and brotherly feeling,

I promise:—

- (1) To disregard all restrictions based on Caste.
- (2) Not to marry my sons while they are still minors, nor my daughters till they have entered their seventeenth year. ("Marry" includes any ceremony which widows one party on the death of the other.)
- (3) To educate my wife and daughters—and the other women of my family, so far as they will permit—to promote girls' education, and to discountenance the seclusion of women.
- (4) To promote the education of the masses as far as lies in my power.
- (5) To ignore all colour distinctions in social and political life, and to do what I can to promote the free entry of coloured races into all countries on the same footing as white immigrants.
- (6) To actively oppose any social ostracism of widows who re-marry.

(7) To promote union among the workers in the fields of spiritual, educational, social, and political progress, under the headship and direction of the Indian National Congress."

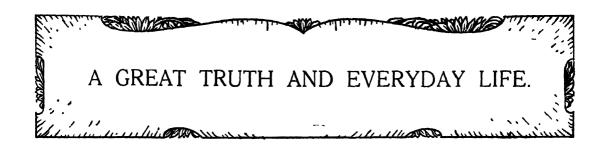
Others who cannot take the whole promise take such parts of it as they teel they can carry out. Clause 5 is the one that I would press on the attention of all who would help us in the Empire outside India. Such helpers will resolutely ignore the Colour Bar in their own lives, and will earnestly work in their respective countries to support those who, in and out of Parliament and other legislative assemblies, are endeavouring to level the barriers erected by prejudice against coloured citizens. Men like Sir William Wedderburn, M.P., Sir Henry Cotton, M.P., and Lord Ampthill, should have their hands strengthened in every way. In South Africa, in Canada, in Australia, our members should sign Clause 5 and work for it. Very much can be done for this outside India.

Clause 7 depends, of course, on the willingness of the Indian National Congress to assume the headship of a movement which combines religious, educational, and social reform with political. If it be unwilling to do so, then some man or other organisation must be found to take the lead.

D. Graham Pole, Esq., Theosophical Society, Edinburgh, will take the names of all willing to work within the United Kingdom. T. H. Martyn, Esq., 132, Phillip Street, Sydney, New South Wales, Australia, will take them for Australasia. I have not, as yet, found agents for South Africa and Canada, or for other Colonies. The movement is, of course, confined to the Empire, as it is intended to draw all races together into an Imperial Unity.

I propose, with the Editor's permission, to keep the readers of the *Herald* informed as to our progress.

Annie Besant.



WISH to draw attention today to a somewhat important point with regard to our membership of the Order of the Star in the East and our belief in the coming of a great World-Teacher.

Let us first clearly understand that the basis of our belief — I would say knowledge—is that of the intuition. No amount of intellectual reasoning or argument can possibly bring us to the knowledge of the coming of a great World-Teacher, unless such reasoning is very much more accurate than is possible for human beings at our level. That there is an overwhelming reason for His coming I think we may take for granted. The world is so accurately governed that the very process of its growth involves, at definite stages, the introduction of a special factor such as that of the coming of a compelling spiritual force into the midst of the ordinary life of the various kingdoms of nature. But the condition of the coming is so complex, depends upon so many circumstances entirely beyond our comprehension, that the reasoning faculty at our command must necessarily fail to cope with the vast considerations which determine the nature and time of great changes such as the one we are contemplating. Unless we are able to gauge the stupendous power and knowledge of a World - Teacher, unless we are able to determine the exact nature of His duties towards the whole of life, it is manifestly impossible for us to determine from the very limited aspect of life with which we are acquainted whether the conditions obtaining at any particular period are such as to call for His intervention. As it is-in our conceit-we look upon all great World-Teachers merely as messengers to us,

to our humanity, and Their lives and teachings interest us only in so far as these pertain to our own needs and satisfy our aspirations. If it were to be suggested that these Great Ones have other work to do than that of strengthening and guiding humanity, the answer would be that such speculations are entirely outside the province of minds which have been trained—in virtue of necessity—to concentrate their attention upon their own well-being, or upon the well-being of a whole of which they are inseparable parts. Very true, indeed, but it must then be conceded that human vision is limited, that it can at best gain but a very partial glimpse of the world as a whole, and that "there are more things in heaven and earth than are dreamed of" in the theories of life which satisfy our ordinary needs.

I think we may admit, however, that the reasoning faculty-such as it is, and poor as it indeed is in its grasp of the realities of life—does not offer any serious opposition to the idea of the coming of a great World-Teacher. The past tells us that great Teachers have come, and logic permits us to adopt the theory that they may be expected to come in the future, or even in the present. Logic does not specify time, it says that because an event has happened, therefore it will tend to recur. Because a great World-Teacher has been in existence in the past, or because a mighty influence has from time to time entered into the world, changing and creating, therefore mighty influences may be expected—other things being equal—to reappear in the future. I have purposely introduced the words "other things being equal" because I should like to point out that the "other things" which constituted the environment of the great Teachers of the past would seem to be "equal" in quality to the "things" which condition the world as it is at present. What were those "other things"? Briefly, a tyranny, a hardness of life, the oppression of the powerless by the powerful, a need for the introduction of larger unities to be welded together out of the smaller ones, a completion of some special cycle of the world's evolution, the need for the emphasis of some special aspect of the truth which has either received no attention or has fallen into the background or has been artificially magnified into the whole basis of life, and has thus become a dominating superstition. Look into the circumstances attending the periods in which the Lord Buddha, the Christ, Mahomet, Zoroaster, or any other Great Ones, lived, and you will find one or other or some of the above conditions existing.

Do not some of these conditions exist to-day? Is there not, indeed, a deadlock in the world's affairs, and may we not expect some Elder Brother of the race to come and put our human house in order? Reason does not say so. Reason asks, "Why now?" Indeed, logic is always against an event happening in the immediate The probabilities are always against the occurrence of an event at any particular moment, though they are overwhelmingly in favour of its occurrence some time, provided it has happened before and "other things are equal." But the great event to which some of us are looking forward has happened many times before, and there is, therefore, all the more probability of it happening again.

May we not conclude, therefore, that reason does not oppose, though our limited share of it is not perhaps strong enough to assert? Note also that the Order, the better to call logic and reason to its aid, proclaims but the coming of a great World-Teacher, not the coming of the great World-Teacher. It may no doubt be true that the great World-Teacher is coming, that there is one special great World-Teacher, and that He is coming. But our reasoning faculties and

our logical sense would be still less able to assent to this conception, since it involves so many more "other things being equal." Therefore the Order confines its proclamation to a statement which is as broad as it can be made, so that our reason -clumsy and only able to deal with facts in the mass-may have a fairly clear and indeterminate issue before it. We speak as members of the Order rather in terms of spiritual force than in terms of definite personality. The force has ever had its form, its personality, and we expect that the force which we are now awaiting will also have its own special form and its own special personality. But it is the spirit that really matters, it is the life which counts, and often the form becomes an obstacle in the way of the vision of the spirit. Therefore, while individual members may conceive the form as well as the life, it is the business of the Order to guide men to a knowledge of the coming life, so that they may recognise it whatever its form, whatever the personality.

We come then to the question, "Why now?" And here, I think, reason pure and simple fails us. Reason does not say no. Reason asks: "Is there anything before which reason must bow? Has reason a superior? Is there a faculty possessed by human beings more accurate than reason? If there be such a faculty, if reason has a superior, can we not call it to our aid? Surely we need its aid, for undoubtedly the problems of modern life are such as to baffle the comprehension of ordinary people, and there seems an urgent need to sweep away the entanglements, which once were our supports, that we may be free to breathe and to grow into the newer life which is just beyond us." It is fairly clear, I imagine, that the faculty to which we must appeal is that of the intuition. Philosophers are writing much now-a-days of the intuition, and carefully distinguishing it from the impulses which would often try to have us believe that they are the reality which they only mock. This intuition is an expanded reason, a reason which bridges the gulf between the castle of man's limited experience and the plains of unity in which the

castle is but a tiny spot. In other words, it is the vision which the dweller in the castle sometimes has when from time to time he passes beyond his castle walls and looks upon the world outside. The intuition tells him that there is a world outside of which he is a part, and it tells him that many things which he cannot understand. as he sits inside his castle, are things which are only beyond his comprehension while he still imagines his castle to be the world. How little do people realise that sometimes some little happening with which they seem to have no concern whatever is the basis of a great change which is some day to affect their lives. A musician may have formed one of his most beautiful melodies out of the chance hearing of a nightingale's song in some quiet place as he was musing on his art. The melody may have brought him fame, and may have encouraged him to give to the world some of its most precious and inspiring symphonies of sound. If a seer had come to him some time previously and had told him that a bird would come into his life to help him to express with utmost beauty the song of life, would the musician credit him? Perhaps not; probably not. Such a happening is not, perhaps, probable. It is certainly less probable than the coming of a great World-Teacher, and vet-

The intuition, then, is a larger consciousness with which as yet we are not ordinarily familiar. It bursts upon us from time to time, and shows itself in different aspects according to our several ways of life. If it were constant and present in our ordinary consciousness, we should indeed be blessed; it comes only now and then. But the more we strive to sense the unity of life—the immanence of God and the brotherhood of man-the more are we drawing down into ourselves this faculty of intuition which helps us to know truths now which we could not know for many ages had we to reach them through reason-Some day, no doubt, the missing reasoning process, the blank which makes us say we know, but we do not know how we know, will be within our waking consciousness, and we shall be able to use the

reason where now we use the intuition. But the intuition is ever the link between the part and that beyond, and that which is now our reason was doubtless once an intuition. And a merciful Providence gives us a glimpse of the beauty of the truths beyond us while we are still unable to realise them as part of ourselves.

The question then arises as to whether an intuition, bringing into our lesser consciousness a message from the greater beyond, is to be regarded as trustworthy "We believe in the near coming of a great World-Teacher" is the intuition to which members of the Order of the Star in the East stand committed. Is it reliable or is it an impulse? Is it but a temporary emotion or a passing phase of hysteria?

We may take it for granted that those to whom this particular intuition has not come will label it emotion, or hysteria, or impulse. But is it? I think the answer entirely depends upon the alteration the intuition has made in the lives of those who possess it. The average critic will doubtless say, "My reason is against the so-called intuition," but, as a matter of fact, few if any critics of the Order of the Star in the East really use their reasoning faculty dispassionately. The idea of the coming of a great World-Teacher cannot leave a thinking man, a man who leads a strenuous life. He must be either for or indifferent. against. The idea itself has its own force, whether it be true or not, for it is linked, by its very nature, to those epochs in the world in which great Teachers lived, and it reflects somewhat of the compelling force which was manifest in Them. Those who are centred within their own small selves may be indifferent, but all who seek to live in the larger life outside them must be affected one way or another. But, as I have said, ideas of this kind hardly touch the realm of reason, and a man accepts them or rejects them according to a process with which reason has but little concern. He will say with reason "Why now?" but will probably go further and argue "Therefore not now." The most logical attitude he could adopt would be to say, "Let us wait and see." And in the meantime he should carefully watch the progress of the Order to see how far it enters into the affairs of the world, to help in finding solutions for the great problems of modern life, and how far the lives of individual members are affected by the intuition which is expressed in No. 1 of the Declaration of Principles. Most people, however, allow their reason to run riot, blinded by the fact that the coming of great Teachers has often been proclaimed within recent years, and by the fact that people have now and again announced themselves as the One for whom the world is looking. It is indeed possible that the Order of the Star in the East is but another such movement; but, on the other hand, it is logically possible that it is not. And the question the man in the street has to ask himself is whether he should take for granted that the Order of the Star in the East is but an example of the periodical movements of its nature, or whether he should watch and pronounce no judgment for or against. Personally, I think it is worth while to adopt the latter attitude, simply on the ground that reason and logic tell us that there is at least one chance that the Order of the Star in the East is proclaiming the truth, and the truth it proclaims is so mighty and so beautiful that it is better to reason most accurately and allow, therefore, for that one small chance, than to do what would be natural under almost all other conditions, to neglect the one chance for, on the basis of the many chances against.

An intuition differs from an impulse in that the latter is comparatively momentary, while the former shows a growing intensity as time goes on, becomes more and more dominant as it settles down. The accuracy of our beliefs as members of the Order of the Star in the East largely depends, therefore, on the way in which the Order works, and on the extent to which we find ourselves living the idea which we believe to be an intuition, and, therefore, a truth. doubt our belief will affect us differently. according to our differing temperaments, but the belief in the near coming of a World - Teacher will gradually make us calmer, more purposeful, more eager to sympathise with and alleviate

suffering, more ready to understand, less subject to harsh and irritable judgment. The fact that there are even now over 12,000 members, that the Order is slowly beginning to make itself felt in the everyday affairs of men, that members show themselves to be willing to make sacrifices for the welfare of the Order as a whole, that the misery in the world has come home to many members since they have become members of the Order--all this is evidence that justifies me in speaking of the intuition underlying the existence of the Order, and in rejecting the hypothesis that we are involved in emotionalism and hysteria. We cannot yet tell how conclusive this evidence will be. Every day the Order lives and acts with increasing vigour, serenity, and compassion adds to the weight of the evidence in favour of its principles. And it is for the man who has not had the intuition rather to watch the Order's growth than to deny because he cannot affirm.

Perhaps he might take a little courage were he to know that in some ways the Order of the Star in the East differs from other movements apparently of a similar character. In the first place, I doubt whether any other such movements has had adherents from all the great religions of the world Hindus, Buddhists. Christians. Mohammedans. Parsis, Jains, Jews. If the idea of the coming of a spiritual Teacher unites people of faiths so divergent in practice as those I have mentioned above, surely there must be something behind it; surely there must be some justification for the belief in the coming of a great World-Teacher who will have a message for men of all faiths. The Christ Himself proclaimed that He had other sheep who were not of the particular fold of which He was speaking. Sri Krishna speaks of the many roads by which men may approach Him.

It is characteristic of all great spiritual Leaders that they speak to the world—however limited the audience they may for the moment be actually addressing, a limitation which has hitherto depended upon the absence of rapid means of proceeding any considerable distance. But time has conveyed Their message far and wide, and has

accomplished that which the resources of the existing state of civilisation were unable to achieve. Now, however, we have all kinds of methods of communication, and if a great Teacher is to come we may take it for granted that His message will be flashed into every corner of the world and will be known by all. If this be true, will His words be only for the Hindu, only for those who are Christians. only for those who are followers of Islam? The Christian may say, if he will, that the Lord comes as an apostle of Christianity. Let him remember, as he says it, that the Hindu is accepting Him as an apostle of Hinduism, that the Buddhist is joyfully acclaiming the near coming of the Bodhisattva. Is not this a proof that the great World-Teacher has already spoken into the hearts of each according to his need and temperament? And have we not a hint in this that He comes to exhort the various religions of the earth to live in peace and brotherhood, to respect each other, and to recognise in each a different aspect of the one great Truth? Coming events cast their shadows before. In the Order of the Star in the East we have an ever-increasing, ever-deepening shadow. Of what event is it the reflection? Of what great happening is it the forerunner?

Then, again, the man who doubts will do well to consider the fact that the Order of the Star in the East is a practical organisation, and that it endeavours to anticipate the work which the great Teacher may be expected to do, by occupying itself with the problems of modern life, with the diseases of modern civilisation which so urgently need a great Healer. However little the man in the street may be able to accept the coming of a great World-Teacher, at least he may approve the Order's earnest efforts to cope with the conditions of life which cause so much misery and distress. And if the Order can be shown to be doing good work of an undenominational character, using its resources to understand and to diminish human ignorance, the work it does may justify the motive behind the work, so that through the work men may come to recognise the ideal beyond. People may

rightly urge that men's energies are needed for the troubles of the world, and that ecstatic rapture on the thought of the coming of a Saviour does not help to establish the truth of the thought if the devotee be contented with his own fervour and exaltation of spirit. I think that the true follower of any Saviour, the true prophet of any Coming, may be known by his works among his fellow-men, for all great Teachers have come for the service of others—the world can give Them nothing for Themselves. The Order of the Star in the East may be judged, also, by the work it does apart from its spreading of the knowledge which it possesses. For work among the poor, among the miserable, among those with whom life deals hardly, is surely also a shadow of the greater work which He will do among His suffering children.

Before concluding this address, I may be permitted to point out a special danger which members of the Order, and even those outside its ranks, tend to incur. It is obviously true that great Teachers come but seldom. Great men come more frequently, but the special quality which marks the spiritual Leader-still more a World-Leader—is rarely present. The result is that men are not familiar with the idea of the coming of a great World-Teacher; it is not an ordinary content of their consciousness. The habits of life are against the entry of what must be called an intruder into the thoughts and feelings of ordinary people. Unless a person's intuition is, therefore, strongly developed, unless circumstances have prepared the way for his belief, the tendency must inevitably be to reject the idea. It has few, if any, links of association with the nominal workings of his mind and emotions, and so much are we creatures of habit that it is instinctive in us to reject that which is unknown and which may, therefore, lead us into strange and unfamiliar paths. The average man prefers not to run risks. He prefers to keep with his fellows. He has no desire to render himself conspicuous, and he fears lest he may be laughed at or despised. So many people only ask to be left alone; they do not want to be troubled with "unsettling" thoughts which may lead them into definite and fatiguing action. They want to lead quiet, dull, easy-going lives, and the superstition that we have only one life to live on earth fosters in many an unwillingness to be disturbed. Added to this we have the modern spirit of conventionalism which shudders at any departure from the beaten track, and which seems to hold out to its followers the doubtful ideal of becoming perfect gramophone discs, from each of which the needle of the prevailing fashion will draw out the self-same dull, monotonous tune.

If people will become the masters instead of the slaves of their habits, there is some hope that they may learn to recognise truths of whose existence they have not hitherto dreamed. Let them remember that the slaves of habit in ancient Palestine were not so different in quality from the slaves of habit in the modern world, and let them ponder on the opportunity which was lost when the priests of the church in Palestine set themselves against the great Teacher who was in their midst. The Christ had His John the Baptist who spoke to men in vain. If it be true that we may look for the coming of a great World-Teacher, is it not perhaps possible that the Order of the Star in the East may be the modern John the Baptist? If so, to how many will it speak in vain? How many will set habit and the laughter of their fellows against the voice of One who loves His fellow-men?

Even if the intuition has proved strong enough to pass the message through into the brain, there is yet the danger that the brain-contents may fret against the entry of the stranger; and one who has joined the Order in a moment of inspiration may not unlikely find that the time comes when he doubts whether he was wise, whether he did not act on impulse instead of on intui-A little thing may disturb him. The criticism of a friend, the worry of business, an attack of indigestion or depression - all these may stimulate within him the demon of habit and of convention. And the demon is very clever, for he finds out the very reasons which are most likely at the time to appeal to his unfortunate slave, and he brings them forth

with the utmost cunning and address. In addition, he does not thrust himself forward, rather does he watch in the background while his puppet thinks he is acting of his own free will. "I suppose I must have given way to an impulse of the moment. How foolish my friends will think me!" "Yes, there is, after all, something in what he says. I wonder I did not think of that before. I wonder how that criticism would be answered." "I cannot be expected to let my business run to ruin in order to follow the principles of the Order of the Star in the East." "After all, I depend largely upon my friends, and I cannot allow them to fall away from me because I hold a belief which is indeed, when all is said and done, rather extraordinary." "I am afraid I am not strong enough to give up such and such a condition or pleasure or habit. I should very much like to, but I ought not to be asked to sacrifice too much." These and other thoughts will come to him as he allows himself to be shut off from the realities that lie beyond his castle walls. Yet it will be doubted by none that the idea of the coming of a great spiritual Teacher into the world is a beautiful one, and that if it be true as well as beautiful it must be the dominant note in life. Therefore, since the idea has once appealed to the individual who now is doubting, he will be wise not to cast away that which may be an intuition for that which may be but a fleeting impulse. He will be wise to stand outside his present attitude, so that he may see how far it is really part of his higher self, and he owes to the idea. which once seemed to him so beautiful the compliment of waiting to give it an opportunity once more to find a dwelling-place in his heart, and this time one more permanent.

The force of inertia is very great in the world to-day, and to leave things as they are is the attitude of far too many people. We cannot, therefore, expect that the Order of the Star in the East will be allowed to proclaim its message unchallenged, nor that its members will not have to pay the price in pain and suffering for the privilege of knowing so sublime a truth. Mrs. Besant has told us that throughout her stormy life she has profited more from pain than from

joy; and while we have the joy of knowing that the Lord will come, that joy must come to us with pain, and abide with us through pain. In this way alone will its beauty stamp itself upon our nature and draw us near to our divinity. Many there are who cannot yet bear the pain which shall bring them to the greater joys of life; but the few who are strong may suffer for the many who are weak, for there is but one life, and that which the part earns is shared by the whole.

So we may go forward with courage, recognising both the outward obstacles and our own weaknesses. And perhaps the intensity of our own service now may generate enough of welcome throughout the world to make indifferent those who would otherwise be hostile, the indifferent attentive, the attentive eager, and the eager won for ever to the service of the Star.

G. S. ARUNDALE.



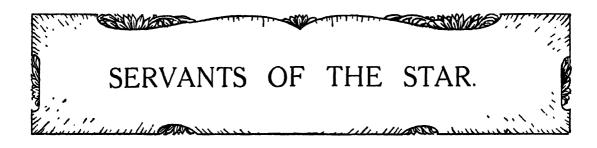
THE SOUL OF MAN.

AN is no creature of a day, but the child of Eternity; and his immortality is part of his divine birthright. For the life which is in Man, which is Man, came forth in the beginning from God, and to God it will in the end return. Divine in his essence, in his destiny also he is divine; and his long pilgrimage through the worlds is only the slow unfolding of that destiny.

For the life which came out from God, far back in the immeasurable abyss of Time, will not return, as it then was, to the bosom of Divinity. A wondrous change will have transformed it, and that which was, at first, but a fragment of the stuff of Divinity—radiant, divine, unsullied, yet withal unconscious and unawakened—will become, in the æons of its long unfolding, itself a conscious God. Having been plunged for many an age in the dark ocean of oblivion, in seeming death, it will painfully emerge from thence, and, passing through myriad stages of awakening, will become first an Entity, then an Individuality, and finally, mounting

through height after height of ever-growing splendour, it will attain that glorious sunlit summit where, triumphant and rejoicing, it will know itself Divine. Then will the Son be one with the Father, and the consummation of the Great Cycle be achieved.

This, then, is the key to Man—that he is God in the making; the ultimate vindication of all his ideals, the final explanation of all his virtues. For in every child of earth—no matter how foul or mean be the outer vesture —by virtue of that latent Godhead within him, there is something which is ever on the side of growth and light, which is akin by birth to all that is pure and noble and uplifting, and whose very nature is Love and Compassion. This inner royalty of nature it is, which constitutes his right to that Divine kingdom upon which he will one day enter. This inner unity with Life and Hope and Gladness it is which tells us that in despite of sin and sorrow, through all darkness and misgiving, we need never despair of any son of Man.





HE Servants of the Star is an organisation started by some of the younger members of the Order of the Star in the East.

We felt there was need for such an organisation because we wish to spread the



J. NITYANANDA,
Head of the Order of the Servants of the Star.

news of the coming of a great World-Teacher among young people, and we, being young ourselves, can do this more easily than the older members of the Order of the Star in the East; also, it is among those who to-day are young—the men and women of the near future—that He will live, and the recognition of Him by the world will largely

depend upon the training received by the generation to which He will belong.

It is of the utmost importance, therefore, that young people all over the world should be drawn together under the banner of service, for as we forget ourselves in the service of others, so shall we grow big enough to recognise Truth, for a great Teacher has said, "He that is greatest in my kingdom is he that doth serve."

But it may be said, if our ideal is service, if we wish to make others happier, why should we not join any of the numerous societies already in existence? Is it necessary to start a new one? What is there in ours which is different from that in others?

If we look closely into these societies, excellent though many of them are, it will be found that they are nearly all limited by some prejudice—either religious, national, or social. A great Teacher must, of necessity, be so much greater than ourselves that our highest conception of Him will be nowhere near the reality. Most people think of Him as saying and doing certain things. and if He does not live according to their ideas, they will not believe in Him. In Palestine the Jews believed in the coming of a Messiah, but they imagined Him as a great King and a great fighter, who should deliver them from the Romans. quently, when He came as a carpenter's son, preaching the law of gentleness and service, only a few were able to recognise Him: the majority said: "He has a devil, and is mad. He is the friend of sinners." Our organisation will differ from those already in existence in that we shall make it one of our chief aims to try to merge all prejudices and narrowing traditions in the one great ideal of Service. But we shall try to make Service not only a beautiful ideal, but

a practical reality, leaving out of consideration questions of race or creed. In this way, by emphasising the imperative need for mutual service, based on the recognition of a universal brotherhood, we shall the better prepare a welcome to Him who is the Elder Brother, a Servant of mankind.

All that is necessary to become a member of the Servants of the Star is the desire to be of service to others, and to make them a little happier. Members need not necessarily believe in the coming of a Teacher, for our organisation has two divisions—the first, for those who are members of the Order of the Star in the East; and the second, for those who have no belief or disbelief in the coming of a World-Teacher, but are not opposed. The work of the first division will be mainly that of spreading the news of the Coming among young people, and doing suitable propaganda work for the Order of the Star in the East. The work of the second division, in which, of course, the first will join, will be mainly such social service as may fittingly be performed by the young. We hope to start in London a library, consisting of young people's books, magazines, biographies, and all possible information as to young people's movements all over the world.

We wish to make the Servants of the Star world-wide. All members, except honorary ones, will be under twenty-one. Each country will have its Advisory Council, consisting of grown-up people willing to give help and advice; one or more members from each of these National Councils will, together, form the World Council. Each country will also have its national secretary, who will appoint local secretaries to organise groups of "Servants," the nature of whose work will, of course, depend on the needs of their particular town or village.

Suppose that His coming is a delusion! Suppose a great Teacher does not come! Even then the preparation can do no harm; for it cannot but be good to broaden men's minds and to train them in the way of service. A great Teacher once said: "I am the great Server, be ye also lesser servers." And even though there are innumerable chances against the coming of a Teacher,

surely when such a stupendous event is in question we must be prepared for the one chance of His coming, so that, if He comes, people may be more ready to receive Him than they were to receive the Christ when He came 2,000 years ago.

To members of the Order of the Star in the East, the great inspiration for service is the coming of a great Teacher, and their service will be glorified, for they do it for Him and in His name. To others not holding this belief, inspiration will come from love of humanity and the desire to serve it.

Each Servant of the Star will try to keep the idea of service foremost in his mind, and to be always on the look-out for service, however insignificant. We shall try to train



BARBARA LUTYENS.

ourselves to know what people want, and to give it them, for we each have something to give, only we shall try to give them what they need, and not necessarily what we ourselves like to have.

We shall try to be centres of happiness, so that other young people with whom we mix will learn to draw their happiness from us, and then, when we have made ourselves really useful to them, the time will come for us to give them our message—the message of the glorious future, when a great Teacher will once more be in our midst.

Mr. J. Krishnamurti, head of the Order of the Star in the East, has taken special interest in the Servants of the Star, and has consented to become its Protector. In his book, *Education as Service*, he says, in speaking about the needs of the future: "There are, I am told, many organisations within the various nations of the world, intended to inspire the children with a love

for their country and a desire to serve her and that is surely good; but I wonder when there will be an international organisation to give the children of all nations common ideals also, and a right knowledge of the real foundation of right action, the Brotherhood of Man." It is largely on this sentence that our Order is based.

Barbara Lutyens, General Secretary.

29, Bloomsbury Square, London.

OU must be so filled with the intense desire of service that you are ever on the watch to render it to all around you—not to man alone, but even to animals and plants. You must render it in small things every day, that the habit may be formed, so that you may not miss the rare opportunity when the great thing offers itself to be done. For if you yearn to be one with God, it is not for your own sake; it is that you may be a channel through which His love may flow to reach your fellow-men.

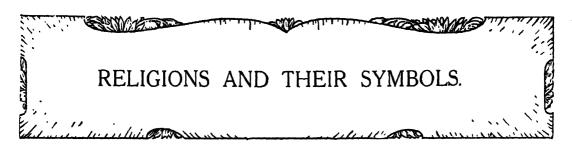
He who is on the path exists not for himself, but for

He who is on the path exists not for himself, but for others; he has forgotten himself, in order that he may serve them. He is as a pen in the hand of God, through which His thought may flow, and find for itself an expression down here, which, without a pen it could not have. Yet at the same time he is also a living plume of fire, raying out upon the world the Divine Love which fills his heart.

The wisdom which enables you to help, the will which directs the wisdom, the love which inspires the will—these are your qualifications. Will, Wisdom, and Love are the three aspects of the Logos; and you, who wish to enroll yourselves to serve Him, must show forth these aspects in the world.

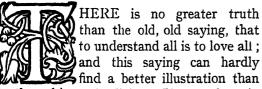
From At the Feet of the Master.

By J. KRISHNAMURTI (Alcyone).



"God sends His teachers unto every age,
To every clime and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed,
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right:
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest."

—J. R. Lowell.



in the subject of religion. If outer form in men's bodies, the colour of skin and texture of hair, divide one race from another, religious beliefs divide men within a race itself. Could we, therefore, but understand how religion, true religion, must always unite and never separate, then something will have been achieved towards ushering in a golden age.

Since unification is the keynote of the Order of the Star in the East, what theme so suitable for study as the religious thoughts and feelings that affect men? It is the subject of this article to introduce this fascinating topic to the friendly and the thoughtful, by illustrating a few of the images and symbols that mean so much to believers in the great religions.

Now, first, it should be the duty of a sympathetic student of religion to pick out the best elements of a religion, and not the worst. No religion to-day exists in its

pristine purity; round all are the accretions of ages, and it may be broadly stated that no religion to-day is being perfectly practised. We must, therefore, select the best aspect of each religion, often, indeed, that aspect that is hidden from our gaze. But, nevertheless, it is that aspect that the Founder of a religion intended should prevail, and it is that aspect that always unites men, whatsoever may be their outer profession of faith.

Then, next, we must go behind the outer forms of things, and look with "larger, other eyes" than are possessed by the bigot and the sceptic. We must not be hypnotised by mere words like "idolatry," "animism," fetishism," and the like; we must examine what the words stand for, and understand what is that power that moulds men's hearts that in its outer garb repels us in those faiths and creeds we hold to be "superstitious."

Taking the existing religions in the order of their antiquity, Hinduism confronts us with a vast array of signs and symbols; and in trying to understand them we shall be utterly astray unless we disabuse our minds of current notions about idols and



Ravi Varma.]

Fig. 1. THE ALL-MAN.







Fig. 5. SHRI KRISHNA.



FIG. 2. THE TRIMURTI.

idol-worship. "The heathen in his blindness bows down to wood and stone," is a picturesque phrase, but utterly untrue. It is always to an Idea that he gives worship, though that Idea may have associated with it wood and stone for the time. There is in reality no such thing as "idol-worship"; what has been mis-named by that phrase is an Idea-worship.

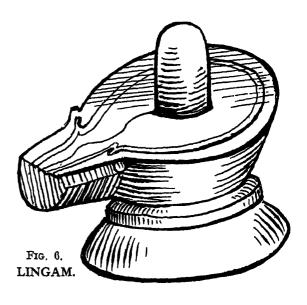
Idea-worship is most strikingly exemplified in the idols and images so characteristic of Hinduism. The spiritual and the philosophic mind sees Unity in diversity, the One in the many, the Real and the Everlasting amid the unreal and the fleeting. But the majority of men are neither philosophic nor spiritual, and they will only grasp something of the cleeper realities if such are stated to them in symbols and imageries. Hence, then, such a striking picture as Fig. 1. It is that of Divinity as the "All-Man." As the All, the Divine is represented with innumerable heads and arms, not only of men, but of animals also, for in one respect, at least, Hinduism is the most logical of all religions. Many religions proclaim a Divine Immanence in the created cosmos, but Hinduism sees nothing unspiritual in the corollary that

not men alone, but also animals and inanimate things, partake of the Divine Immanence. This illustration, and those of Figs. 3-5, were purchased in a Madras bazaar; they are such pictures as appeal to orthodox and pious Hindus to-day, and are constantly to be found in Hindu homes.

The next great thought of Hinduism is that Divinity is a Trinity, and it is illustrated in Fig. 2. This is the Trimurti, or "three-face," and though this particular image in the caves of Elephanta is probably older than Hinduism itself, it is recognised by Hindus to-day to represent the triple God-head in the aspects of Brahma the Creator, Vishnu the Preserver, and Shiva the Destroyer. The three-face representation of the Trinity is not exclusively to be found in Hinduism; the writer not long since saw it in a gallery in Florence, and by it the mediæval painter evidently tried to represent God the Father, God the Son, and God the Holy Ghost.

It is again the Trimurti that we have in Fig. 3. Here the symbolism is a little fuller, because additional attributes of Divinity are symbolised by the six arms that carry objects with symbolic meanings—the conch, the lotus, the water-pot, the club, the discus, and the trident.

The next striking symbol we choose is represented in Fig. 4. Here we have Divinity in the second aspect of the Trinity as Vishnu the Preserver. He is further



shown as half-man and half-fish, alluding to the time of the Deluge, when Vishnu put on the form of a fish and announced the coming Deluge to Manu, and took away Manu and his children in an ark, and towed it to the Himalayas. In the God's arms are four babes, who in the original coloured illustration are coloured white, red, brown, and black. These four babes in the arms of the God represent, respectively, the four principal castes of Hinduism, the brahmin or priest (white), the kshattriya or warrior (red), the vaishya or merchant (brown), and the shudra or servant (black). But the children are also taken to represent all mankind, and it would probably be difficult to put more graphically before the minds of the masses the idea of one Father of all Humanity.

Yet another picture illustrates popular Hinduism (Fig. 5). This is Shri Krishna, who is considered to be an Incarnation of the Preserver aspect of the Trinity. Tradition makes him as a youth play on a flute, and with his music rouse rapture and devotion in the hearts of his followers. Not infrequently Shri Krishna is represented as a babe, and in this aspect he is the object of worship of Hindu mothers who are Vaishnavaites, or followers of Vishnu. He is invariably, as child or as man, depicted with a blue face; a most likely meaning for this colour is that since blue is the colour of Devotion, it symbolises best the Lord of Devotion. It is here interesting to note that the colour of the robe of the Virgin Mary in Christian paintings is nearly always blue.

Lastly, representing Hinduism, is a symbol that is much misunderstood, that of the Lingam and Yoni (Fig. 6). The third aspect of the Godhead, Shiva, is not only the Destroyer, but also the Regenerator, and the Lingam and Yoni is a symbol used for this aspect of existence. Undoubtedly this symbol has associated with it phallic significations, but there are equally lofty and spiritual significances symbolised by it, and it is these latter that call forth from the people profound dedication to righteousness. Wherever in a symbol the perpendicular and the horizontal meet, some folklorists see always a phallic origin, and such exponents of mythology have gone so far as to declare that even the Christian cross is nothing but a phallic symbol after all. But these so-called phallic symbols have many profound meanings, one of which is the working of Divine forces at right angles to each other, as in electricity and magnetism. Another is that expressed in physics by Newton that "action and reaction are equal and opposite." However, some, specially in the West, are shocked by



Fig. 7. ZOROASTER.

seeing the Lingam and Yoni as a part of religious symbolism, it is certain that to the average Hindu mind it has an inspiring spiritual meaning as a symbol of the Godhead "who maketh all things new."

The religion next in antiquity to Hinduism is probably Zoroastrianism. The faith of the ancient Persians, and of their modern descendants the Parsis, is called after the prophet Zoroaster, who lived some seven centuries before Christ. Tradition seems to show that there was an earlier Zoroaster

before him who was the original founder of the great religion of the Hidden Fire, and that the historical Zoroaster but revivified an already existing cult.

Our illustration (Fig. 7) shows a picture of the prophet Zoroaster that will be found in every Parsi home. This picture is drawn by a modern artist, but it is after a giant figure cut out of rock on the face of a cliff in Persia about the time of the great Cyrus. The original of the rock has been injured by time, and the face is disfigured, but the rays round the head and the staff in the hand are still there.

The Parsis cannot be said to worship Zoroaster, since to them he is only a prophet of God, but not God. They worship Ahura Mazda, the "Great Wise One," whose symbol is the Fire. It is that Divine Fire that is the Sun to visible eyes, and it is something of the same Fire that is reflected in the sacrificial fire on the altar. Hence we find the utmost veneration shown by Parsis to fire in all its forms, and they have been called, though incorrectly, "fire - worshippers." If one were to select a symbol to represent Zoroastrianism it would be a fire burning on an altar (Fig. 8).

The teachings of Zoroaster are beautiful in their simplicity. Men are taught that the Great Wise One, Ahura Mazda, is at work in the universe, and is slowly bringing to naught the "evil" in the world; He is,

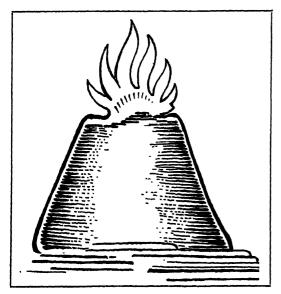


FIG. 8. SACRIFICIAL FIRE ON ALTAR.

as it were, slowly bringing to naught, by a perfection of mechanism, the inevitable friction arising from the motion of interdependent parts of a complex whole. In this work by God of perfecting the mechanism of the machine, He needs man's co-operation; but this co-operation is not by prayer or devotion alone, but by both and other spiritual attributes, being aimed to produce the three supreme virtues of Good Thoughts, Good Words, and Good Deeds. Man is thus taught to regard himself as a soldier fighting God's battle for evolution and perfection, and we can surely see in what myriads of ways such an inspiring thought can be worked out in schemes of reform. And, in fact, though the Parsis number but some one hundred thousand, it would be difficult to find in the world a people more charitable and philanthropic, and more keen for reform of every kind.

The religion that next comes in historical sequence is Buddhism. A new note in the great religious chord of humanity is struck by Gautama the Buddha, and what deep response he called forth from men may be seen from the fact that to-day Buddhism probably has more adherents than any other religion.

When Gautama Buddha gave his teaching, Buddhism was not so much a new religion as the unification of many an element already existing in Hinduism. But this concentration and crystallisation could only come about because of a great Personality; and hence it is that the personality of the Buddha has had such a profound influence on Buddhism. And yet the Buddha himself said nothing and did nothing to offer himself as an object of devotion to his followers. On the other hand, his great message was of the existence of a Dhamma, or Law of Righteousness, innate in the cosmos, and as much at work in the moral world as gravity is in the material.

The Buddha is not "worshipped" in Buddhism, in the sense that Christ the Son of God is in Christianity; reverence is paid to him, gratitude is shown to him, for what he did for men; but he cannot save the sinner, or help another to salvation, except by his perfect example. There are, therefore, no prayers to the Buddha, and nothing is

asked from him by a Buddhist; and yet to the onlooker the Buddhist in his devotions seems to pray. As a matter of fact, the Buddhist is then repeating only praises of the Buddha, partly in gratitude, and partly that he may grow in himself such virtues as the Buddha possessed. The nearest to the Christian idea of prayer to God that a Buddhist comes to, is in his conception of a Power to help and to protect in the Buddhist Trinity of the Buddha, the Law and the Order. These three constitute the "Triple Gem," and this mystic Trinity, the Buddha, the Truth of Things, and "That noble Order of the Yellow Robe,

Which to this day standeth to help the world," are invoked almost as if they were an Entity. Yet it is clearly recognised that Gautama the Buddha has "entered Nirvana," and that, therefore, he cannot be reached by any human prayer.

The whole emphasis of the Buddha's teaching is on man's humanity and not on his innate divinity. Each was to find out the Truth of Things for himself, only guided thereto by others, his equals in everything except in wisdom; the Buddha



Fig. 9. BUDDHA.

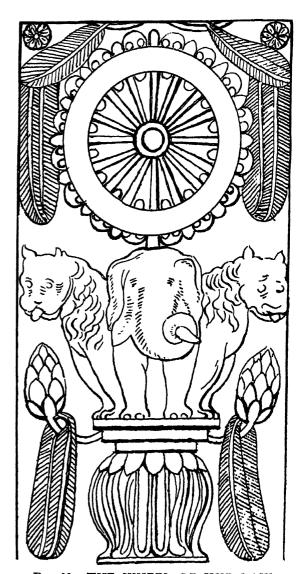


Fig. 10. THE WHEEL OF THE LAW.

himself could only point out the Way, but each pilgrim was himself to carve out his way with his own energies. "Work out your salvation with diligence" were the last words he left for humanity, after forty-tive years of dedication to the welfare of his fellow-men.

In every Buddhist temple is a holy of holies, and in it a statue of the Buddha is always to be found. The statues are of three types, the commonest being those of the Buddha sitting cross-legged (Fig. 9), preaching to the people. Sometimes the statues show him standing and preaching, and some statues in Burma and Ceylon show him reclining on his right side, with his head



Fig. 11. MEMORIAL STUPA AT SARANATH near BENARES.

resting on his right arm. According to tradition, this was a favourite attitude of the Buddha when resting; the eyes are only half-closed, because he is not asleep, but is looking with mystic vision on the worlds he came to save.

Though statues of the Buddha are common in temples, yet perhaps the real significant symbol of Buddhism is the Wheel. Our illustration (Fig. 10) shows this symbol carved on one of the oldest sculptures existing in northern India. The Dhamma (Sanskrit, Dharma), the Eternal Law of Righteousness, is again and again imaged by the Buddha as a Wheel,

"... a wheel which turned and turned,
With nave of burning gold and jewelled spokes,
And strange things written on the binding tire,
Which seemed both fire and music as it whirled."
—Light of Asia, Book III.

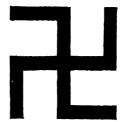
When the Buddha began his mission he called his work "Setting in motion the Wheel of Righteousness," and his first sermon is called by this name. It was delivered at Saranath, near Benares, and the place where he sat "setting in motion the Wheel of Righteousness" is marked by kings and emperors of later days by a

stupa or memorial mound (Fig. 11).

There is one other symbol that in a way may be said to belong more to Buddhism than to Hinduism. This is the Swastika (fig. 12). Swastika means "the auspicious," and it is strange that of late it should have become wide-spread in the west, specially in America, as a sign of "good-luck." Needless to say, in Buddhist lands it is a sacred symbol and is never used to obtain temporal benefits.

People in the west little imagine the sense of sacrilege that adherents of oriental religious feel at the way their sacred symbols and images are used in the west for purposes of mere adornment. If a Christian were to find a crucifix used as a hatpin in some eastern land, he would probably be moved with deep indignation at the sacrilege; yet similar sacrileges of oriental religious objects are continually taking place in the west. The writer has sat at a dinner-table in America where the pepper-caster was a little image of Buddha, and the pepper came through holes in the head of the image; yet his hosts were cultured people (according to western standards of culture), and it was the last thing in their minds, or probably for that matter in the mind of the manufacturer that made the image to be sacrilegious. Yet through sheer ignorance a sacrilege was committed, and an offence to good taste.

It is sincerely to be hoped that in this respect, at least, members of the Order of the Star in the East, working to prepare the way of a Teacher who will come to all nations and to all religions, will confirm to a standard of culture not of one religion or one civilisation, but of all faiths and of all times. It is said that to the pure all things are pure; it may equally be said that to whom all things are holy, holiness comes.



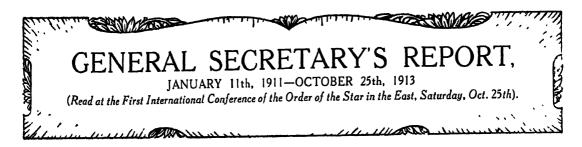
Star.

[NOTE.—The writer will be glad to receive from students of religion and mythology amendations or additions to the descriptions and illustrations given above. Address care of the Editor of the Herald of the

C. Jinarajadasa.

(To be continued).

Fig. 12, SWASTIKA.



HE Order of the Star in the East has now been in existence exactly two years, nine months, and fourteen days. Since the day in January, 1911, when it

was first inaugurated at Benares, it has spread far and wide over the world and has, at the present time, twenty-nine fully organised National Sections with duly appointed officers of their own. There are, in addition, four or five other countries where the work of the Order has already been started, but which are not yet separate and self-subsistent sections. This independence, however, is not likely to be long delayed; for the principle upon which the work of the Order is organised is that, as soon as a country is ready to look after its own affairs, it should be permitted to do so. In this way the Order, in every country, becomes free to concentrate upon its own peculiar problems, and to develop its life and work in the way best suited to its environment.

The membership of the Order, according to the not very perfect materials at our disposal, amounted on September 1st of this year to 13,558. When, however, it is taken into account that the officers of six countries have up till now sent in no information at all as to the number of members on their rolls, while from seven other sections we have received no figures since September, 1912, it is evident that the full membership must be considerably in excess of the total just mentioned, and falls, probably, not far short of 15,000. These include representatives of all the great religions and of practically every race capable of understanding the ideals and aims for which our Order stands. But I am not aware that we have any Japanese on our rolls, unless it be in America, and our only Chinese members belong, not to China itself, but to the Dutch East Indies.

The largest membership in any Section, up to date, is that of the United States of America—total in August, 1911-2956; the eldest of the Sections, India, following with 2002; while the third on the list is England and Wales, with a membership of 1668. These are the only Sections which run into four figures.

Very near to the thousand, however, is France, with 972; and we have one Section which, as far back as January of this year, had a membership of 930. This is New Zealand, which, in view of its not very large population, must be acknowledged to have done remarkably well. New Zealand just leads its larger neighbour, Australia, which is sixth on the general list, with 865; the last figure, however, dates from October, 1912, and must have since increased.

Other sections of which we have fairly recent figures are:--Germany, 730; Cuba, 712; Dutch East Indies, 640; Holland, 618; Scotland, about 200; Italy, 184; Denmark, 138; Hungary, 117; Belgium, 99; and Ireland, 40.

Sections whose last figures date from the year 1912 are:—Spain, 316; Finland, 120; Switzerland, 150; Central America, 114; Sweden, 110; South Africa, 72; Norway, 62; Burmah, 40.

From several other Sections we have no figures at all, and the opportunity may here be taken of mentioning that, in a world-wide organisation like our Order, all that we can know of any Section is what that Section tells us about itself. Sections, therefore, which send in no accounts of their life and work cannot figure very prominently in the published records of the Order.

This review of our membership list should not, perhaps, be closed without a word of special reference to one lonely little country, far away to the North, which is the youngest but one of our Sections; this is Iceland, with a membership of 10.

We may also, on an occasion when so many of us are gathered together, spare a kindly thought for some of our more isolated brethren; for our three members in Hong Kong; for our single family of father, mother, son, and daughter in Peru; and last of all, for one solitary brother who represents our Order on the West Coast of Africa.

It is significant of the cosmopolitan character of the Order that the last three countries to be sectionalised, before the writing of this report, were Persia, Iceland, and Brazil.

The affairs of the Order are administered, in various parts of the world, by the twenty-nine National Representatives (of the organised Sections), assisted by some sixty-one Organising Secretaries; and under these more important Officers come a large number of Local Secretaries, Local Organising Secretaries, or Local Representatives, according to the particular name given to District or Branch Officers in the several Sections. The number of such officers, all the world over, was, on September 1st, 1913 (as far as could be reckoned), about 350.

Two Sections-the United States of America and New Zealand-have made a useful addition to their regular staff in the shape of a Travelling Organising Secretary; while in the case of one country, viz. Persia, it has been found necessary to appoint as chief officer, an Organising Agent; gentleman in question, an English military officer, who has done much good work for the Order in that country, having been recently transferred, and having left no one behind him suitable, as yet, for official position. Wherever he may happen to reside, therefore, he remains Organising Agent for Persia, and has control of the work in that Section.

The life and activities of so wide and varied an organisation as this Order cannot be easily summarised; and we must be content here with the barest glance at one

or two of the more important features.

THE ORDER AND THE RELIGIONS.

The relation of our Order to the Religions, which rightly claims first notice, has scarcely yet had time to develop. Our hardest problem, it would seem, from the purely doctrinal point of view, is likely to be in relation to Christianity. Although several Protestant clergymen have joined the Order, and are working for it, in England, Scotland, Holland, America, and in one or two other countries, yet there are few signs, as yet, that the message of the coming of a World-Teacher, with which we have been entrusted. is likely to make a very ready appeal to the Protestant clerical mind. Where circular letters have been sent out to Church of England or Nonconformist clergy in one or two of our Sections (as in England, Scotland, New Zealand, and Australia), they have met with but little response, and the single special invitation to a meeting (made by the English National Representative in 1912) was an almost complete failure.

The Roman Catholic Church, so far as we can see, is everywhere distinctly hostile, and from most of our Catholic Sections of the Order we receive news of clerical opposition. The large body of missionaries in India and Burmah extends to the Order the same enmity which it has long extended to Theosophy; and several bodies of Adventists have surprised us by the fervour of their dislike.

In Hinduism and in Buddhism, on the other hand, from the theoretical point of view, there is considerably more room for the conception of a Coming Teacher—Hinduism, with its belief in Rishis, and its doctrine of Avataras, and Buddhism, with its fundamental it of a succession of Buddhas, having readly to hand the necessary setting for such a conception.

The religion of Islam, also, with the perennial expectation which dominates one section of it, of the future appearance of the great Imam Mehdi, has also that prospective, as distinguished from merely retrospective quality, which is the present phase of things—while our beliefs are still centred in some future event—may constitute, in

theory, some kind of kinship with the general conception of our Order.

It is noticeable, indeed, that in all the three Religions last mentioned, there are signs to-day of a rapid intensification in the expectation of the near appearance of some very Great Being upon the stage of human affairs.

In Burmah, a well-known High Priest, by name Ledi Sayadaw, has recently been proclaiming far and wide the near coming of the Bodhisattva Maitreya, who, he says, has left the Tusita Heaven, and is now on earth as a boy. This Priest, from the latest information received from our Burmese Organising Secretary, has already 20,000 followers.

In Northern India, a Brahmin (who knows no English, and has never heard of the Theosophical Society or of the Order of the Star in the East) is preaching to a growing following, the near advent of the Kalki Avatara, who, he declares, is even now in the world, and was a boy of fourteen in the year 1910; while a Mohammedan gentleman of Delhi, who has recently been travelling extensively in the Mussalman countries, and has written a book about his experiences, relates how all the saints and fakirs, as well as the great Sheiks and Moulois, whom he met and conversed with on his travels, were speaking of the near coming of Imam Medhi, between the years 1915 and 1947.

Another Sufi prophecy, which reaches us from Persia, says that a Great Teacher will appear among men about the year 1918; and an ancient Hindu prediction, quoted recently in the *Theosophist*, gave the year 1918 or 1920 as the probable date of such a manifestation.

Apropos of India—though from a source very distant from India itself—I may, perhaps, be permitted to quote from a letter received in August last, in reply to a circular sent out from my office on March 17th, 1913. "I believe," writes my correspondent, Don Jose Melian, of Lima, Peru, "that I have to offer you a very remarkable case of prediction by an astrologer. In February, 1911, I read in the El Comercio of this city, under the head 'What will happen in Europe and America' a series of predictions of events

which were to happen in 1911, most of which have been fulfilled with remarkable accuracy in 1911 and 1912. These predictions were made by the learned astrologer, Revd. Gaston W. Tisson-Willock, and were published in the beginning of December, 1910, in the Record of Philadelphia. One of the said prophecies ran thus: 'In India there will appear the new Christ, and a current of spirituality will flow from those regions, ted by a group of apostolic, theosophic philosophers, who will spread themselves throughout the world, preaching the doctrine of mental purification and of divine altruism.' About a year later," continues my correspondent, "The Order of the Star in the East was founded."

In Christian countries, also, we have hints, here and there, of a gathering expectation. In Hungary, we learn of a book recently produced by a clergyman, entitled Kristus Eljovetele (The Coming of Christ).

In Stockholm, a well-known professor of the University of Upsala preached to the same effect as far back as 1910; while in Italy a Catholic priest, about a year ago, produced a pamphlet with the significant title, Albescit polus: Christus venit. I am told, moreover, though I am, at present, unable to verify this, that the expectation of the near coming of the Christ is strong in parts of Northern France, and that rumours of it are spreading in Russia.

Whatever these various prophecies may be worth (and we should be careful about attaching too much weight to them), they at least show that expectation is in the air, as we should expect it to be before the coming of so great a Being as a World-Teacher: and the relation of the Order of the Star in the East to the several Religions. is at present, and very likely will remain for a long time, not so much the relation of a definite interaction of actual dealings one with the other, as that of the independent possession by many Faiths of a common hope and a common looking forward into the future; and it may very possibly be only when the Great One Himself appears that these several streams of hope and expectation will converge into one mighty stream of a common recognition.

One other point we should bear in mind, and that is the essential distinction between the conditions which prevail before the appearance of a Great One, and those which must prevail when He is actually present. Before the appointed hour all expectation is a kind of dogma, and has thus to face the struggle for survival among the mass of conflicting dogmas and beliefs which make up the intellectual side of the religious life of mankind. When He is present, intellect gives place to intuition, and the process is one of the flashing of soul to soul. It is quite possible, therefore, that a Faith which, in its intellectual aspect, is somewhat inelastic, and therefore difficult to cope with, during the period of anticipation, may, in the hour of that call upon the intuition rise above its intellectual limitations to the height of an unexpected response. Rigid, for example, as the doctrinal structure of Christianity undoubtedly is, with regard to the possibility of the further appearance of great World-Teachers on our earth there are yet, within the fold of the Christian Churches to-day, indications, on every side, of the stirring of a deeper intuitive life, which may well burst forth into flower later on; and it is not impossible that a supreme spiritual crisis, like the appearance in our modern world of a mighty messenger of God, might, for all we know, make a direct appeal to something deep down within the struggling soul of the West, and call forth a response which would astonish the world.

THE ORDER AND THE THEOSOPHICAL SOCIETY.

The relation of our Order to the Theosophical Society is one about which there has, of late, been a good deal of discussion, and it is right, therefore, that a word or two should be said about it here.

As is well known, the coming of the World-Teacher was first publicly proclaimed by the revered President of the Theosophical Society, who became, on the foundation of the Order of the Star in the East, in 1911, the Protector of that organisation. Practically all the earliest members of the Order were Theosophists, and the public presentation of our basic belief in the coming of a

World-Teacher was for the most part theosophical in character. It was not unnatural, therefore, that for a while the two organisations should be very closely linked together, and that the Order of the Star in the East should have been generally regarded as a purely theosophical movement. It is important, however, that all members of the Order of the Star in the East should remember-what our Head has recently very clearly laid down-that the Order and the Theosophical Society are separate bodies, with separate functions and aims; and great care should be taken, in spreading the message of the Order, that people should not be led to imagine that the acceptance of theosophical beliefs or the recognition of the position of theosophical leaders is in any way a pre-condition of membership in this Order.

The insistence upon this essential distinction of aim and function between the Order and the Society, of first-rate importance though it be, need not, however, prevent those members of the Order, who are also members of the Theosophical Society, from acknowledging with profound gratitude the insight which Theosophy has given them into the happenings of the near future, from reverencing the great leaders of the Society, and from being proud to be linked, in their own several persons, to the fortunes of that great organisation. This is only common truth and common gratitude, and no official distinctions can touch these.

Turning to the more concrete relations between the two bodies, we find that, whereas at first, the membership of the Order was almost entirely theosophical, it tends, as time goes on, to become less so, though with various speeds in the different sections. To take a few figures at random, in England there are now 790 non-Theosophists out of a total of 1668; France has a proportion of about one in three, with 368 non-Theosophists out of 972; while the United States of America in October, 1912 (the last available figures on this point), had 600 non-Theosophists out of 2374. We find a high ratio of non-Theosophical to Theosophical members in one of our smaller Sections, Hungary, which in a total of 117 has 55 who are not Theosophists.

The two countries in which the Theosophical problem of the Order has been most acute are, of course, India and Germany. It is unnecessary to revive their controversies here, except to say that, while in India the question at issue was the right to work for the Order within the limits of the Theosophical Society, the trouble in Germany has been the divergence between the teachings of Dr. Rudolph Steiner, the late German General Secretary, and those of the two leaders of the Theosophical Society on the subject of the nature of the Christ. Both these controversies have had their effect upon the work of our Order. In Southern India the membership of the Order practically came to a dead stop at one time in 1912, but things have since begun to right themselves. The troubles in Germany, for their part, overflowed into other countries where followers of Dr. Steiner were to be found, and we have, consequently, had difficulties in Austria, Italy, Hungary, Switzerland, and Sweden. Sweden has had a particularly hard time, since it has had, also, to suffer from the attentions of Mrs. Tingley, who, we believe, has a settlement there.

Over and above these special difficulties, there is, of course, the general hostility to Theosophy, which we find in so many quarters to-day. This has been evidenced in its most concentrated and virulent form in India; but it exists also rather widely in England, and we have reports of Theosophy being preached against in the pulpits of Denmark and attacked in the Press of Russia. There is little, however, to be alarmed at or surprised at in this hostility; and, so far as our Order is concerned, it should simply be noted as one of the difficulties which we have to meet.

THE ORDER AND THE YOUNGER GENERATION.

Mention of Theosophy and of the Theosophical Society brings me, naturally, to an aspect of the life of our Order which is of the very last importance for the future. That is the question of our younger members, the boys and girls, the children of the Star. As members of the Order are aware, children

may now be admitted to membership of the Order in any of our Sections, with the permission of their parents or guardians; and the Order is already beginning to derive a large access from this very desirable source. Indeed, the American Section (I have recently heard) is almost thinking of instituting a special Organising Secretary to look after its junior members. As time goes on, more and more children will undoubtedly be pressing into the ranks; for, as is ever the case before the appearance of a great World-Teacher, special souls are born into the world for His Service, and all around us to-day are the young ones who will one day have the burden of the day to sustain. It is very important, therefore, that these workers of the future should find, on their arrival here, the kind of education which will fit them, instead of crippling them, for their task; and it is consequently a momentous fact, for all who have the future at heart. that at last an organisation has come into existence which, we hope, may supply this imperative need. This organisation is the Theosophical Educational Trust, which, under one common central Board of Control. presided over by the Protector of our Order. hopes, as time goes on, to found schools and colleges all over the world. Already in India, in the course of a few months, one college and two schools have been founded. at Gorakhpur, Benares, and Madanapalle respectively; and another is shortly to be started at Gaya, seven miles from the spot sacred to the whole world of Buddhism as the place where the Lord Gautama obtained Illumination.

In England, a fine plot of land in Sussex has been given by an ever-generous English Theosophist; and it is hoped that before long this will be used as the site of a school. Nor can there be much doubt that, at the rate at which things are moving at present, there will soon be several more of these institutions in various parts of the world.

The importance of them, from the point of view of our Order and its work, is that every member of the Governing Body of the Trust, and practically every member of its existing Teaching Staff, is one who believes in the near coming of the World-Teacher.

Consequently we have now, in many places (and shall have in more before very long), an atmosphere of reverent expectation and belief, and of purposeful direction of energy, in which the young followers of the coming Lord may begin to work out their destiny.

The greatest link with the life of our Order is, however, the fact that the principles, on which the whole of this vast scheme of educational activity will be conducted, are those laid down in the little book, Education as Service, by the beloved and revered Head of the Order of the Star in the East. It is, indeed, not impossible to see in this great idealistic movement for the training of the young, which is just beginning, something of an importance reaching far beyond the immediate preparation for the future to the great civilisation which is ere long destined to be born. And, if this be so, few books will have played so mighty a part in the practical amelioration of mankind than the little volume written at the Sicilian mountain town of Taormina in the spring of 1912.

There is, however, a yet more significant sign of the gathering in by our Order of its young adherents, and of their determination to fill their own roll in the work; and that is the foundation of what is destined to be a regular junior branch of our Order, under the name of "The Servants of the Star." This is to look after all our more youthful members, and to find them work to do. Its General Secretary is Miss Barbara Lutyens, and its Head is Mr. J. Nityanandam, brother of our own Head of the Order.

PROPAGANDA.

The propaganda work of the Order has, in all the Sections, proceeded for the most part along the usual lines. In most countries the National Officers have travelled, and it would be, perhaps, true to say that the membership roll and the general life of a Section depend much upon this constant going about. A peripatetic National Representative, moreover, gets into touch with his people in different places, and this does much to weld the Section into a whole. Lady Emily Lutyens in England, Mdlle. Bayer, while she was National Representative

for France, and Mr. D. W. M. Burn in New Zealand, are three Officers who have been conspicuous for this kind of activity; while Miss Christie in New Zealand, and Mr. Irving Cooper in America, who are officially designated Travelling Organising Secretaries, have been true to their designation and have both travelled and organised extensively.

The literature of the Order is still in an incipient state. At first, it was the custom in the various Sections to depend almost entirely upon one or two of the well-known Theosophical publications, either in English or in translation: and these are still, of course, and will always continue to be, much used. But here and there it is gratifying to note that Sections are beginning to produce their own original literature, and France, Germany, Holland, Spain, and the Dutch East Indies are among those which have contributed their quota of pamphlets. Our only book, outside the works of our Head and our Protector, has been contributed by Belgium, whose National Representative, M. le Professeur Jean Delville, has written an important volume, Le Christ Reviendra. Perhaps the most popular of our propagandist pamphlets in the various countries have been the two addresses of the Rev. C. W. Scott-Moncrieff, The Coming Christ and Until His Coming Again, and the sermon of Dr. Horton, Mrs. Besant's Prophecy-since, however, withdrawn from circulation.

Seven Sections of the Order, viz.: England, Germany, France, Holland, Norway and Denmark in concert, Sweden, and New Zealand, have their own Sectional Organs, and the utmost credit is due to all the Officers responsible for these periodicals for the admirable way in which they have carried out their task. Only two of these magazines have been monthly, the others being quarterly. The two monthlies were the little paper started in the Swedish Section, when it was found impossible to sustain the expense of a share in the larger Scandinavian quarterly; and the Dayspring, the Sectional Organ of England and Wales. The Dayspring, as we all know, passed out of existence, after having served for twelve months as an admirable record of the work in the British Isles, and has been recently much concerned in singing its own swan song in the shape of active preparations for its absorption, on January 11th, 1914, in the new and enlarged *Herald of the Star*.

As for the *Herald of the Star*, its prospects and its claims upon all members of our Order, it is unnecessary for me to say anything here, save to refer all, who may not have read them, to the issues of the Davspring during the past few months and to the ample and minute information contained therein from the indefatigable pen of the Private Secretary to the Head. One fact, however, I may perhaps be permitted to state, and that is that contributions to the new Herald, from England alone, reached, on September 1st, 1913, the sum of £2500. Much more, however, is wanted: and this sum is mentioned, not as a soporific, but as an incitement to further effort.

Before closing the account of our propaganda agencies, the interesting idea may be noted, which is being tried in the German Section, of getting novelists to write round the idea of a Coming Teacher. We hear that one such book is still in the Press. Worthy of mention, also, from a certain romantic touch about it, is the banding together of some of our Russian brethren for a tour on foot through the villages and country towns in the South of Russia, with a cargo of our literature: and we may remark with appreciation, the fine energy of a Cuban brother, Mr. Castaneda, who managed to secure the admission of articles about our Order and its ideals into leading Cuban papers on no less than fifteen occasions in the course of six weeks.

CONCLUSION.

Looking out over the work of our Order in so many lands, one cannot help having it borne in upon one very strongly how wonderfully complex and varied its problem is, and how well-nigh bewildering are the conflicting conditions to which it has to adapt itself. Its difficulties, for example, are of all kinds. To mention only a few: From Hungary we have complaints of the terrible obstacle of the language and of the ignorant and priest-ridden character of its

people. One of Germany's troubles, so far as the organising work is concerned, lies in the fact that Berlin is not, like London or Paris, a real centre for the country; while Austria still possesses names and mediaval laws which make all work of any kind peculiarly difficult. Still more difficult and perilous is the work in Russia, where, writes our Russian National Representative, the Government grows stricter and stricter. In India, the great difficulty is to be found in the instability of public opinion and the deeplyrooted instinct against any spiritual movement in which foreigners, particularly English people, happen to play a leading part. In France, Mdlle. Bayer wrote, in 1912, that the chief obstacles were clericalism and materialism, and the tendency of the French people to be cynical, often very wittily, about new ideas. The National Representative of South Africa tells me that the work there is much handicapped by the fact that South Africa is a very young country with a fluctuating population; while Miss Marjorie Tuttle, the Representative for the United States of America, finds a difficulty, which we can easily understand, in keeping in touch with her members scattered in forty States over the enormous area of that great country.

But if there are many difficulties, there are also elements of a happier kind. From all over the world come references to the great strength and inspiration which comes to members of our Order when engaged upon Star work. The celebrated meeting at Benares, on December 28th, 1911, although the most striking, has not been by any means the only occasion where great and uplifting forces have been felt. Quite a little budget of letters, for instance, was recently sent on to my office by the American Representative, from people in various places who had written to her about the wonderful influences experienced at Star meetings. That we are working in a cause, the full majesty and greatness of which we are, as yet, far from realising, becomes more and more clear to those whose business it is to keep in touch with the Order in many parts of the world. And it becomes clear, moreover, that as time goes on, both the character and the

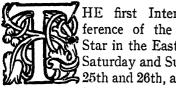
scope of our work will develop enormously. Already many are conscious that the work has taken a great spurt forward within the last two or three months. The enlargement of the Herald of the Star and its associated activities are not idle signs. The very Business Meeting, at which we are this morning assembled, is a signal of the new era, and the presence of the Head of the Order in the chair to-day is the happiest of

auguries for the success of its deliberations. It is, therefore, with feelings of glad hope and confidence that we conclude this brief sketch of the work of the Order of the Star in the East, in so many different countries, and among so many different faiths and peoples, for the preparation of the way of the Lord.

> E. A. Wodehouse, General Secretary.



INTERNATIONAL CONFERENCE OF THE ORDER.



HE first International Conference of the Order of the Star in the East took place on Saturday and Sunday, October 25th and 26th, at 19, Tavistock

Square, London, W.C., under the presidency of the Head of the Order, Mr. I. Krishnamurti.

In spite of the rather short notice allowed to them, a considerable number of delegates from other countries were able to attend the Conference; and amongst them English members had the pleasure of welcoming the National Representatives of Scotland. France, Holland, Switzerland, and the United States of America, and the Organising Secretaries of Germany, Finland, the United States of America, Ireland, Scotland, and France—the last-named country being represented by two Organising Secretaries, Mme. Mallet and Commandant Duboc. Belgium and Hungary both sent Delegates, and one or two other European countries were represented by members of the Headquarter's Staff. The branches of the Order in the United Kingdom were also well represented by Local Secretaries and others, and the general attendance on both days numbered something over three hundred.

The Conference opened with a reception given by the National Representative for England, Lady Emily Lutyens, at her house

in Bloomsbury Square, on the evening of the 24th. This proved a very enjoyable function, and was the occasion for the making of many new acquaintanceships among the members of our scattered and cosmopolitan Order.

The actual business of the Conference started at 10.30 a.m. the next day, at Tavistock Square, with a short speech of welcome and a benediction from the Head of the Order, which was followed by the reading of telegrams of greeting from all over the world, and, during the remainder of the morning, by reports, either spoken or read, from the foreign Delegates, dealing with the problems and prospects of the work in their several lands. The General Secretary's report of the work and progress of the Order, as a whole, since its foundation in January, 1911, closed the morning session.

All present then trooped out, carrying chairs, into the garden of Tavistock Square, where a photographer was awaiting them; and two groups were taken, one of the whole gathering, the other of National Officers and foreign Delegates. After the photograph came lunch, and at 2.30 p.m. the afternoon session commenced.

In the course of this session, practically the whole field of the Order's life and activities was rapidly covered—its general policy, its organisation, its methods of propaganda, etc., all being discussed, and the discussion passing on, later, to the Herald of the Star, the World Star Conference in Paris in 1915, the financial position of the Order, ceremonial in connection with Order, and local work—both in its relation to Headquarters and within its own area. Time was, unfortunately, too short to allow of the last item on the programme being taken up, i.e., a discussion of the Order in connection with problems of Modern Life.

In the evening, at 7 p.m., a Public Meeting was held at the Arts' Centre, 93, Mortimer Street, W., at which Lady Emily Lutyens and Mr. G. S. Arundale, both spoke splendidly to a large audience, on "The Mission of a World-Teacher."

Next morning, Sunday, 26th, at 11 a.m., Mr. C. Jinarajadasa, in the absence of Mr. Arundale, gave the extremely beautiful and impressive address to members only, which is printed in this issue. All who were present felt the wonderful influence pouring through the speaker, as they had felt it the evening before during the addresses of Lady Emily Lutyens and Mr. Arundale.

The Sunday morning meeting closed the Conference proper; but there was an important fixture still to come, at 3.30 p.m., in the shape of the inaugural meeting of the new organisation for young people, The Servants of the Star, at which Mr. J. Nityananda, the Head, and Miss Barbara Lutyens, the General Secretary, acquitted themselves brilliantly—the former astonishing and delighting everybody with his talent as a speaker and the readiness of his wit, although this was absolutely his maiden effort.

In the evening, Mr. C. Jinarajadasa lectured again—this time under the auspices of the Theosophical Society, and at the Small Queen's Hall, Langham Place, W.—on "Theosophy and World-Movements." Once more the lecture was a notable one, distinguished by all the speaker's well-known depth and originality of thought and exquisite choice of phrase, and was followed with close attention by an audience consisting largely of non-members.

Thus ended a memorable gathering—the first, one hopes, of very many to come. The sense of unity, of joy, and of strength, prevailing at the Conference, were remarked upon by all who were present, and nearly all felt that a great step forward had been taken in the life of the Order. The thanks of the Order are due to the energy and enthusiasm of Mr. Arundale, who first started the idea of the Conference, and who laboured unsparingly to make it a success; and it is impossible to be too grateful to Lady Emily Lutyens, who took all the Delegates under her wing, and whose gracious tact and kindness, as hostess, throughout the Conference, made everybody feel happy and well cared for. Nor must the remarkable work of Dr. Mary Rocke be forgotten, in connection with the Star Depot at 290, Regent Street, W. When it seemed quite impossible that the shop could ever be ready in time for the Conference, Dr. Rocke heroically set to work, hustled everybody up, and had the place ready for inspection by the Delegates between the afternoon and evening meetings of the 25th all in the course of two days.

Finally, the presence of the Head of the Order, it need hardly be said, gave to the Conference a special dignity and a significance of its own. Not only did he take an actual part in its official proceedings being referred to more than once for decisions on points of policy and organisation, which he immediately gave—but during the three days of the Conference he mixed freely with the Delegates, taking his meals with them at their hotel and acting, in every way, as their host.

A full verbatim report of the transactions of the Conference is in course of preparation and will shortly be on sale. It will be published, with photographs of many of our Officers, as well as some interesting groups, as a Souvenir. Those who wish to order copies of this Souvenir should write to the Lady Emily Lutyens, 19, Tavistock Square, W.C.



The Herald of the Star.

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February 11th, 1914.

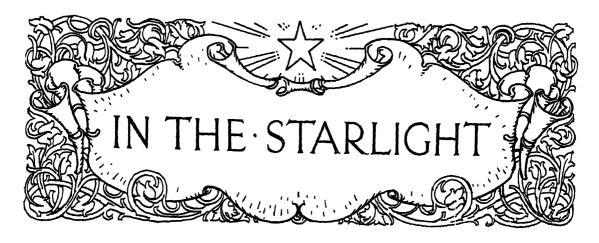
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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.







LETTER FROM THE HEAD TO INDIAN MEMBERS OF THE

ORDER OF THE STAR IN THE EAST.

As there will be a meeting of the Order of the Star in the East during the Convention of the Theosophical Society, I wish to send you my affectionate greetings.

Though I am far away, I often think of the workers in India. I know that our work in India has been very difficult during the last two years, but we also know that India has had special privileges in helping to prepare the way of the Lord. We must remember that on the 28th December, 1911, our Order received a special blessing, from which every member throughout the world may now, and at all times, receive strength and inspiration.

I am doing my best to make the Herald of the Star more worthy of the Lord, and I want every member to feel with me that the Magazine is an offering in His service. I intend that the best ideals, both of the East and of the West, should be represented in the Herald of the Star, so that the Magazine may appeal to all nations, and help to inspire them to work for His coming.

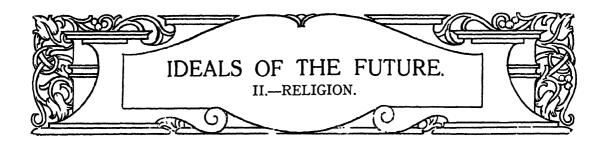
Indian members can help me in many ways. First, by obtaining from the best writers articles on such problems as fall within the scope of our activities; pictures

and photographs, illustrating all that is best in Indian culture, will be specially welcome. Second, by helping the *Herald* of the Star to gain as wide a circulation as possible. My National Representative and his Organising Secretaries, will advise the members as to the best means of helping the Magazine in these ways.

I am happy to tell you that the first International Conference of our Order, held in London on October 24th, 25th, and 26th, was most successful, and made a deep impression upon all present. India was represented by my friend, Professor V. P. Dalal, and many Indian brothers were present. The proceedings of the Conference will soon be published in book form.

I am sure you will join in the feelings of love and gratitude, which go out to our beloved Protector, from brothers of the Star throughout the world. Personally, she has done more for me than words can express, and those who believe in the near coming of the Lord, have gained, through her, the great inspiration that has come into their lives.

May the blessing of the Supreme Teacher be with you as you go out into the world and work to prepare for His coming.



Y religion I mean man's search for God, and God's answer to the search through Teachers who, by long and patient effort, had awakened the

Hidden God within Themselves, and so were able to evoke an answer from the Hidden God who sleeps in every human being. Because the peoples to whom these Teachers came were still at a low stage of evolution, it was necessary to teach them authoritatively, to assert great truths without trying to prove them, and to lay down rules of conduct imperatively, for the most part, without any attempt to show their reasonableness. In other words, They laid down dogmas to be believed and acted upon, just as a professor of chemistry, or of any other science, lays down authoritatively scientific formulæ, with methods of experiment and a statement of results which accrue if the methods are accurately followed. The professor does not argue; he teaches. The pupil does not cavil; he learns.

This dogmatic stage is necessary in sciences as in religions, and it is the condition under which alone rapid progress is possible for the student. It enables him to work by the experience of others, and to utilise the knowledge which comes to him from the past. A dogma is the statement of a truth, or of what is thought to be a truth, imposed by outside authority.

But, in science, it is always recognised that the stage of dogma is a stage, and one which is to give way to first-hand knowledge, as the student becomes sufficiently instructed to re-verify for himself the truth which he had accepted on authority. His professor does not regard enquiry as heresy,

nor wish him to remain in the stage of blind acceptance for a moment longer than is necessary for safe progress in the right direction. In religions, unfortunately, a different method has been adopted, when questions have taken the place of docile obedience to authority. Dogmas have been treated as a permanent part of religions instead of as a temporary, though necessary, stage. Religious knowledge is apt to remain second-hand, and faith and submission -qualities of childhood—have been canonised as virtues for manhood. Hence inevitable revolt, revolt which demands in anger the liberty which it is sought to withhold.

The stage of dogmas in religions is, then, the stage of the intellectual and moral childhood of humanity. During this period the religion of the parents becomes the religion of the children, and religion is, in fact, hereditary. It is believed in and accepted as a matter of course, like the nationality, like family type, like the colour of the hair or the eyes. It is a convention, a tradition, a custom, and has none of the variety or the vigour of an individual choice.

When man has evolved out of the intellectual and moral childhood which is adapted to the child-stage of religion, he begins to question, he begins to challenge authorities, to ask why he should accept doctrines which have come down to him from the past. He enters on the stage of investigation, and suspends his traditional beliefs in favour of intellectual and moral enquiry. Some of the doctrines he has inherited clash with his reason, others outrage his conscience. He feels it to be his duty no longer blindly to accept, but to examine all for himself, and to decide, by the use of his now developed

intellect and conscience, how much of these dogmas he can individually accept.

This stage, the sceptical, should be recognised as a normal and healthy stage of growth, and as necessary to further religious development. Conscience is the result of past experience, crystallised into an attitude towards life. It is a normal instinct, safeguarding the moral life, as the ordinary instincts of self-preservation safeguard the physical life; like them, it is the outcome of previous conscious experiences, and the results, pleasurable or painful, of certain classes of our relations with others, assert themselves as the instinctive reaction in similar relations, in the form "You ought." or "You ought not." In novel relations conscience is silent.

Out of this sceptical stage the man may pass by two roads: (1) he may, baffled, bewildered and weary, fall back into the dogmatic stage, unable to solve religious problems for himself; (2) he may develop within himself a new and higher faculty, a faculty of the Spirit, analogous to vision in the body, and reach a deeper and fuller understanding of the truths partially expressed in dogmas, verifying by his own individual experience that which is true and therefore permanent in his inherited beliefs. He thus becomes a Knower, a Mystic, a man who, by the unfolding of the Hidden God within himself, has evolved a spiritual vision by which he gains, by direct individual experience, a first-hand knowledge of the facts of the spiritual world. His position in religion is analogous to that of the scientist who possesses first-hand knowledge of the facts of the physical world. Therefore Dean Inge was right when he said that Mysticism is the most scientific form of religion. It is based, like all real knowledge, on individual experience, and it fulfils another condition of knowledge—that the testimonies of the experimenters corroborate

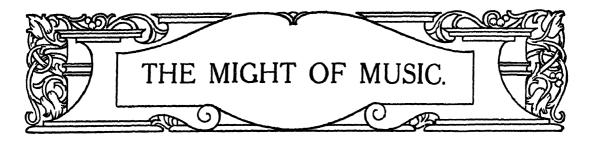
each other; and this, because they are dealing with facts, not with mind-woven fancies.

This, I believe, is the Ideal of the Future as regards Religion—the near future, of course; I do not venture to forecast the distant. It substitutes individual knowledge for inherited beliefs; it substitutes the Hidden God as the "Inner Ruler, Immortal," for outside authority of Church or Book; it rests on the rock of experience, instead of on the shifting sands of faith; it leaves the road open for infinite progress, as does science, its analogue in the physical world. And it demands the same price as science demands for first-hand knowledge-untiring patience, unremitting perseverance, steadfast endurance under repeated disappointments, immortal courage to face the unknown. But the price may gladly be paid, since the knowledge gained is "the knowledge of Him by whom all else is known," is the "knowledge of God which is eternal life."

It is, of course, possible that a man may remain in the sceptical stage, may not be strong enough to grow out of spiritual youth into spiritual manhood, and yet be too strong to fall back into the spiritual second childhood of dogma. Then, if he be of welltrained intellect and of clean life, if he feel that "though there be neither heaven nor hell, nor any Gods to rule the world, virtue is none the less the binding law of life," then such a man-like Charles Bradlaugh and William Kingdon Clifford—will learn, through the loss of the belief in man's immortality, the lesson of the purest altruism which man can acquire, and he will be the next best thing to the illuminated Mystic, the highminded and tolerant Sceptic, equal to all that life and death can bring. He will be the gate-keeper of the Temple of the Religion of the future, and in another life shall cross its threshold and know the Hidden God.

Annie Besant.







HEN we consider the everquickening growth of music in all its branches through the nineteenth century, and the greater capacities of compre-

hension and execution which are yearly spreading through all classes, we must recognise that the art of music is the art of the present age, as sculpture—for instance—was the special art of the Greeks, and that it is a force to be reckoned with as a powerful factor in the development of civilisation at the present time.

Never before in history has any other art lain dormant through ages and then burst forth in so rapid a growth, so swift a development, as music.

The highest recorded musical achievements up to little more than a hundred years ago were, relatively, of very slight importance compared with the amazing progress in the conception and technique of the art during the last century.

One is almost tempted to assume that, until the human consciousness had attained a new degree of complexity in understanding, an increased power of perceiving sound combinations and interweavings, the time in the order of things had not yet arrived for the architects in sound to appear among men and give them those new edifices of melody and harmony wherein the human consciousness might find ever richer means of expression.

At all times the human spirit has needed the Beautiful in some form or other as an outlet for the imprisoned soul. That desire for self-realisation, that call of the divine in man, has in all ages, in all races, found in the arts a method for rising out of the here and now into the region of the permanent and eternal. The Egyptians, the Assyrians, the Greeks and Romans, all had their expression in some great art, characterising their particular period of domination and civilisation in the world's history. From each of these the present civilisation culls, in a more or less amateur way, the instruction and inspiration that every masterpiece of past ages is still able to afford. But architecture, sculpture and painting can none of them be said to be at their highest point of development, or in any way clearly representative of the age. Rather, on all sides, do those who dedicate themselves to these arts revert to the past, to the Great Masters of former times and to the visible manifestations of what nowadays no one can be found to reproduce.

The reasons which can be adduced for this state of things are many and complex; and no doubt the varying circumstances and conditions of human development, the altered face of the world, the linking up and intermingling of countries and races, all tend to make good, to some extent, the palliating arguments and excuses of the superficial optimist. No doubt, too, the world is-in the course of its ever-changing development-in a state of wide-spread transition. Once past this period, and given the advent of a possible golden age, time and opportunity will again be afforded for the serious cultivation of the arts. The new masters will appear, and the new masterpieces will duly be created in the several branches of human inspiration.

Unfortunately, however, this line of argument is unlikely to hold. For apart from the fact that the world, and especially the dominant civilisation of the period, is always in a state of transition, of stress and strain, due to its growth which implies change and chance and conflict, every great genius, every artist who is a creator of masterpieces that distinguish and make his

epoch, has done what he has done not because times and conditions were favourable to him, but despite all unfavourable conditions and seasons; the greatness of his spirit has had to be manifested through his work, has had to push itself to the forefront of human achievement and there sign its mark on the period of human development.

Thus it is, then, that the complex reasons of the superficial optimist above referred to are not the true reasons for the lack of really great manifestations, at the present time, of those arts of which we have the greatest examples in past times; but the true reason is rather to be sought in the assumption that every age has its own representative art, its own characteristic manifestation of peculiar excellence.

If we turn to Greek times we find that the means for expression in sculpture and architecture were in every way sufficient for the production of masterpieces absolutely unrivalled by any later productions. Whether we consider the grandeur of Egyptian architecture, the mystical beauty of Gothic edifices, or the intense inspiration



HANDEL



JOHANN SEBASTIAN BACH.

of the great masters of painting, the artist in each case has found means adequate to express and immortalise his conception. True, in some cases, that certain processes, certain formulæ, are now lost and that modern artists cannot, with all the boasted progress of civilisation and invention, do what the ancients did. But this loss in technique is in its turn only due to the absence of the really great inspiration that is the driving power of genius. materials are there as before, and the processes and formulae would soon be revealed, if the illuminating light of the artist's creative genius were, in its turn, as great as of yore.

For the moment the utilitarian and, shall we say, mechanical spirit of the age promotes the revelation of the mental rather than of the contemplative genius in these branches of art, the poetical ideals of the beautiful and permanent are thus strangled in the atmosphere of the practical and transient.

Yet the spirit of man needs, even in this age of mixed and mediocre artistic ideals,

some form of the beautiful on which to gaze, some outlet from the house of daily physical bondage to the cool and restful gardens of the spirit.

In the many minor branches of art, whether of the past or of the present, men find this repose and relaxation from their toils. But we must not confuse these subdivisions, as it were, of the subject in general with the broader consideration of music as the characteristic manifestation of art in the present age.

Underlying every great manifestation of art, at the root of its inspiration, in all times and civilisations, we find the religious spirit, or, rather, man's aspiration to the Divine—to that which he believes and hopes—and this is the real motive force. It is useless to point out that many works of consummate beauty and skill have been achieved at various periods of artistic eminence, which have been prompted by anything but religious fervour and impulse. If such there be, they are merely exceptions and perversions in a great period where the

very exception proves the rule, and the broad general principle is thrown into still clearer light. Whether we consider the ancients, whose science of the stars caused the building of monumental edifices, or the wise men and philosophers whose "mysteries" and sacred ceremonies required the construction of exquisite temples and colonnades; or those lovers of the beautiful who enshrouded the God, whom they saw in everything, in perfect forms of statuary; or again, coming westward, those hardy northern tribes, whose life in forests and in contact with Nature eventually reproduced its memories in the stone of Gothic arches and clustered pillars; or lastly, those gifted souls who, living in times of religious strife, saw and reproduced on canvas the living ideal that inspired them; in all these, and underlying the manifestation in the form, is the spiritual revelation, the divine suggestion and inspiration.

Enough has now been said to indicate whither the argument is tending. If the civilisations have been characterised by some great manifestation of art, and under-



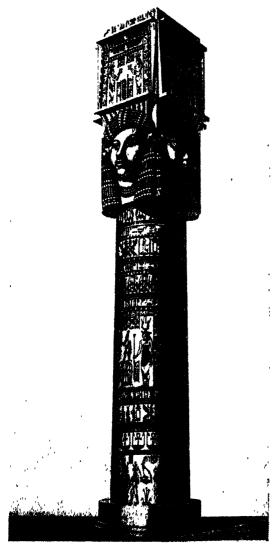
Nineveh in the days of Assyria's ascendancy over the nations of the near East.

A restoration of the Nimroud Palaces of Nineveh, prepared under the direction of Sir A H. Layard for his Monuments of Nineveh."

lying this art, at its greatest, was what we may call the religious, or better, the divine-seeking spirit, then what of our present civilisation? Is music its characteristic art?

Music in old times was the art of the Muses, and comprised poetry, drama, rhetoric and so forth. But what we mean by Music nowadays is the rhythmical or disciplined arrangement of sounds produced by the human voice, and by a quantity of various musical instruments capable of giving out sounds of different quality and range of tone.

All people, of course, ever since man consciously produced articulated sounds and fashioned implements, have had some form



One of the Columns in the Temple of Hathor, at Dendora.

or other of musical expression; beginning with the purely rhythmical efforts produced by instruments of percussion; passing on through various stages of wind or reed instruments to simple arrangements of strings stretched over a hollow body.

It is quite unnecessary here to go into the history of music or to show how it was represented in different nations at different times. Suffice it to repeat what was said at the beginning, namely, that until quite recent times music existed only as an art in rhythmical or melodic expression of a nature quite primitive and elementary, compared with what we understand by it and what it is capable of expressing to-day. point, however, it is of interest to touch upon-namely, the curious fact that, with the craftsmanship, the inventive genius, and the abundance of technical talent that Romans. Greeks, Egyptians, and past civilisations had, they none of them succeeded-nor perhaps did they make the effort—in producing any advanced types of musical instruments. As in Oriental nations of the present day, while the melody is elaborate, while the technique and skill required for expression is often consummate, and the rhythmic arrangement is of the most complex and ingenious character, the harmonical support of all this skill is limited to a basic "drone," usually in one key. In other words, whatever be the prompting impulse,-be it sentiment, imagination, religious fervour, or the joy of rhythm,the creative part of the mind works along one thread only. Every ingenuity, every device, every kind of inflexion is resorted to-it is granted - on that thread. It is taken in and out and round, executes often beautiful patterns designs, and expresses in its course many conceptions, but its ground-work is the "drone"—the music is melodic, not polyphonic; it is always the design of a thread on a canvas. Even when several instruments come into play, they either duplicate the rhythmical accents, or the drone, or But they do not the melodic thread. attempt—and here comes in the whole difference in the evolution of music as understood nowadays-in any serious or organised

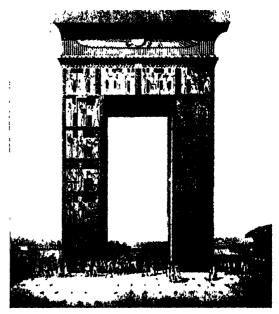
way to work, contrapuntally, one against the other in several independent designs of interweaving melody. To continue the analogy, it is all the difference between a thread pattern on a canvas and a weaving of threads and cross-threads to form the fabric itself.

If one searches for a reason for this difference between early and modern music, the only available explanation seems to lie in the development and growth of the powers of the mind and consciousness in man.

One of the characteristics of the latest sub-race of man, the Teutonic (used generically as including the Anglo-Saxon), is the power of organising. In intellect less subtle, less quick, less brilliant than, for instance, the Latin and the earlier Aryan sub-races, the man of the Teutonic subrace has nevertheless characteristics mental and conceptual ability that they lack. He has order and method, he can martial his facts, he can eliminate the unessential from the essential, he can reduce a quantity of heterogeneous matter to simple and fundamental principles, he can make combinations in several directions simultaneously and co-ordinate his data and his plans. All this gift of synthesis and organisation makes for harmony; all this renders possible the construction of the fabric, where the reverse obliges the pursuance of a single thread at a time.

It is strange that in the revival that followed the Dark Ages music seems, among all the other arts, to have profited least. It appealed to the emotion or to the intellect; it had no immediate practical use except as an adjunct to the amenities of life. While the historian may trace phases of difference in the music of the thirteenth, fourteenth, and fifteenth centuries, there is no clear evidence of distinct or noteworthy development in the musical faculties.

Such music as there was, was monotonous, pedantic, and rigid in its rules and limitations. With the invention of printing Church music, especially, received a new impulse and a wider scope. From Luther, Palestrina, thence through Claudio Monteverde of Cremona, to I. S. Bach, we see



An Entrance to Ancient Thebes: The Gate of a Temple at Karnak.

the first great strides of contrapuntal innovation and elaboration; the coming into being of the framework and skeleton on which the form of music was to be moulded and subsequently to develop.

What Wagner was in the nineteenth century, compared to his predecessors a breaker of conventions, an innovator, an enemy of the limitations of pedantry pure and simple—Monteverde of Cremona was in the seventeenth century, in a minor degree but none the less drastically, when compared to the inflexible schools of the past. Not only did he revive the elasticity of musical combination and the movement of parts, but he was chiefly responsible for bringing music, instrumentally and otherwise, more into touch with human life and emotions.

In times of more limited vision and narrower conception, Monteverde realised, as Wagner subsequently did in a later stage of musical development, that music was not intended to be confined to the rigid and sterile ecclesiastical expression, with its almost invariably identical arrangement of instruments and form-structure, but rather that it spoke a language of life, and, therefore, could



BEETHOVEN.

touch the heart of each; and, further, that by intelligent employment and combination of the several types of instruments, tonecolours could be used to vary or to intensify the conception of each composition.

Again, at or about this period, the instruments themselves were undergoing a period of transition; stringed instruments, especially, were being produced capable of even greater possibilities for the skilled executant. Many of the more cumbersome types of viols were being gradually adapted to the convenience of the performer, who found that his hand could reach certain notes more quickly and easily as the neck and the general shape and size of the instrument became modified by degrees to suit the requirements of both executant and composer. This again, in turn, re-acted on the composers, who, realising that more was possible for the performer, extended their contrapuntal ingenuities to so great an extent that to this day some of their great masterpieces of string writing have not been excelled.

Nor must it be forgotten that behind and above these more immediate reasons for

elaborate and complex writing, the genius of John Sebastian Bach stands out at this period as one of those great forces in the history of musical evolution, which not only give a new impulse and mark an epoch, but are themselves the cause, not the effect, of the development of the art of that time in which they manifest. It is interesting to mention here that there are flute and trumpet passages in some of Bach's scores which, in all probability, instruments of that time were unable to reproduce as written, and which tax the possibilities of instrumentalists of to-day, with all their modern mechanical improvements. But it is quite possible that some of these passages were not done at all by the said instruments, but were instead executed on the organ, using a stop corresponding to the tonevalue required.

The parallel development between the ever-widening application of music to human sentiment and drama, and the orchestral or instrumental improvements whereby expression in tone-values became



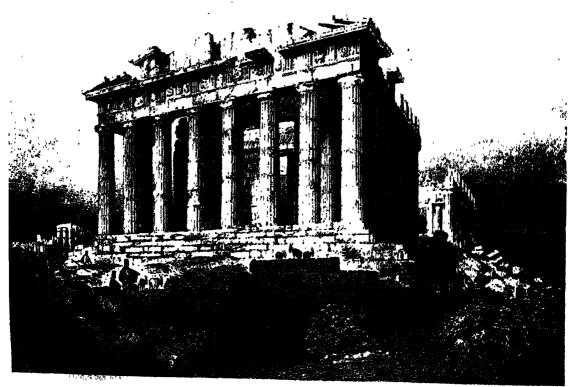
RICHARD WAGNER.

ever richer and fuller, is of the greatest importance and interest. From Bach and Handel onwards to Haydn, Mozart, Beethoven, Mendelssohn, and Wagner, through the eighteenth and nineteenth centuries, with all that wonderful and rapid growth of the language, expression, and meaning of music, we must keep before us the parallel growth of understanding in the employment of musical instruments, and the various devices and varieties employed in their groupings of sound-values.

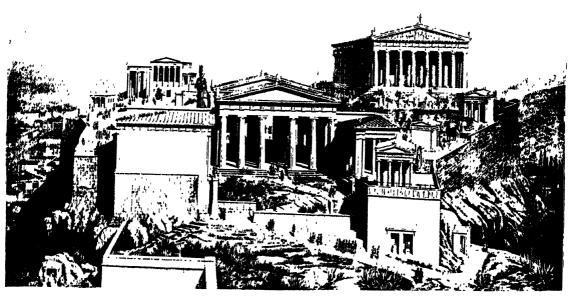
The small chamber orchestra, originally chiefly composed of strings, became reinforced and improved by degrees in its wood and brass elements, as inventors such as, for instance, Boehm, rendered the fingering mechanism of these instruments capable of reproducing complex passages in balanced correspondence with the other parts. But it was not until after Beethoven's death, and during the latter part of the nineteenth century, that the orchestra of to-day expanded in its great variety of instrumental capacity, in response to the requirements

of such orchestral giants as a Berlioz or a Wagner.

Whether we think of the one, whose fastidious sense of tone-colour made him the most meticulous as also one of the greatest orchestral experts of his time, or of the other, whose overwhelming genius caused him to employ unerringly every possible arrangement and combination of tonecolour and sound production, the fact that must strike us most is, how rapid, how amazing, how marvellous has been the growth in the conception and in the production of this particular art of music within the last century or century and a quarter. We wonder, now that we can apprehend its beauties, now that it is an integral part of our lives, now that we have recourse to it for our inmost feelings, how in past times, in other countries and civilisations, people were content with simple tune and rhythm or with merely blaring nerve-shaking sounds, and failed to recognise that music is not merely a stimulant to superficial emotions, but is, instead, a language among languages, a gate



THE PARTHENON AT ATHENS.



RECONSTRUCTION OF ACROPOLIS, ATHENS.

to Truth, the portal to that state of comprehension that exists only between soul and soul, not between body and body.

It has been said in the beginning that behind every great manifestation of art there is ever a spiritual influence at work. This is also true in our greatest examples of music. But it will be well to qualify to some extent this statement by saying that by spiritual is meant that which comes from or is of the Spirit,—that, in other words, which partakes of the higher and more divine part of man. Very often it is religion that evokes this, and then it is appropriate to say, as in the case of the great sacred works and oratorios, that the Gospel and other holy stories have been responsible for the intense religious feeling that the music is able to call forth. But there is a larger and a wider sense in which an art is said to be upheld and inspired by spiritual influence, and that is not in so far as it is applied merely to the religion and beliefs of the time, but in as much as it originates in and expresses that which is true in all realms of Nature, that which is ever so in all periods of time and is, therefore, really eternal and of the Spirit. This is the atmosphere which pervades the works of

the truly great artist, the true lover of the Muse; this the voice that speaks in all languages and finds response in the heart of each. To exemplify the statement: while the "Messiah" and the "Elijah" contain some of the highest expressions of all that the human heart can feel in relation to the Christ-story and the verities of Christian belief, and perhaps, to the many, seem more sacred and more spiritual than other great masterpieces of musical conception because the words allied to the music focus the idea and the meaning, yet it is equally a fact that one of Beethoven's great symphonies can convey everlasting truths, eternal, noble, uplifting sentiments to no less a degree, and perhaps for some to a still greater degree, because the temperament is capable, without any outside help from words or action, of both comprehending and responding to the fullest possible extent.

Does not Wagner give us the true insight into Nature pure and simple—that is, God's expression in wind and water and trees? Do not his dramas exemplify and symbolise the eternal phases of the human soul and its vicissitudes? The employment of myths and sagas, yes, and even of the Bible stories, do not, per se, constitute the spirituality

and sacredness and purity of the music. They are rather the means whereby the divine afflatus, the musician's inspiration, is brought down and rendered intelligible to the masses who cannot, without some rich interpretative assistance, raise their imaginative faculties to less defined but truer and wider conceptions. There is no phase of life, no extremity of the soul's need, or of the heart's feeling, that music cannot express. Not to all is it given to understand, but happy are those who can come under its influence and realise its power and beauty.

We have heard often enough of "Sound, the Builder"; we know, theoretically and practically, how every sound is a motion, and sets up waves and vibrations in various directions: it is not hard, therefore, to realise how all people and things must be influenced, to some extent, by music. Everyone knows the various effects that different kinds of music produce on him, and no doubt every one realises the value of such a force: yet it is indeed to be deplored that too often this is lost sight of, and that, where music might be, however simple, yet noble and refined in conception and employment, it is prostituted to the service of the trivial and the vulgar, and is, mutatis mutandis, little better than its primitive prototype among the savages.

In modern times, music fills a great place in the artistic extrinsication of our present-day civilisation. Leaving on one side all the more trivial applications of the art, music is a factor in the existence of most people of our times. It is no longer the merely physical ear that requires to be satisfied, the craving of the "ear of the mind"; the comprehension of the more educated in music is ever becoming more exigent both as to the selection and interpretation of the works of the great masters, as also in the search for new composers and novel combinations and effects of tone-colours and harmonies. True that in this latter phase much that is done may be only of a transient and ephemeral nature, yet it has its value, if for no other reason than that it breaks down the barriers of excessive orthodoxy, with regard to the conventional and pedantic attachment to certain fixed tonal relations and sequences.

In the same way that Wagner's genius extended the use of chromatic modulations, there seems to be a tendency among the modernists of to-day to go further in daring shades and contrasts of sound-colours. The only difference is that, while we have, in



THE COLISEUM AT ROME.

[Früh.

the present day, notable examples of innovators endowed with extraordinary technical skill in the handling of intricate works for orchestra and instruments, whose compositions bristle with difficulties and with strange and novel effects, practically none either of the modern German or French or Russian schools can claim anything more than technical greatness, for none of them possess that bigness of conception, that artistic insight which ennobles the whole of the work of a really great master and guides him in the selection of his subjects. It is this pre-eminent bigness that distinguishes such an one as Wagner, and keeps him, in his own line of musical drama and opera, still towering above all who have come after.

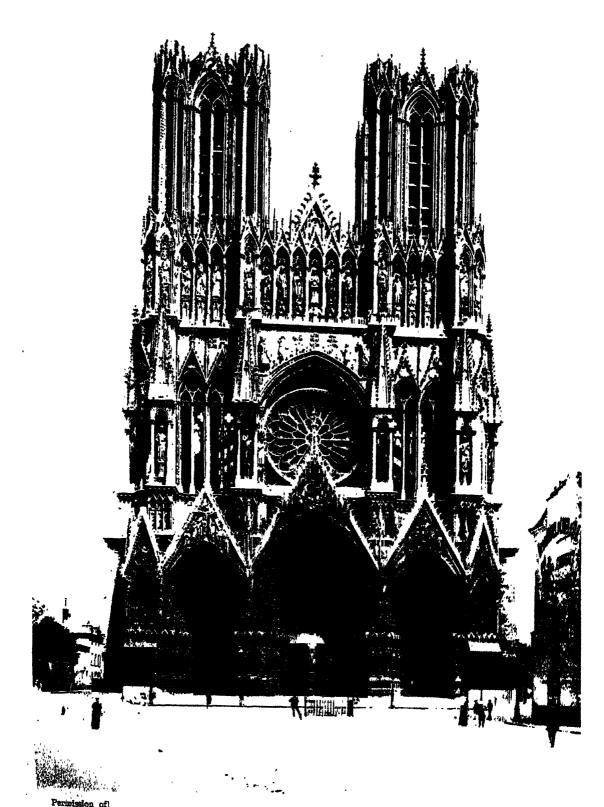
Impressionism in music, the reproduction of psychological effects, the "photography" —if we may use the analogy—in sound of certain phases of life, of the mind, of the senses, of even physical acts, these appear to be the impulses which are made to serve, in place of true inspiration, the more advanced composers of to-day. The result is certainly interesting, but it is interesting only to the intellect, and perhaps to the senses. The technical skill is, in some cases, extraordinary; yet one wishes it were allied to some noble inspiration or to some great all-powerful subject. Its chief aim and tendency seem to be to break down barriers, to render more elastic the use of instrumental colouring, and to accustom the ear to gradations of sound that contravene the habitual intervals of the orthodox scales with which we are familiar. Here and there some new composer arrives on the scene with still more ambitious projects; the intention of the composer is revealed to the public in analytical programmes or in specially illustrated designs, and abstruse and even occult subjects are dealt with in a way that suggests to the far-seeing and speculative mind a latent feeling that a whole field of new development in the power and scope of music may be opened up, when the relations between physical and other states are better understood. It is probably a truism that music is on all planes, and that, the wider our field of vision or perception, the greater will be found to be its magic and power. Again, there is much work being done in all countries to link up sound and colour, and to discover some means of converting them into interchangeable values reproducible at will.

So far what has been done has been more or less experimental and not of very wide effect, but there is here, too, ample scope for discovery and development.

Wonderful and monumental as some of our greatest musical works are, imperishable in their beauty of ideal and construction. eloquent to heart and soul alike, a language above all languages, yet, qua art and qua force, music is, probably, revealed to us only to a fractional degree; it is, surely, capable of almost limitless development as man's powers extend, as his comprehension grows, and as he requires some intangible yet living vehicle for expression of that which is felt and known yet cannot be put into words. "Music," as William Wallace beautifully puts it, "in our day consists of a perpetual struggle to give definite expression to subconscious thought. No one can tell for how many centuries the strife will continue until man evolves the new faculty which will make the context of music clear."

It is an art capable of a power that probably no one yet clearly realises, and that will only be revealed as man's faculties evolve and his range of vision and knowledge increases.

What part will music play in the near future, in the new awakening of spiritual impulses, in the scheme of things, when once more a Great Teacher has come and gone among men and has given them again the "Word," the message of Peace and Love, that is to fill their hearts and guide their actions and produce new civilisations? Who can tell? But that music will be an even greater and more important factor in this and future civilisations, no one can Indeed, it must be the constant hope of all that, as Bach and Handel, Mozart and Mendelssohn, found in the Christian Scriptures the inspiration for so many of their noblest and most enduring masterpieces, the religious feelings awakened by the coming of a Great Teacher once again may bring forth into the world new masters and new great masterpieces in music. It may well be, as in much else, that this will only



RHEIMS CATHEDRAL.

[Jules Hantecoeur.

take place in course of time after the Great Teacher has come and taught and gone, leaving His abiding and strong influences at work among the nations; and that the force and beauty of His great example and life will only then, as it appears in its entirety, call into being some great world-genius who will speak to us in terms of music and give us that highest expression of feeling which our inmost hearts have aspired to but cannot otherwise manifest or convey.

"We are all groping in a mist and the sum of our life is but a breath tossed to the wind." But, if the history of evolution is of any value, surely we who employ the musical sense are the forerunners of a race which will bring into man's comprehension a new form of reason—perhaps even an altered system of ethics. May not humanity then find in music a principle upon which some wider interpretation of existence may be based?

Many at the present time feel that the advent of a Great Teacher is near at hand. Expectantly they turn their faces towards the light that heralds the New Day for the world, and their hearts are filled with hope once again at the promise of "good tidings" and "Peace and Goodwill" for men.

There is the danger always in dealing with such mighty subjects, such sacred hopes as these, that anything written or said should tend but to materialise and bring down to earth too much of that which appertains to the highest feelings of which man is capable, his loftiest and most exalted aspirations, his strongest and best impulses to be and to do.

Here is where music can engender and create, for those capable of being influenced by it, the atmosphere of comprehension and uplifting that the soul needs.

Who, of the many who wait and watch, has not had the opportunity of attending one of the great musical festivals that each year are held in England or in Germany? Who, when he hears the "Messiah" of Handel, or the "Passion according to St. Matthew" of J. S. Bach, does not feel that in these great works he has the Christ-story revealed to him in a language that is not of the past merely, but of the present and of the future and of all time? When one listens to the "Comfort ye, my people," does not one feel

the ever-present announcement, the living inspiration of the Saviour of men? Does not the evapyélior become a living reality of the present and not merely of two thousand years ago? Again, do not such gems as "He was despised and rejected of men," "I know that my Redeemer liveth," "For unto us a child is born," become endowed with life here and now, actual realities to all of us. applicable to-day as at any previous time, and not on account of the words alone but because the music gives life and vivid being to the idea? Again, who can go to Bayreuth and hear Wagner's great presentation of the Sagas and world-myths and not feel that there the music illustrates and perpetuates in symbolism the story of the cosmos, the development of the world-drama in which the evolution of man plays the foremost part; or in "Parsifal," wherein the further progress of man's soul from human groping consciousness to divine understanding and revelation is traced? Who is so obtuse as not to recognise the language of music that can convey states of the mind and feelings of the heart, and all those subtle and complex openings-out of the consciousness that no words and no language but this could convey to human comprehension?

It is in the atmosphere of music that the wings of the Spirit can soar aloft, it is music that the power of articulate expression vouchsafes to those whose tongues and voices are dumb on lower planes. Music is the language of languages, the expression of the Gods. We speak in music only when we desire to express all that is highest, most harmonious, beyond all conflict. The wind in the trees, the water in its torrents and oceans, the movement of all that is, all is capable of expression in terms of music. Poets and dreamers, prophets and seers, have filled the universe and the heavens themselves with the symbols of harmony and music, with choirs of angels and archangels The very motion and relation of the universes have been spoken of as the "Music of the Spheres" Let us then recognise the might of music and believe with Byron

"There's music in all things if men had ears,
Their earth is but an echo of the spheres"

WM. H. KIRBY.

CROYANCE ET POLITIQUE EN FRANCE.



I un pays a besoin d'une doctrine qui réconcilie sur des bases solides la Science et la Religion, ce pays est assurément la France: nulle part,

l'abime n'est creusé plus large entre la morale et la conduite, entre la croyance et la politique, entre l'Eglise et l'Etat. Il est



MONSIEUR GABRIEL TRARIEUX.

permis de croire, par contre, que, si survenait ce message béni, il trouverait en France autant qu'en aucun lieu du monde l'adhésion la plus enthousiaste. Car—et c'est le rayon d'espérance qui illumine pour nous le sombre présent—une des caractér-

istiques de la race française, celle-là même qui l'a conduite aux excés dont elle souffre aujourd'hui, est une chance de salut pour elle. C'est la faculté, le besoin qu'elle a de passer de l'idée à l'action, d'appuyer sur un dogme abstrait son gouvernement et sa vie sociale. C'est ainsi que peu de nations furent plus profondément pénétrées qu'elle de la doctrine catholique, et qu'elle a vraiment, dans le passé, mérité le beau nom de Fille Ainée de l'Eglise; c'est ainsi que la réaction de l'Esprit Moderne fut, chez elle, plus violente qu'ailleurs, et se traduisit par l'effort grandiose, encore qu'avorté, de la Révolution.

Aujourd'hui, le bilan intellectuel de la France politique est assez facile a dresser. Car les partis sont ardents, et chacun d'eux correspond nettement à une philosophie distincte. Ils se rattachent, avec des nuances. à une triple tradition. Il y a, d'un côté, les Partis de Droite, monarchiste et impérialiste, dont l'un se réclame du droit divin. l'autre du principe plébiscitaire, mais qui sont alliés, tous les deux, l'un par son passé tout entier, l'autre par le système du Concordat, à l'Eglise Catholique Romaine. Il y a en second lieu le Parti Républicain, celui qui, depuis quarante trois ans, détient le pouvoir officiel, et dont on peut dire, au total, qu'il est nettement agnostique. ('ar, si ses ancêtres réels, les puissants pré-curseurs de la Revolution Française, Voltaire et Rousseau, furent déistes, on sait qu'ils ne furent point suivis en cela. Le premier éleva à Dieu une chapelle où personne, même lui, n'est entré. Le second compromit les sublimes intuitions d'un trouble génie par les tares de sa personnalité. La mentalité française du siècle dernier-en particulier de la fin du sièclene s'est point formée à leur école, mais bien à celle de l'Ecole Anglaise, à celle de Darwin, de Spencer, de Stuart Mill, et cela par l'intermédiaire du rigoureux logicien Taine et du mélodieux Renan. Plus puissante encore sans doute et d'ailleurs exercée dans le même sens, fut l'influence d'Auguste Comte, le fondateur du Positivisme, qui conçut la dernière synthèse scientifique qu'on ait essayée, et par là, sur beaucoup d'esprits, eut le prestige d'une Révélation. Les hommes les plus éminents de la troisième République de Gambetta, qui l'a fondée, à Clémenceau, son plus récent chef, en passant par Jules Ferry, qui l'a dotée de son systéme scolaire, subirent tous, avec des tempéraments divers, cette discipline et cette conception. Il y a, enfin, le Parti Socialiste, qui, bien qu'ayant des sources françaises en Proud'hon, Fourier, Saint



военме.

Simon, reste marqué par l'empreinte géniale de Karl Marx, israélite allemand. Celui ci, disciple d'Hegel à rebours, édifia, comme on le sait, sur un panthéisme strictement unilatéral, sa doctrine du Matérialisme Historique, et voulut expliquer toutes les révolutions humaines par le facteur économique. Doctrine saisissante, remarquable par son retentissement international, et dont l'action, c'est probable, est appelée à grandir



VICTOR HUGO.

encore, mais qui a le tort de ne considérer que l'un des deux aspects du monde, de méconnaître la constitution de l'Homme, et de vouloir subordonner son cerveau à son estomac.

De ces divers Partis en présence, lequel paraît pleinement qualifié pour résoudre les problèmes sociaux et moraux qui se posent a un Etat moderne? Je ne crains pas de dire: aucun. Non que les hommes de talent ou de bonne volonté leur manquent. On en trouve dans tous les camps. Mais ils semblent, les uns et les autres, frappés d'une sorte de paralysie, soit par les fatalités de l'histoire, soit par les contradictions secrètes de leur doctrine et de leur vouloir. L'Eglise Catholique, qui prête sa force aux Partis de droite, Impérialisme ou Monarchie, demeure le refuge d'âmes nombreuses, l'inspiratrice de vertus privées, et la précieuse sauvegarde de tous ceux qui, mystiques d'instinct, ne savent pas se frayer leur propre route. Mais,

au point de vue social, elle porte le terrible karma de ses persécutions passées et de son Messagère d'un intransigeance durable. Dieu d'amour, hors de sa conception rigide, elle n'a su que maudire et frapper. Aussi a-t-elle groupé contre elle toutes les puissances éparses de ceux qui cherchent librement. Les fureurs de l'anticléricalisme ont répondu, réaction logique, au despotisme clérical. Cette leçon n'a point porté ses fruits. Et, si elle revenait au pouvoir, tout prouve que l'Eglise agirait demain comme elle agit aux siècles passés. Aussi s'avère-t-elle incapable d'inspirer un système de gouvernement qui fasse autour de lui l'unité réelle, celle qui naît de l'adhésion des coeurs.

Le Parti Républicain se débat dans les difficultés sans nombre que suscite l'Agnosticisme à ceux qui prétendent s'en contenter. Il a fondé le Pouvoir sur le consentement du peuple: et la fausse notion de l'Egalité, contredite par la Science aussi bien que par l'Occultisme-fait que ce pouvoir incertain, où le Législatif absorbe tout, se défend mal contre les dangers de la démagogie qui le guette. Il a décrété la séparation des Eglises et de l'Etat; et, dans ses Ecoles, il ne sait plus sur quel principe étayer la Morale, qui cherche vainement à se passer d'une conception de l'Univers. établir la Justice Sociale, et fait pour cela des efforts louables; mais, imbue de l'idée erronée que la lutte pour la vie est la loi de l'Homme et que le Sacrifice est une faiblesse, la Bourgeoisie française ne trouve pas en elle la force de prendre sur soi les charges qui devraient lui échoir. Elle n'est pas arrivée encore à établir un programme fiscal qui proportionne l'impôt au revenu; elle laisse subsister l'Alcoolisme par fâcheuses complaisances électorales. En tant que classe dirigeante, elle n'est pas à la hauteur de sa tâche. Il n'est que trop juste de dire que le poids écrasant de l'effort militaire, légué par les régimes passés, lui rend cette tâche particulièrement lourde.

Dans ces conditions, le Parti Socialiste est le seul qui ait élevé des protestations généreuses, et qui ait offert un idéal un peu noble, soit au point de vue intérieur, soit au point de vue international, dans ces dernièries années. Mais lui aussi est aveuglé,

entravé de sophismes gênants. Pour établir la justice et la paix, il compte sur la force et la haine! Les puissances d'amour lui sont inconnues. Let le spectre de la guerre civile, que son succès déchaînerait fatalement, empêche les esprits de se rallier à ses revendications les plus justes. De sorte que le dieu social apparait déchiré sans remède, comme naguère Osiris en Egypte. On n'en trouve que des fragments dispersés. Chaque Parti en possède un ou deux. Mais aucun ne parait détenir le secret qui rendrait à ce dieu sa stature harmonieuse et parfaite, que des peuples, cependant, autrefois, des peuples heureux, ont connue.



HÔNORÉ DE BALZAC.

Quoi d'étonnant, après cela, à ce que les poètes, les artistes aient fait retentir la plainte invincible de l'âme française ainsi divisée, et formulé, tout le long du siècle, en face de l'esprit agressif et dur, la revanche du coeur méconnu, froissé! Ce fut la belle tâche des génies romantiques, Hugo, Lamartine, Vigny, Musset, qu'une femme, la comtesse de Noailles, continue de nos jours encore. Les prosateurs, de leur côté, avec moins de lyrisme et plus d'analyse, exprimèrent le Mal du Siècle. Chateaubriand, Stendhal, Sainte Beuve, Balzac, Fromentin,

Senancour, Amiel, Barrès, Loti, Bourget, Curel ont tour à tour et magnifiquement, comme s'ils recommençaient sans fin le même livre, décrit le tourment de l'homme moderne, qui voudrait servir un idéal et se croit le jouet d'une illusion. Malgré le triomphe du matérialisme, quelques philosophes solitaires, énergiques jusqu'au paradoxe, cherchèrent eux aussi, dans leur domaine, à maintenir les droits du sentiment. Avec Secrétan et Renouvier, l'école des Néo-kantiens, acceptant le divorce apparent de la Pensée et de l'Instinct, préféra douter de la Raison que de renoncer á l'Espoir. Position déséspérée, qui montre que l'Homme se mutile lui-même, plutôt que de bannir ses dieux!

Tel est, à peu près, notre bilan. Et nous pouvons, aujourd'hui encore, redire les vers du poète a l'ombre du Christ évanouie:—

"Nous sommes aussi vieux qu'au jour de ta naissance,

Nous attendons autant, nous avons plus perdu;

Plus livide et plus froid, dans son cercueil immense,

Pour la seconde fois Lazare est étendu— Où donc est le Sauveur pour entr'ouvrir nos tombes?

Où donc le vieux Saint Paul haranguant les Romains,

Suspendant tout un peuple à ses haillons divins?

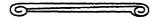
Où donc est le Cénacle? Où donc les Catacombes?

Sur quel front flotte encor l'auréole de feu? Où donc vibre dans l'air une voix plus qu'humaine? Sur quels pieds tombez vous, parfums de Madeleine?

Qui de nous, qui de nous va devenir un dieu?"

Pourtant, voici que, de nouveau, après une nuit si profonde, quelques rayons d'aube blanchissent les cimes. Voici que nos penseurs les plus récents, Maeterlinck, Bergson, Boutroux, Poincaré s'évadent du cercle maudit, et, par delà la raison logique, retrouvent l'intuition Platonicienne. Voici qu'un grand occultiste français à peine disparu, Saint Yves d'Alveydre, formule dans la "Synarchie" la règle de notre salut social; que l'oeuvre féconde d'Edouard Schuré, l'auteur des Grands Initiès, a rouvert les sources sacrées; qu'un mystique chrétien, Sedir, fait songer aux accents de Jacob Boehme. Ce sont là de précieux présages, des rameaux d'olivier qui annoncent la naissance de Temps meilleurs. Mais seul, entre tous ces signes divers, le Message Théosophique, tel qu'il a été délivré par H. P. Blavatsky, A. P. Sinnett, C. W. Leadbeater, et Annie Besant, m'apparaît complet, organique, de nature à résoudre entièrement les antinomies qui nous déchirent, à étancher la soif profonde de notre coeur et de notre esprit. Et, si sa plus haute promesse doit se réaliser pour nous, si nous devons voir de nos yeux la venue de Celui dont les pas embaumérent autrefois notre globe, j'ose croire qu'en France comme ailleurs Il trouverait, et dans tous les camps, des âmes prètes à suivre ses traces, des âmes ardentes, une fois de plus, à se dévouer à son Oeuvre, pour cette vie et les vies à venir.

GABRIEL TRARIEUX.



Soyez comme l'oiseau posé pour un instant Sur les rameaux trop frêles, Qui sent ployer la branche et qui chante pourtant, Sachant qu'il a des ailes!—Victor Hugo.



HYGIENE OF CHILD LIFE AND EDUCATION.





S I write I have in my mind the picture of the close-set dingy streets of the Southeastern district of London, where the great three-storied

schools rise up, in many of which nearly a thousand children are taught. The infants' department is on the ground floor; next comes the girls' school; and on the top the boys'. Round the school is a space of asphalted playground, enclosed in a high brick wall fitted with iron gates; and factories, workshops, and the backs of houses look down over the school walls.

If you choose your time and are armed with the necessary introduction, you may walk into one of these departments and find a "Medical Inspection" in progress. Passing through the outer door you will enter the large school hall, out of which the class-rooms lead, and you will find twenty or more women sitting, somewhat uncomfortably, on wooden chairs against a wall, while children stand or sit or cling (according to size) around them. From the hall you will be ushered into a class-room, emptied for the time of its usual occupants, in possession of the school doctor, the nurse, the teacher—usually the head teacher—an official lady representing the "Children's Care Committee," and one or two parents with their children. If the atmosphere is serene and happy, the child who is being examined will be smiling, the parent at ease, the nurse and doctor working expeditiously, and the Care Committee lady getting prodigious quantities of statistical information as to possibilities of "treatment" and "social condition," with the sang-froid of a professional equilibrist. The teacher will be observant and helpful, and the other children in the room interested in the new game of Medical Inspection which involves the feature, new to school life, of the presence of interesting strangers and "mother," and also involves being partially undressed.

For the Medical Inspection a child is stripped to the waist, and the doctor rapidly examines heart and lungs with the stethoscope, and otherwise if required. Then he looks at the ears, nose, eyes, teeth, and throat. During this time he takes a general survey of chest, abdomen, and back, asks questions as to illnesses, little fluctuations of health or peculiarities, and confirms or alters observations made by the school nurse. In London schools the nurse weighs the children and measures their height, and makes a preliminary test of eyesight before the doctor arrives at the school. And it is also the nurse's duty, at the time of the doctor's . inspection, to note the state of cleanliness of head, body, and clothes, the number of flea-bites, and the presence or absence of vermin. Nurse and doctor thus co-operate in forming a judgment on the child's condition, and the observations are all entered on a card under printed headings, which is filled in with the child's name, address, age, and school class before the inspection begins. With the child before him the doctor asks the mother a few pertinent questions, asks the teacher also, and may turn to the nurse or the Care Committee representative for confirmation of a surmise as to under-feeding or home conditions or illness which the parent may be unwilling or unable to confirm.

Thus the Medical Inspection involves a good deal of preliminary thinking out. The



Medical Inspection in an Infants' School.

Author examining spine of pupil from Boys' Department, parent, nurse, and headmaster of Boys' Department present.

children must be chosen from those of the age to be inspected, the parents invited by letter, the children's cards filled up, and the room prepared. The card on which the observations are entered is now stereotyped, and an inspection means that the work of teacher, nurse, Care Committee representative, and doctor, is all concentrated on the child for a short period, the result being a very considerable gain in knowledge of the child's physical condition, possibilities, and limitations. The doctor may find the child has a diseased heart, unknown to parent and teacher alike; the information is conveyed at once and instructions are given as to care in physical and mental exercise and drill in school, and similar care at home. Or the child may have decaying teeth, which have become to the child and parent so much a matter of course

as not to be considered the physical handicap they in truth are. Often, too, is the eyesight found very bad; sometimes one eye is nearly or quite blind, and the demonstration of this comes to parent, child, and teacher as a revelation, for eyes are tested separately, but, of course, in ordinary life always used together. Defects of ears. nose, and throat, lungs, spine, joints, nerves. skin, and bones may be found, and the defects which can fail to be noticed or "put up" with are almost incredible. Thus ear discharge, which is offensive to all people near by, is still common; verminous conditions are common. Conditions of the decaying teeth and gums which are poisoning the digestion are frequent. To point out a state of malnutrition amounting to serious devitalisation, is often to be greeted with the reply that the child "always was pale and

thin." Heart disease and consumption are often not suspected, serious deafness and blindness may exist undetected, and curvature of the spine be overlooked.

In a school session morning or afternoons in which twenty-five children may be inspected, anything from twelve to twenty will be found to have some defect or other needing remedy. Most of these defects when remedied will put the child on to the level of sound and healthy childhood. Thus, decayed teeth stopped or extracted as required, can be completely "cured" in the sense that the child after the "cure" is in a condition of sound health. defects, some eye troubles, and some ailments of nose, throat, ear, and other parts of the body, can also be "cured." But not all defects are thus easy to handle. And among other ailments, heart disease, consumption, malnutrition, severe anæmia, and severe affections of the eysight, nose, throat, and ear, even when as effectively treated as our knowledge allows, are still serious handicaps in school and in after life.

Throughout England, medical inspections like those described are going on in all schools. To the great town school buildings and to the little rural places also comes the medical inspector. So that we have the records of inspections of a population of school children which runs into millions. And if the one school inspection is interesting, the figures for all the schools added together are almost overwhelming.

What medical inspection means in the mass, and what it aims at in England, can best be understood from the reports of the chief Medical Officer (Sir George Newman) to the Board of Education.* In the 1910 Report, Sir George Newman writes: "The careful medical inspection of each individual child is the only sure foundation upon which preventive or remedial work of a lasting character can be established. The process may to many persons seem slow; it may appear to them that much time, patience, energy, and money is being expended which

might be used to better advantage, but I am convinced that the basis upon which the work is being undertaken throughout England is sound and that the realisation of the result aimed at, namely healthy childhood, can be anticipated with confidence. This does not mean that the Local Education Authority can, single-handed, accomplish all that is required, but by demonstrating with clearness and accuracy the needs of the child in concrete form, and by pointing in some degree to the causes of the disabilities under which the child is suffering, they are able to bring to bear on each individual case those agencies and influences which are necessary to the ultimate prevention or remedy of the defects and diseases discovered."

The most important physical defect found at inspection is malnutrition. It is difficult to define precisely, and therefore there are wide divergencies in the opinions of individual medical inspectors as to its prevalence. Condition of nutrition is noted as good, normal, sub-normal, and bad, and probably most inspectors would agree that what they class as normal in all schools in poor districts is a condition which is unsatisfactory. But taking the avowedly subnormal class, you get a percentage of 9.2 per cent. in Glamorganshire, 14.4 per cent. in Dorset, 3.7 per cent. in Lincolnshire, and 12.5 per cent. in Surrey, all these being rural areas; in town or urban areas you get 9.6 per cent. in Burton-on-Trent, 8.5 per cent. in Cardiff, 26.3 per cent. in Ipswich, 3.4 per cent. in West Ham. This last district is one of great poverty, and the "normal" of West Ham would probably cause consternation in any comfortably-off family; the "bad" is very An analysis of the causes of malnutrition in 570 children, made by Dr. Chate, in Middlesex, shows:—Poverty, 29.5 per cent. in boys and 26.1 per cent. in girls; intestinal parasites, 14.3 per cent. in boys and 15.9 per cent. in girls. This is largely due to dirt. Adenoid growths at the back of the nose, interfering with breathing and with digestion, were the cause in 5.5 per cent. boys and 5.7 per cent. girls. Other causes were rickets (caused by bad hygiene): Boys 4.8 per cent. and girls 3.0 per cent.; decayed

^{*}Annual Report of Chief Medical Officer to the Board of Education (price about 1s. 3d.). Wyman & Sons, Fetter Lane, London, E.C.; Eyre & Spottiswoode, East Harding Street, London, E.C.



Medical Inspection in an Infants' School.

Author examining Chest-Sounding of a pupil from Boys' Department, parent, nurse, and headmaster of Boys' Department present.

teeth: Boys 8·1 per cent. and girls 8·7 per cent. Improper (as distinguished from insufficient) diet, 2·3 per cent., and in 13 cases the cause was overcrowding of the house; in 16, tuberculosis; in 13, chronic bronchitis; in 11, stomach conditions; and in 10, overwork (out of school hours presumably), with insufficient sleep. In London, not less than 11 per cent. out of a total of over 600,000 children suffer from a greater or lesser degree of malnutrition.

The effect of malnutrition in retarding and hindering school work is very marked. The badly-nourished child has not got the physical energy necessary to enable it to concentrate its attention, and it cannot give out in brain and nerve work energy which it has not had put in. Such children

are pale, thin, under-sized (or unduly flabbily fat), and have dry skin, brittle hair, and are listless, with poor circulations. At play they do not join in with vigour, but slink about out of the way of the more vigorous, furtively trying to warm themselves; in school work they toil arduously after their better-nourished fellows, and are yet left behind.

Another serious condition is uncleanliness. I quote as examples that in Plymouth, in 1910, 4.8 per cent. boys and 30.9 per cent. †girls were in a verminous condition; in Derbyshire the figures were: Boys 7.2 per

[†] Probably the larger percentage of girls with defective vision is due to sewing and indoor occupations; the larger number verminous is due to the wearing of long hair.

cent. and girls 39.8 per cent. The condition of dirt and vermin is an indication of poverty and unhygienic surroundings, but is also bad in itself, as it makes children personally offensive to others, and reduces their vitality or their educability by making them restless or impairing the sensitiveness of the skin.

Defective eyesight was found in over 9 per cent. of boys of 12 in Lancashire, and in over 13 per cent. of girls† of the same age; in other parts of the country the figures are much the same, but it is noted that children in the country have better sight than those in the towns. Defective hearing is found in from 1 to 2 per cent. of all children. Obstruction at the back of the nasal passages caused by "adenoids" and associated with enlarged tonsils and glands, occurs in from 1 to 16 per cent. of children, varying with the place and with the medical inspector's view of defect needing record. About 1 per cent. of children have heart disease; about 7 per cent. are anæmic; and over 5 per cent. show some manifestation of rheumatism. A defect of a slightly different character is recorded as "feeblemindedness." From ·25 to upwards of 1 per cent. of children are feeble-minded to the extent of being unable to profit by ordinary school education in the normal way. And this gives a total number of feeble-minded children of from 15,000 to 60,000. Only about 12,000 of these mentally defective children are at present provided for in special schools. It is also interesting to note, from a special investigation made by Dr. Stirk, of Exeter, on 421 "backward" children, that 67.4 per cent. are found to have some physical defect accounting for their "backwardness," 25 per cent. of cases were attributable to irregular school attendance due to illness, and other causes, and only 8 per cent. were not accounted for. Defects of hearing, sight, and enlarged tonsils and adenoids are the three most common defects associated with backwardness. And although there is a difference between "backwardness" and "feeble-mindedness," it is one of degree only, and undoubtedly the same physical causes operate in both classes of cases to produce their "mental" result.

If we turn to the records of the United States and Canada‡ they have much the same story to tell us. Out of 266,426 children examined in New York in 1910, 196,664 were found to be defective, 12,114 had defective teeth, 2672 defective eye-sight, 3100 had enlarged tonsils.

The examinations conducted at a School in Bonn, in Germany, show marked anamia in 40 per cent. boys and 64 per cent. girls, and enlarged tonsils and glands in 59 per cent. girls and 54 per cent. boys. These high figures are probably due to special causes, and are not characteristic. children of the Australian Aborigines examined at Lake Tyers State School showed marked prevalence of enlarged tonsils and decayed teeth. In Western Australia,** out of 7784 children examined, 3667 had defects of the teeth, 441 defects of the ear, and 2598 defects of the throat and In France the same problem of defects has to be grappled with.

Defects exist in the negro as in the white, and interesting comparisons are being made of relative intelligence of these two races from the results of medical inspections in the Southern States of the United States of America. Again, in China, Dr. Bolt†† reported on the inspection of "several hundred picked students" sent to the Tsing-hua University in Peking, and stated that a large proportion had diseases of the skin and eye, as well as other diseases.

The defects and diseases revealed by medical inspection are confined to no one country; there are differences between town and country, between industrial and agricultural areas, between English and German, American White and American Negro, but all over the world a great mass of defective conditions confronts us.

[†] Quoted from Health and Medical Inspection of School Children, by Walter S. Cornell, M.D. F. A. Davis & Co., Philadelphia. 1276.

Davis & Co., Philadelphia. 12/6. § Quoted from quarterly School Hygiene for February, 1913, and November, 1912. Adland & Son, London. 1/-.

^{**} Annual Report for 1911 on Medical, Health, Factories, Early Closing, Western Australia. By T. W. Hope, F.R.C.P., Ed., etc. Published by Simpson, Perth,

^{††} Quoted from Report of Chinese Medical Congress in *The Journal of State Medicine*, April, 1913. Royal Institute of Public Health, London. 2/-.



Medical Inspection in an Infant's School.

Author examining chest of Infant, parent, headmistress, and nurse present.

Transport your school doctor and nurse, your weighing machine and measuring rod, your eye-testing apparatus and card record system to India, Tibet, or Timbuctoo, and there will be found defects to note, remedies to suggest, causes to be sought out, and methods of prevention planned.

Medical inspection, so far, may be described as the focussing of knowledge of health on the child, by means of a machine of public health administration, that enables us to take up each child as an individual, and deal with it as an individual. That is the immense step forward medical inspection of school children implies; it is not a new knowledge, it is not the proposal of a new remedy, or the discovery of unknown causes—it is the use of existing knowledge and its application in individual cases,

according to their individual needs. In this way medical inspection is more than the preliminary to the bringing of health to the child; it is the harbinger of the new method of applying to the individual, and in detail, for any purpose, the knowledge already existing in the world. Knowledge is to be applied. You have knowledge, then apply your knowledge! In those words is the seed of a revolution in thought and in human society.

The light of medical knowledge is focussed not only upon the child, but upon the school building and the school furniture made use of by the child. If you will return with me to the room in the London County Council School with which we began, you will find that the doctor does not confine himself to questions about the child's health and its

home, but asks also of its school work. And the inspection of children being finished, or more probably on some other occasion, the teacher and the doctor will walk round the school together observing the classes at work, noting the temperature of the rooms, the state of their ventilation, how they are lighted, and how the desks are placed and made. The print of school books will be looked at, the sizes of stitches used in sewing classes, the physical exercises and games considered, and the time-table as a whole thought about and discussed.

Notes will be made. Here a new window is required. There an extra radiator for additional heat. Then there may be noted extra lavatories, cloak-rooms, or new desks needed. The whole school surroundings of the child are considered, and everything modified as far as practicable to ensure the best possible conditions.

By these two examinations, first of the child, and secondly of the child's surroundings, we are placed in a position to do three important things:—

(1) By informing teacher and parent of defects needing remedy, the doctor puts them in the position of being able to adapt the child to the needs

- of its education; that is, to make the child's physical body a more effective instrument for the work of its mind;
- (2) By considering the school curriculum, lessons, and time-table in relation to the question of health, we are in a position to modify the school work to suit the capacities of the child; and
- (3) By systematically noting detects of buildings and school furniture, and suggesting the necessary improvements, we are in a position to alter the buildings and apparatus so as to ensure the existence of the conditions pre-requisite for health.

In these three ways the focussing of our knowledge on the concrete individual problems and difficulties puts us into the position of being able to move forward to a position in which health will be more effectively guarded and maintained, and the mind be freer to perform its work, freer to grow and to expand sanely and efficiently.

The next problem to consider is how the defects of children and of school surroundings are to be tackled. And first the detects of children.

L. HADEN GUEST.

(To be continued.)



LORD! RETURN THOU!

LORD of the little children, Lord of the bond and the free,

Are we not waiting and watching, looking and longing for Thee?

Lo! we have heard Thy herald spreading the tidings round,

Not with the crowd in the market, not with the trumpet's sound,

But in all quietness working, sowing the blessed seed In the hearts of those that are ready, by thought and word and deed,

Showing the signs and portents telling of things that are

Just as they were aforetime, when last men saw Thy Star.

Lord of the little children, Lord of the bond and the free,

Are we not waiting and watching, looking and longing for Thee?

-BARBARA S. TIDDEMAN.

TRUE EDUCATION.



N the preparation that we have to make for the coming of the World-Teacher, no part is more important than the training of children. For the

children of to-day will be men and women a few years hence; they will be just in the prime of their lives when He shall come. Probably all the strongest and most active of those who will stand round Him as His closest adherents, are at this very moment in the hands of parents, nurses, and schoolmasters. See, then, of what moment, for one who believes in His coming, is the treatment of the children of to-day!

Viewed in the light of the near approach of the Great Teacher, our present methods of education are seen to be lamentably inadequate. The subjects taught are clearly not what is necessary, and the methods of teaching are not only obsolescent, but, in most cases, reprehensible to the last degree.

The word education means drawing-out—the drawing out from the child the faculties and abilities which lie concealed within him. In our day, that meaning seems to have been entirely forgotten; the modern educator seeks not to draw out, but to pour in—to load the mind of the unfortunate pupil with a vast mass of unrelated and ill-digested facts, choosing, by preference, such facts as have no possibility of being of any use to him. Such a theory is not only false, but mischievous.

True education must bear in mind that the child is not a mere empty shell; not the outer husk that we see before us, but the kernel which dwells within; not a body, but a soul; a spark of God's own fire, a veritable fragment of the divine; and that the duty of the educator is to help that latent divinity to unfold itself, to fan that spark into the sacred flame of divine love. This is no exaggerated, idealistic, or poetical conception: it is simply the statement of a plain fact, and those whom it concerns will do well to heed it.

Education is given not only at school, but in the home; not only by the pedagogue, but by the parent; not only by precept, but by example. It is achieved, not only by what is taught to the child, but by our attitude towards him; and most of the mistakes are made because that attitude is fundamentally wrong—because we are thinking not of him, but of ourselves.

No man is compelled to undertake the responsibility of parentage, nor need any man become a schoolmaster; but if he voluntarily assumes those obligations, he is bound to fulfil them, and is seriously blameworthy if he fails to do so. In either case, he embarks upon a task the due accomplishment of which demands a life keyed to a high level of unselfishness-even of self-abnegation. Not every one is capable of this; indeed, at the present time, but very few, either of parents or schoolmasters, achieve it. But this is largely because they have not realised the need of it-because they have inherited a callous and brutal tradition. They claim what they call "parental rights," not realising that in this matter, as in so many others, man has no rights, but only duties. A soul has entrusted his body to their care; it is alike their duty and their privilege to be faithful to that trust, to do their best to make that tenement noble, useful, fit for his habitation.

How is this to be done? Only by constant attention, by unfailing kindness, by uttermost sympathy, and by a patience that nothing can weary. The child must float upon an ocean of love; he must never hear a harsh word, never see an inconsiderate action. The organisation of a child is one of the most marvellously delicate things in nature, and a moment's thoughtlessness, a touch of acerbity, may create a breach in confidential relations that will take years to heal. Harshness of any sort towards a child, upon any pretext whatever, is a crime which it is impossible to characterise too strongly, and the abominable cruelty which habitually marks the relations between some parents and schoolmasters and the unfortunate victims who have fallen into their clutches, is nothing but a relic of savagery, an inhuman horror which brands with indelible disgrace the country which is so uncivilised as to permit it. To inflict suffering intentionally upon any human being is the act of a devil, not of a man, and the fact that the inflictor pretends to think that his cruelty will cure some fault in the child in no way palliates its wickedness. If he knew anything of the real facts of life, he would be aware that the effect of his brutality is in every case far worse than that of the fault which he affects to imagine he is trying to correct.

What is needed is a relation in every way exactly the opposite from these nightmare horrors—gentle but vigilant protection on the one side, utter trustfulness on the other, and the greatest affection on both. Our first duty to the children is to keep them healthy and happy; for, without happiness, no true progress is possible for them.

To promote their physical health all the ordinary rules of hygiene must be followed; they must have plenty of nutritious food, plenty of sunlight, of fresh air and exercise, and plenty of sleep; they must be kept scrupulously clean; they must be clad always in loose and comfortable garments; they must avoid all unnatural and noxious habits, such as flesh-eating, alcohol-drinking, or tobacco smoking.

To secure their happiness should present no difficulties if the proper conditions of love and confidence have been established; for children are naturally happy when they are kindly treated, and it is easy to learn to follow and understand their varying moods. It is essential that, though their moods may vary, those of the parents or teachers should not; for a child is quick to notice and to resent injustice, and if he finds himself chidden at one time for an action which, on another occasion, is only laughed at, the foundations of his universe are unsettled.

Parents and teachers little realise that the young mind of the child is, in many ways, like a mirror; it reflects quickly and faithfully the thoughts and feelings of those around it. Therefore, it would be criminal carelessness to allow oneself to be depressed or angry in the presence of a child; for depression and

anger are infectious, and we have no more right to pass on mental than physical diseases to our neighbours. So sensitive are children to outer influences that we should be on our guard never to permit in ourselves any thought or feeling which we do not wish to see in them, for it is exceedingly likely to be reproduced by them. It is eminently necessary, in dealing with them, to preserve a restful and unruffled spirit—the peace which passeth understanding. Never be petulant with the child, even when his humour is boisterous; always try to meet his changing moods with full and kindly comprehension; love is a wonderful quickener of the intuition.

So much as to our behaviour towards the child-our method of helping him to draw out from himself the best that is in him; to express through his youthful body the soul that is imprisoned within. We prepare him by precept (but sparingly), and by a certain amount of direct instruction: but most of all by example. Our first care is to avoid putting hindrances in the way of his development by any stupidities of our own; our second is to promote that development and offer opportunities for it by every means within our power. And the great key-note of our education and our attitude, the beginning, middle, and end of it, is love. Let the parent or teacher become himself an embodiment of the Divine Love, and fully realise it in his own life, so that he may flood with it the life of his child.

That should be the manner of our teaching; but what shall be its matter? There we are, unfortunately, much burdened and limited by the customs of an age which we have outgrown. Our universities prescribe a certain curriculum, founded upon the theories of centuries ago, and if we wish to obtain recognition from them, we must, of course, follow their lead, even though it takes us into somewhat arid wastes. Their system of education belongs to a period when there were few books in the world, and so a man who wanted to know anything must store it in his head; it is a system absolutely unsuited to our age, when any one may have an encyclopædia at hand, in his own house, at the cost of a few shillings, and so there is

no longer the same necessity to burden one's memory with vast masses of comparatively valueless facts which one can at any moment look up in a book.

It may be that there will come a time, in the future, when we shall be more practical when we shall devote less time to booklearning, and more to developing our boys and girls into useful citizens and capable subjects of our King. Already, the Boy Scout movement is tending in the right direction—making our children handy, competent, self-dependent. Every child ought to be able to do things-able to read and write, of course; but also to swim, to ride. to climb, to sing, to draw, to build a fire, to cook a simple meal, to render first aid to the wounded, to find his way anywhere by means of sun and stars, to cultivate the ground, to use all simple tools—generally speaking, to be efficient and serviceable, able and willing to give, at any moment, any help that may be needed.

From that ready helpfulness many other good qualities will come; a boy who is constantly watching for opportunities to be useful will be honest, true, unselfish, kind-

hearted, to man and beast; one who is thoroughly capable will also be manly, courageous, and courteous. These are the attributes which the World-Teacher will need when He comes; for He will want not preachers only, but doers—men who will spread His doctrine of love by example, as well as by precept—capable men who will put His new commandment into practice. And these men who will gather round Him are the boys of to-day, and the training that shall fit them to serve Him is in our hands now. Let those who are responsible see to it that this matter is not neglected.

I would recommend all who are interested in this subject to read Education as Service, by the Head of the Order of the Star; and also a beautiful little book called Flowers and Gardens, by Mr. C. Jinarajadasa. All members of the Order of the Star who have children should give them the opportunity of joining the new organisation of the Servants of the Star, through which they will come into touch with other children who are interested in the same subject, and may learn how to do much useful work.

C. W. LEADBEATER.



SUNRISE

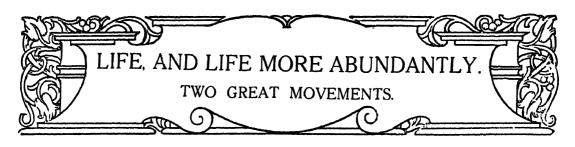
STOOD by him, and, as usual, nestled close to him. The night was dark, and the eye distinguished nothing. Then, "Look!" he said.

I looked, and the dawn began. At first, a faint light on the horizon; but swiftly, swiftly, the light grew, and soon it was a golden glow that irradiated everything. It irradiated his face. I looked up at his face, and then on the landscape before me.

Where only darkness was, a despairing night, now objects stood out defined. Hills on the horizon, woods near by, and tiny streams glittering in the dawn, all shone with grace and beauty. How often had

I not seen that landscape before, and measured it with eye, and approved or disapproved of this or that patch of colour or light or shade? But to-day was a day of days, for the sun's light gleamed with a greater radiance; and, somehow, in to-day's gleam it seemed as though all things must be beautiful, for all things were as instruments resounding to a harmony. The golden splendour was over all, and my heart sang.

I looked at his face in loving wonder, and he looked at mine, and smiled. Then I understood. So shall it be in the world when our Elder Brother comes.



WO thousand years ago the Founder of Christianity declared to His disciples that His mission on earth was to bring to people life, and life more abundantly. The centuries have rolled by, and looking over the world to-day one sees on every hand opportunities for more life, possibilities for more life, and at the same time very little indeed being accomplished, so far as the masses of men and women are concerned.

The nations spend millions on armaments at the bidding of huge capitalists and mono-



GEORGE LANSBURY.

polists, armies are moved, and death and destruction are spread abroad. The Cross fights against the Crescent in the Balkans in the same old brutal way as the Romans fought against the Jews in Jerusalem. The Holy Russian Church gives its blessing to the banners and the troops that go forth in their futile endeavour to roll back the tide of yellow men in Manchuria. The Prince of Peace is called in to aid first this side and then the other, in the supreme attempt of one nation to wrest material advantages from the other. Bishops and Archbishops—in fact, all the Churches-with one accord either tacitly agree that these things must be, or are quiescent while they are taking place. The professed followers of the lowly Nazarene, the Prince of Peace, are to be found actively engaged in bringing not more life even in the material sense, but death and destruction to the children of men; so that religion has come to mean invoking the aid of God against one's ordinary enemies. has never been a time since the days of Christ when the peoples of the world really desired life, and that more abundantly, for their neighbours.

When we look into our industrial world at home, into that maze of men, women, and children who supply the daily needs of us all, things sometimes appear even worse. It is bad enough that thousands should be killed and wounded in the great battles fought out with all the accompanying carnage of war, but it is still more terrible to think that every day we live, despite improvements in machinery and all the safeguards that science can bring, it is possible to say, and to say with literal truth, that tens of thousands of children, women, and men each year are maimed, wounded, and killed in the fearful industrial struggle in which we are all engaged, the



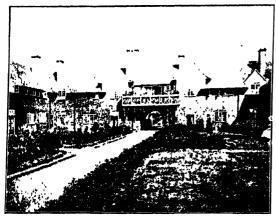
Backs of Houses at Walworth.

struggle for our daily bread. The toll is paid by colliers and railway men, dock labourers and factory workers, the seamstress working in her dark and dreary room at home. In fact, in every department of life where modern industry has a part, it is not more life but less life that all the great improvements of modern times appear to bring. But this is not all. In addition to all the manifold destruction of life which goes on in modern industry, there is the further fact that thousands of babies born into the world are only born to die within a few weeks of their birth, that thousands of others are born to grow up maimed and crippled in body and mind, without any real future but that of being a burden to themselves and to others.

One other hideous result, so far as women are concerned, is that mainly economic tragedy called the "White Slave Traffic." When you realise that, as I am writing,

there are hundreds of women on strike in Hoxton because they want a minimum wage of 8s. a week, and when you contrast this with the earnings in the Piccadilly flat or elsewhere, then if you can, sit in judgment on any individual girl or woman. The real roots of this traffic are to be found in the fact that Christian England, Christian America, have never yet accounted a woman's life, her labour, or her body, of sufficient value to ensure to her, by honest means, anything like a real standard of life.

The whole of this matter will be settled, as many other questions will be settled, when each one of us determines that the other man's sister or the other man's wife has just as full a right to life as we would wish for those who are related to us. The want of material things is bad enough; to go to bed hungry, or to know that one's children are hungry, is a terrible ordeal; to live day in and day out with the dreadful



Homes for Aged Folk. "The Orchard," Hampstead Garden Suburb.

By permission of the Editor of "Co-Partnership."

worry of not knowing where the money is to come from with which to pay rent, to pay debts, or to keep going, is a kind of tragedy which comfortably-placed people can never understand. The dull, dreary monotony of labour in the workshop, the office, the factory, or the mine—all day the same kind of work, day after day, year in and year out—whether well paid or badly paid, means the destruction of initiative and the arresting of development. To be face to face each day with the fact that one must subordinate one's own self, one's own

wishes, to the purely self-interested claimof others, is to break down even the best morale that ever man or woman possessed. And therefore, in addition to the material evils which come from modern life, in addition to the fact that men and women are robbed of the bare necessaries of existence, there is this other robbery—or, rather, this other destruction—the loss of self-respect and the almost entire loss of idealism and of religion. And those of us who are engaged in the work of striving to lift the load of the world's care ever so little must, if we are honest about it, feel ourselves driven back to face the actual realities of everyday life, and understand that until we are able, either by our own efforts or by rousing in the minds of the people the holy spirit of revolt, to help them out of the morass they are now in, there is very little hope for ethics or religion.

I believe though, even now, that out of the welter of poverty of mind and body there is growing up a finer and a better spirit. It shows itself sometimes by rough deeds and rough words, but the true observer will look for the spirit behind both the word and the deed.



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Houses, Hornby Street, Liverpool (recently demolished).
From J. S. Nettlefold's "Practical Housing."

Twenty-three years ago the great leader of the Theosophical movement, Annie Besant, took her stand by the side of thousands of underpaid, sweated women and men. In the midst of her campaign the great dock strike took place. Tens of thousands of men, whose wages had often been only a few shillings a week, were inspired with a great hope of betterment. Cardinal Manning and other religious leaders lent their aid to these poor down-trodden

men, and for a time victory was inscribed upon their banners. The years have gone by, many of their leaders have found personal salvation in government positions all over the land; but once more Great Britain and Ireland are resounding from one end to the other with the awakening of men and women, and once more the cry has gone forth, "Give us life, more life."

this moment in Dublin men and women are engaged in a life and death struggle, almost entirely for the right to combine. A few months ago ten thousand men on the north-east coast risked their whole future work because of an injustice done to one comrade. The new spirit that is abroad is the spirit of solidarity, the spirit which says, "An injury done to one is an injury done to the whole body of mankind."

Sympathetic strikes only mean that

groups of workmen are understanding that they must all rise together, and that the interests of mankind are not antagonistic, but are identical. At the same time there is a growing disregard for what is considered to be the bondage of discipline and the orders of leaders. No one, of course, denies that some men are more clever than others. The spirit that is growing up in industrial Britain to-day is the spirit which is embodied in the words, "The Kingdom of God is within you"

After the great dock strike mentioned before, most of us who were active in the movement were placing our reliance for social salvation on the doings of School Boards, County Councils, and Parliament. We have all discovered now that leaving our work to be done by others, leaving our thinking to be done for us, leads nowhere, and men and women who have no sort of belief in what is called "personal salvation "-that is, a salvation to save themselves from hell, and to secure a place in heaven -are still quite conscious of the fact that an entirely new outlook on life is needed for all of us. A text which most of us heard when we were young, and which it would be good for us to think of, whether young or old, "Create in me a clean heart, O God. and renew a right spirit within me," needs to be remembered, and is, I believe, in one way or another, being remembered by all sorts and conditions of men and women.

We have to look out on social problems not at all from the point of view of how certain reforms may affect us. We must rather have the new heart and the new spirit which will make us realise that no pleasure, no privilege, is worth anything if it is gained at the expense of another; and life more abundantly cannot be secured, in its best and truest sense, for ourselves unless we can secure it with and for our fellows at the same time. There is, of course, much to depress, much to break down the spirit of hope wherever we turn. Nevertheless. this awakening of the common people and their demand for a better status in society is, I think, a proof that they realise this; and everywhere men and women are responding quite whole-heartedly to the doctrine of solidarity.

It is not strange that this should be so. To-day we can all read, and the sayings of St. Francis and the teachings of Tolstoy are open to us all. It would, indeed, be strange if in these days there did not grow up this better spirit. For we have nowadays thousands of rich people, both men and women, who are quite well aware of the suffering and the misery that accompanies their riches, and whose disquietude expresses itself

at Church congresses and religious gatherings of every kind: for at all these the topic of discussion is the Social Problem. Rich and poor are now understanding, in a way they never did before, that religion must mean something actual, something that can be realised. The frightful discrepancies between preaching and practice, so far as religion is concerned, afford a spectacle which no one who cares for realities can think of with anything but shame. And so the great Labour Movement is drawing to itself all the best men and women of our time, and itself is being ranged more and more on the side of every cause that needs assistance.

In the end it is, in the writer's opinion, this Labour Movement, consisting of rough men uneducated in the ordinary sense, but full of zeal on behalf of the oppressed, which will, in the days to come, help the women of our land to a fuller and a better life. Just now the twin movements of Woman and Labour hold public attention as no other movements can, and the reason is that both of them stand for the same big ideal. The woman in the household, very often broken in spirit and bent in body, has heard the trumpet call of freedom. She has very little idea what is meant, except just this: that it bids her hope for a better day. collier, burrowing in the bowels of the earth, on his road home, in his Trade Union lodge, hears the talk of freedom; and wherever we look—as in the days two thousand years ago-both women and men are expecting something to happen. Talk with them and they tell you they have never lived in such times. Men's and women's views of what this world should be are broadening out. and everywhere, instead of looking down, the people are looking up. The old forces of right and wrong, as Henry George said. still fight in the market place; but nowadays we have a fuller realisation of what is right than ever before. Nowadays it is not my right but our right which is the keynote of the struggle. We are learning that we must not be satisfied with our own good, but must seek the good of all; and, therefore, reader, let me ask you to look at the Labour Movement, to look at the Woman's Movement as a twin struggle for a more abundant life. Life must mean in its fullest sense, the development of body, soul and spirit in every one of the children of men.

Everything that hinders this is evil. Everything which prevents the development of man or woman must be swept away, and it is for us who profess and call ourselves Christians, who profess and call ourselves religious, more than for any others, to see that we stand by the worker in his struggle for a fuller life, and that we stand by the women in their endeavour to raise the standard of their sex.

Much will be done in the struggle of the

future which we may all deplore, but we must keep our minds clear and sound, and remember that it is not always the thing we see that matters, but the cause which moves men and women to action; and it is because I believe that the great Labour Movement of our time, together with the magnificent, self-sacrificing work of women all over our land, constitute the most religious work of these, the opening years of a new century, that I commend these movements to all those men and women who really care for what is great in life.

GEORGE LANSBURY.

Seek Love in the pity of others' woe,
In the gentle relief of another's care,
In the darkness of night and the winter's snow,
With the naked and outcast—Seek Love there.

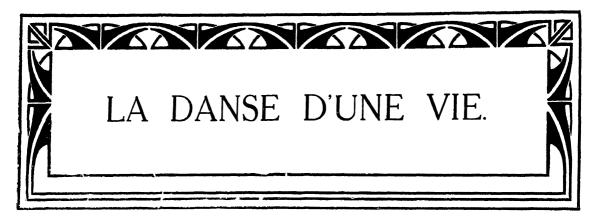
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-WILLIAM BLAKE.

We cannot part with our friends. We cannot let our angels go. We do not see that they only go out that archangels may come in. We are idolaters of the Old. We do not believe in the riches of the soul, in its proper eternity and omnipresence. We do not believe there is any force in to-day to rival or re-create that beautiful yesterday. We linger in the ruins of the old tent, where once we had bread and shelter and organs, nor believe that the spirit can feed, cover, and nerve us again. We cannot again find aught so dear, so sweet, so graceful. But we sit and weep in vain. The voice of the Almighty saith, "Up and onward for evermore!" We cannot stay amid the ruins. Neither will we rely on the New: and so we walk ever with reverted eyes, like those monsters who look backwards.

And yet the compensations of calamity are made apparent to the understanding also, after long intervals of time. A fever, a mutilation, a cruel disappointment, a loss of wealth, a loss of friends, seems at the moment unpaid loss, and unpayable. But the sure years reveal the deep remedial force that underlies all facts. The death of a dear friend, wife, brother, lover, which seemed nothing but privation, somewhat later assumes the aspect of a guide or genius: for it commonly operates revolutions in our way of life, terminates an epoch of infancy or of youth which was waiting to be closed, breaks up a wonted occupation, or a household, or style of living, and allows the formation of new ones more friendly to growth of character. It permits or constrains the formation of new acquaintances, and the reception of new influences, that prove of the first importance to the next years; and the man or woman who would have remained a sunny garden-flower, with no room for its roots, and too much sunshine for its head, by the falling of the walls and the neglect of the gardener, is made the banian of the forest, yielding shade and fruit to wide neighbourhoods of men.

—Emerson.



NE vie est une danse perpétuelle.

Elle commence par s'agiter intérieurement dans l'être menu qui vient de naître.

Lorsqu'il se développe, elle l'oblige à répandre l'élan de sa force en le faisant courir plein d'ivresse dans la rosée des matins.

La vie déborde dans l'adolescent. Elle mûrit et se perfectionne dans l'homme. A partir de ce plein épanouissement elle se replie sur elle-même et va en s'affaiblissant.



Photo] [Rancoule. MADEMOISFLLE ADELINE MALLET.

La vie a balbutié d'abord, tendant naïvement les bras pour sortir de la brume qui flottait sur son cerveau en germe.

Peu à peu les ténèbres se sont dissipées, la vie a pris sa course libre et fière dans l'espace, perçant l'obscurité où elle avait cherché sa voie à tâtons en pleurant. Elle arrive surprise, émerveillée, grisée, devant une porte ouverte sur une plaine immense. Elle franchit cette porte et se met à courir avec une rapidité vertigineuse jusqu'aux limites extrêmes qui bornent son horizon.

Elle se retourne alors pour regarder en arrière, elle veut saisir ce qui lui a échappé au passage: tant de fleurs exquises qu'elle n'avait pas senties, tant de fruits savoureux qu'elle n'avait pas goûtés, tant de flammes vives, éteintes aussitôt qu'entrevues. Mais il est trop tard pour revenir en arrière, un irrésistible élan la pousse en avant, toujours en avant, et l'effroi la gagne, parce qu'elle ne sait plus où elle va maintenant que les limites sont atteintes. L'inconnu de l'au delà l'épouvante!

Le tourbillon qui l'entraîne se peuple de souvenirs, de visages, de regrets, de remords, de fantômes qui l'affolent. Tout à coup, sans transition, la vie se retrouve dans les brouillards dont elle est sortie. Pas de cataclysme, pas de chute vertigineuse dans un gouffre sans fond, mais un lent engourdissement qui précède une nuit sans conscience.

Combien dure ce sommeil? La vie l'ignore puisque le temps n'existe plus. Graduellement la sensation revient, la danse recommence. La vie croit se trouver encore dans la plaine qu'elle a parcourue. Tout lui est familier dans le même décor, mais l'enveloppe a changé.

Est-ce qu'elle aurait passé sans s'en douter par la Mort?

Quel est donc cet état nouveau dans lequel elle se sent palpiter plus vibrante que jamais? Une autre vie?—Non, la même—mais modifiée.

Revenons en arrière pour suivre pas à pas la danse d'une vie.

Elle traverse de nombreux jardins en parcourant la plaine immense.

D'abord le parc merveilleux de la jeunesse, le plus mystérieux, le plus frais, le plus ombragé, où elle cueille les plus belles fleurs : celle de l'Innocence aux couleurs tendres, celle de la Joie naïve qui a des formes variées et s'échelonne en hauteurs différentes, celle de la Franchise, la plus transparente, la plus saine, la plus rustique de toutes; et puis viennent les fleurs des vocations qu'elle choisit guidée par son instinct.

Tenant à la main sa gerbe magnifique, elle passe dans un jardin moins ensoleillé, plus sévère. Les fleurs frémissent entre ses doigts, leur beauté s'altère.

L'innocence perd ses couleurs ravissantes, les joies naïves s'effeuillent sur sa route. La franchise a des taches.

Alors la vie s'avance pour cueillir d'autres fleurs difficiles à atteindre parce qu'elles poussent sur des roches escarpées. La fleur du Savoir semble s'élever chaque jour, la fleur du Dévouement et celle de l'Amour sont très hautes sur leur tige. Celle du Courage, fragile, est difficile à conserver. Elle cueille aussi la fleur de la Patience qui dure peu, la fleur de la Sagesse cachée dans la grotte du Temps, et qui, semblable à un fuseau d'or, pointe sa lance dans la direction qu'on doit suivre.

Le contact de ces fleurs nouvelles ranime les premières, mais l'Innocence ne s'est point épanouie, et son bouton fermé s'étiole.

Sans ralentir sa danse, la vie qui tient toujours son bouquet à la main, passe auprès d'étangs fangeux et putrides. L'étang du Mensonge, celui de la Jalousie, de la Haine, de l'Avarice. L'étang du Crime dont l'onde est rouge.

L'air est chargé de miasmes dangereux. La vie a soif, elle voudrait bien s'arrêter un instant pour se désaltérer, mais elle devine que cette eau l'empoisonnerait.

A ce moment, la fleur du Courage soulève sa corolle pour tendre une goutte de rosée à ses lèvres brûlantes; et la Sagesse exhale un parfum suave qui ranime son cœur. Les émanations pestilentielles se dissipent. Les derniers étangs disparaissent derrière la vie qui tournoie. Mais elle rencontre d'autres obstacles encore: le marécage de l'Orgueil, paré d'herbes vertes et attirantes. Il serait doux de s'y reposer un instant pour parler de soi. En y pénétrant la vie enfonce et sent qu'elle perd pied.

Elle entre alors dans un cloître, le cloître de la vieillesse où tout est grave, noble, et inspire la méditation. Les fleurs y sont rares, elles ont une beauté spéciale.

Puis la vie danse sur des ruines, la brume descend lentement et l'enveloppe toute entière.

Elle disparait.

Interrogeons maintenant ces ténèbres pour retrouver la vie qu'on ne voit plus.

* * *

Fatiguée, elle dort après les excès de sa danse.

Elle repasse dans son sommeil toutes les expériences de la longue journée, avec ses étapes successives. Elle n'a pas quitté le monde mais elle reste invisible jusqu'à l'aurore d'un jour nouveau. Le besoin de danser réveille la vie et la ramène dans la plaine qu'elle a quittée. Elle se revêt d'une forme nouvelle pour parcourir encore les mêmes lieux. Elle a perdu le souvenir exact du passé en s'emprisonnant dans un cerveau neuf.

Mais la vie garde l'Intuition. En reprenant sa danse, elle reconnaît certains dangers, se méfie de certains pièges, recherche ce qu'elle a déjà aimé, et sur son chemin augmente la richesse de sa gerbe en cueillant plus de fleurs, en récoltant plus de fruits, en attisant plus de flammes.

C'est pour progresser toujours et acquérir davantage que la vie continue à danser en repassant par les mêmes jardins, par les mêmes étangs, par le même cloître, par les mêmes ruines. Les nuits sont ses morts, les journées sont ses existences, alternance de sommeil et d'activité.

Rien ne se perd, tout recommence, pour arriver à la perfection du Savoir qui lui permettra de créer à son tour.

ADELINE MALLET (âgée de 13 ans.)



1a<u>-</u>9e

(Continued from page 55, No. 1.)



HE century in which the Buddha Gautama gave his religion to the world saw the appearance in China of a teacher whose message is little

known, even to-day, outside of China. Confucius (Fig. 13) is, to most, little more than a name, and yet the teaching he gave has for us a message still.

The profound significance of Confucius lies in the fact that he appealed to a type of mind and heart that little responds to mysticism, but gives full co-operation to any system of ethics that keeps principally in view this world, and not one beyond the grave. The aim of Confucius was to regulate men's conduct so that, if a paradise were possible, it should be one of men on earth now, and not in a heaven to come. He mistrusted, profoundly, conduct based on heavenly rewards. Once a pupil said to him, "I venture to ask about death," and Confucius replied, "While you do not know about life, how can you know about death?" Similar, too, was his reply to a question concerning the spirits of the dead: "Spirits are to be reverenced, but they should be kept at a distance."

The keynote of the teaching of Confucius is Reciprocity. "Do not do to another what you would not like him to do to you" is a famous maxim he gave to his people. It is significant that he purposefully stopped at this negative part of conduct towards one's neighbour; and yet his teaching was not without a great idealism.

Besides this ideal of Reciprocity in human relations, Confucius offered a most striking conception of Perfection in his ideal of "the superior man." This "superior man" was what every one could become, irrespective of

birth or worldly possessions. Into whatever station in life a man was born, however poor might be his circumstances, he could make himself "the superior man" by a moral and mental culture. It is the conception of culture that Confucius had that shows him, in some ways, to be ahead even of the twentieth century. For culture, to Confucius, could only be attained by a harmony of three educational elements. Of these the first is the study of history (or, as it would be stated in China, the study of the sayings and doings of the perfect men of old). Next comes the study of poetry; and the third, as harmonising the character, is



Fig. 13. CONFUCIUS.

music. By this three-fold study a man could become "the superior man," and it was his duty, thenceforth, consciously to be a pattern and exemplar to all around him.

One characteristic specially noteworthy of Confucius is his steady refusal to countenance war. So profound has been the influence of his teaching in this regard that, for twenty-five centuries in China, the profession of the soldier has been considered the most degrading and the last resort of despicable characters. It is only lately, since her intercourse with Western nations, that this deal of Confucius has been set aside by China. Her inability to understand the morals, or follow the policies of Christian nations has, indeed, turned her to imitating them by organising armies and navies; yet

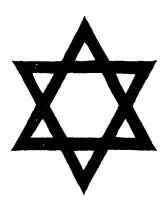


Fig. 14. SOLOMON'S SEAL.

so strong, still, is the influence of Confucius, that, when Christian nations someday plan for a change in their bellicose methods, China will be one of the first among nations to throw in her weight on the side of peace.

The religion of the Jews has probably an origin antecedent even to that of the Hindus. But this is that primitive phase of Judaism where the Hebrew conception of a Deity is that of a tribal god. It is only at the end of their captivity in Babylon, when Cyrus of Persia, in 538 B.C., conquered Babylon, and the Jews were thus able to return to Palestine, that the best phase of Judaism began to take coherent form. It is then that the Jews conceive of Jehovah as Almighty God, maker of heaven and earth, and that they formulate

their great creed of righteousness. No other religion has brought quite so close to men's minds the thought of an all-ruling Providence, a Deity that raised men out of the dust and made them kings, or cast kings down to dust, according to their righteousness or wickedness. The faith in themselves as a chosen people, set apart by God to do a divine work, makes them still a homogenous nation, though they are scattered to-day in all nations. It is interesting, also, to note that this element has been absorbed into Christianity, and several Christian nations, usually the most bellicose, have not infrequently considered themselves doing God's work, specially when conquering other peoples.

As one sees a cross over Christian churches, so nearly always one finds the double triangle (Fig. 14) over Jewish synagogues. It is known in Jewish traditions as King Solomon's seal, a symbol of most potent magical enchantment. Perhaps even a better symbol of Judaism is the Ark of the Covenant, the small coffer in which were deposited the Tablets of the Law, which Moses wrote at Jehovah's command.

For thousands of years the Jews have been looking forward to the coming of their Messiah, a Son of God who shall usher in the Kingdom of Righteousness. Most of them refused to accept Christ because His message was not what they expected of a Messiah. To-day they are still looking forward to a Coming, and many a Hebrew mother fondly hopes, when a male child is born, that he may prove to be the great Messiah. But, as in Palestine, the Jews lay more emphasis on the outer form of the coming than on the message of Righteousness that He who is to come will give. They lay down, as a law of God, that the Messiah must be of the tribe of David. What if, when He comes, He should not be of their race and blood? Let us hope that this time, different from that other in Palestine, most will accept Him, and that it will only be the few who will reject Him; and that thus there shall be ushered in for the Jewish race a new epoch of vitality and enlightenment.

C. JINARAJADASA. (To be continued.)

WHAT IS TRUTH?

Extract from "The Gospel of the Holy Twelve."



GAIN the twelve were gathered together in the circle of palm trees, and one of them, even Thomas, said to the others, What is Truth? for the same things appear different to

different minds, and even to the same mind at different times. What, then, is Truth?

- 2. And as they were speaking Jesus appeared in their midst and said, Truth, one and absolute, is in God alone, for no man, neither any body of men, knoweth that which God alone knoweth, who is the All in All. To men is Truth revealed, according to their capacity to understand and receive.
- 3. The one Truth hath many sides, and one seeth one side only, another another, and some see more than others, according as it is given to them.
- 4. Behold this crystal; how the one light is manifest in twelve faces, yea four times twelve, and each face reflecteth one ray of light, and one regardeth one face, and another another, but it is the one crystal, and the one light that shineth in all.
- 5. Behold again, When one climbeth a mountain, and attaining one height he saith, This is the top of the mountain, let us reach it, and when they have reached that height, lo, they see another beyond it, until they come to that height from which no other height is to be seen, if so be they can attain it.
- 6. So it is with Truth. I am the Truth and the Way and the Life, and have given to you the Truth I have received from above. And that which is seen and received by one, is not seen and received by another. That which appeareth true to some, seemeth not true to others. They who are in the valley see not as they who are on the hill top.
- 7. But to each, it is the Truth as the one mind seeth it, and for that time, till a higher Truth shall be revealed unto the same; and to the soul which receiveth higher light, shall be given more light. Wherefore condemn not others, that ye be not condemned.
- 8. As ye keep the holy Law of Love, which I have given unto you, so shall the Truth

be revealed more and more unto you, and the Spirit of Truth which cometh from above shall guide you, albeit through many wanderings, into all Truth, even as the fiery cloud guided the children of Israel through the wilderness.

9. Be faithful to the light ye have, till a higher light is given to you. Seek more light, and ye shall have abundantly; rest

not till ye find.

- 10. God giveth you all Truth, as a ladder with many steps, for the salvation and perfection of the soul, and the truth which seemeth to-day ye will abandon for the higher truth of the morrow. Press ye unto perfection.
- 11. Whoso keepeth the holy Law which I have given, the same shall save their souls, however differently they may see the truths which I have given.
- 12. Many shall say unto me, Lord, Lord, we have been zealous for thy Truth. But I shall say unto them, Nay, but that others may see as ye see, and none other truth beside. Faith without charity is dead. Love is the fulfilling of the Law.
- 13. How shall faith in what they receive profit them that hold it in unrighteousness? They who have love have all things, and without love there is nothing worth. Let each hold what they see to be the truth in love, knowing that where love is not, truth is a dead letter and profiteth nothing.
- 14. There abide Goodness, and Truth, and Beauty, but the greatest of these is Goodness. If any have hatred to their fellows, and harden their hearts to the creatures of God's hands, how can they see Truth unto salvation, seeing their eyes are blinded and their hearts are hardened to God's creation?
- 15. As I have received the Truth, so have I given it to you. Let each receive it according to their light and ability to understand, and persecute not those who receive it after a different interpretation.
- 16. For Truth is the Might of God, and it shall prevail in the end over all errors. But the holy Law which I have given is plain for all, and just and good. Let all observe it for the salvation of their souls.





HERE is between plants and men a very close relationship, that is not merely of a superficial or material kind. There exists between them a certain

spiritual affinity, which has often been noted in comparing them; and, indeed, the likeness between men and plants can be argued from many points of view. In a general way, a man's life can be readily compared to the lite of a flower; but it is noteworthy that if we go into details also, and compare them, we can establish between them some interesting analogies.

When we speak of "plants" we have in mind, generally, only the higher plants, such as show a complete structure; we little consider the lower orders of plants such as mosses, lichens, fungi, and seaweeds. Yet these latter comprise more species, and in a species more examples, than do the higher groups of plants, the phanerogams, which are relatively small in number.

Now, in phanerogams, the body of the plant is, so to speak, made up of the grouping of numerous leaves; these leaves, coming forth in a continuous series and in an established order, form the basis of all the principal organs of the plant. A little observation will show that one and the same plant produces leaves of many different forms, to which, naturally, belong different functions. In explaining this fact, the intuition of the artist has, as in many other instances, surpassed the reasoning of the scientist; and, indeed, it was a great poet, Gœthe, who was the first to point out, in his Metamorphosis of Plants, that the change in structure of the leaves was due to a change in their functions. He also recognised the close likenesses existing between the organs consecrated to flowering

and the green leaves. Furthermore, it seemed to him that, as a plant proceeded in its growth, he could note a rhythmic alternation between "expansion" and "contraction" (as he called them) in the structure of the leaves.

It is precisely this diversity in the character of successive leaves that has suggested to me an analogy between the separate leaves that a plant produces in the long course of its growth, and the numerous lives or incarnations that a human ego needs to have in the course of his evolution.

Among all the leaves to be found in a plant, no two will be exactly alike, just as the various lives of an ego must necessarily be different one from another; but as in the lives of the soul, so in the series of leaves, we can note a certain progression, directed towards a definite end, and obeying certain fixed laws.

Each typical plant, from the time it germinates and begins its individual existence, and throughout its whole evolving life, must express in every one of its organs the characteristics of its species. This "specific character" is the dominant principle that governs and limits both its external form and its internal structure to the smallest detail—very much as in human evolution the Monad determines the details of all the phases through which an ego is to evolve.

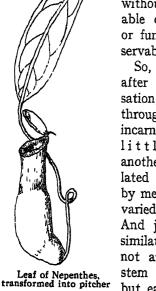
The first leaves that a seedling produces (the cotyledons or embryophylls) are mere sketches of leaves; they are rudimentary organs, crude and little differentiated in their external form or in anatomical structure, and they are usually quite different from the leaves which appear later on in the same individual. Similarly, the first lives of a man after his individualisation hardly deserve to be called human lives.

Little by little, however, leaves—as lives change in character and progress rapidly. There appear now certain more or less rudimentary organs, which are still half-way between cotyledons and true leaves; and then the plant begins to construct those which in common parlance are called "leaves"; by means of which it assimilates carbonic acid, carries on respiration and transpiration, and works up organic substances.

The plant produces a great number of these green leaves, the number varying with the character of the species. may amount to a few dozen, or several

hundreds. many thousands (as in the case of trees), without any considerable change of form or function being observable.

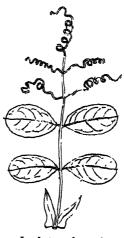
So, too, the ego, after his individualisation, has to run through a great many incarnations, differing little one from another, and all calculated to enrich him by means of the most varied experiences. And just as the assimilatory leaves are not arranged on the stem at haphazard.



but each has its own proper position enabling it to obtain the maximum of light and air for the performing of its due function, so, too, the ego finds his proper place in each life or incarnation; and this means for him certain definite surroundings, to grapple with which he also is given such qualities as will afford him, at his stage, the best chance of progress.

Sometimes, however, there may well be extraordinary chances; certain leaves (or certain lives of the ego) may undergo a special metamorphosis, by which they rise a little above the average level of the assimilatory leaves. A common leaf may be transformed into a thorn, or a tendril, or

a pitcher, by an ingenious change of form and structure; thenceforward it is told off to exercise a function different from the ordinary.



Leaf, transformed into tendril.

Sometimes, again, a few leaves (or lives) attacked, may be damaged, or destroyed parasites vices); but this is of little importance to the plant so long as it is a matter of only one or two leaves; indeed, the loss of these may serve as a stimulus to more rapid vegetation. Only, caremust be taken that all the leaves are not damaged, as in such

a case the life of the entire plant (or the evolution of the ego) will be endangered.

But, as explained before, all these green leaves, by their purely vegetative functions of assimilation, respiration, and transpiration, have no other duty than that of maintaining the life of the individual and of



a-Cotyledons. b c, d. e Preliminary leaves f-Normal green leaves.

assisting his growth; they are leaves (or in the case of man, lives). whose principal duty is to take. We know, however, that plants have also a duty which is superior to that of the conservation of the individual; this is the conservation of the species, and this implies the idea no longer of taking but of giving-in other words, of sucrifice.

Now the plant (as the ego) at a certain moment comes to a turning point; this is when the formation of floral leaves follow

upon the formation of the green vegetative leaves. We might put it that at this point the plant undergoes a radical change in its tendencies; the "narrow views" of the green leaves that are bent on their personal lives broaden out, and give place to a new ideal—to live for the reproduction of their species.

Sooner or later, according to the character of the species (or in man, according to the decision of the Monad), there appears the beginning of this "Nivrittimarga," or "path of return"; the smaller plants come to this point after a few months, but there are plants like the cedar tree, the agave, and the talipot palm, that live many years producing a large number of vegetative leaves before beginning the work of reproduction. This stage of transition in the plant is marked by the production of bracts, small leaves, or scales, intermediate between the green leaves and the floral leaves; then the



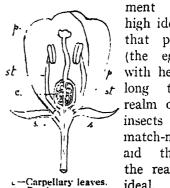
Leaf of Thistle, transformed into spines.

flower is born, in which each successive category of floral leaves marks one step further towards "sacrifice."

The external leaves of the flower, the sepals, though they are green in colour, already begin to have a "less egotistical" scope than do the ordinary leaves, for with their bodies they protect the inner and most delicate organs of the flower; and when the flower has opened, generally they are resigned to wither and fall away.

The petals, though yet very like leaves in their outward shape, are no longer green; they are, in a manner, refined and made delicate as to their colour; they are no longer busy in assimilating or "taking," but only in "giving." They dedicate, without reserve, their brilliant or delicate

colours, and their perfume to the ideal of conserving their species through reproduction. Like lives of purity and refine-



-Staminal leaves.

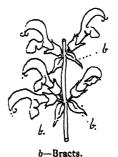
high ideals, it is they that put the plant (the ego) in touch with helpers that belong to a higher realm of nature—the insects functioning as match-makers that aid the plant in the realisation of its ideal.

dedicated

Proceeding now to the centre of the flower

—towards the culminating point of the evolution of the vegetable kingdom we find the stamens, which are leaves that have undergone considerable transformation and are very different from the green leaves. They have already succeeded in effectively sacrificing a part of their own bodies, changing the more central tissues and cells of the anther into fecundating pollen, to take thereby an active part in the work of reproduction; and these, too, when once their duty is done, little care to live on, and after a fleeting existence, wither and die.

Finally, we come to the achievement of the plant's destiny by means of the carpellary leaves. These are exclusively and entirely dedicated to producing ovules,—to producing, in other words, organs which later will become seeds. Thus the plant returns to the original condition of things whence it sprang, just as the ego, after a



long series of incarnations, returns to the divine Source whence it came. But note now that the plant, sprung from a single seed, does not produce one seed only—it produces hundreds, and sometimes thousands, each fit in its turn to give rise to

hundreds or thousands of little plants. Our plant, then, throughout its long series of leaves (incarnations) has not only faithtully preserved the characteristic marks of its species, it has also enriched its mother stock, and has drawn out and realised many possibilities that were only latent in the original seed.

The flower that has thus a high mission must not, however, look with disdain on the vegetative parts of the plant. The green leaves, though their function is baser, are also necessary and indispensable before the flower can open; and reproduction, as well as the achievement of the flower and of the fruit, depends upon the regular development of the leaves, and upon their undisturbed activity.

If we desire to have a gorgeous and abundant crop of flowers, we must take the greatest care of our plants in their purely vegetative period, remembering, however, that if a plant is nourished over much at this stage it will only produce luxuriant

green leaves and will not flower. This is a hint that the period of "taking" must not be prolonged or intensified too much. On the other hand, the attempt to make the plants flower in a precocious manner, by torcing them artificially, is always full of danger, and if attempted without expert guidance may damage the entire plant.

It follows, therefore, that it is wiser to maintain a just equilibrium between the production of leaves and that of flowers in "the tree of life"—that is, in ourselves. By a happy fate, the "little human plants" that are souls, are under the loving care and direction of the Great Gardener. He knows better than we what means to adopt, so that His little plants shall in their due time bring forth both flower and fruit.

OTTO PENZIG, Professor of Botany in the University of Genoa:

THE flowers in nature have for them a significance that they have not for us in this world. Each flower is to them a mirror of They think of three great some virtue. modes in which "the flower in man" opens, by power, or by wisdom, or by love. Each of these three modes includes within itself hundreds of virtues, and each virtue is mirrored in some flower. Whenever a man, woman or child sees a flower, each senses a meaning in that flower; with one flower it is renunciation, with another it is humility, with a third it is joyful sacrifice. They feel that the flowers in nature are calling upon the flowers in themselves to open, and they surround themselves with flowers.

All the names for their flowers remind them of phases of life. As we have names like Love-in-a-mist, Love-lies-bleeding, Heart's-ease, so these people have phrases which are the names of their flowers. Kiss-and-be-friends is one of their flowers; Whispers-sweet is another; Baby's-smile is a third, and corresponding to our Forget-me-not they have one which is the favourite of sweethearts, which they call Seeking-the Light. The flower of love is a wild-rose, but they call it Everybody-You; lovers

plight their troth by exchanging this flower. Their sacred flower is a cultivated variety of this Everybody-You; it is called Heart's-Flower, and is offered on their altars to the Flower of Flowers.

In a mysterious way they identify childhood with flowers. Grown-up men and women dig and plant the seeds and train the plants and creepers and do what manual work is needed in gardening; but they look upon the children as the real gardeners, whose directions must be implicitly followed in all that concerns flowers. The arrangement of the various colours in the flowerbeds, the designs in which they are planted, what flowers are planted next to what, all these the children direct; the elders feel that the flowers speak more audibly to the children than to themselves, and so always consult the children about flowers.

Children and flowers play a principal part in the imagination of the people. As flowers hint to them of virtues, so they believe that each child represents more particularly some one virtue. They are as glad to see a child as we are when we find a flower in the field in springtime after a long dreary winter.

Flowers and Gardens. C. JINARAJADASA.



THE RELIGIOUS PROBLEM OF THE ORDER OF THE STAR IN THE EAST.





HE main 'problem of our Order, all the world over, concerns, of course, its relation to the Religions,* and it should be noted here that the prob-

lem with which it is faced, in this connection, is probably unique in history.

There have been attempts in the past, from time to time, to seek a unification of the various Religions of humanity on a basis of abstract reason; there have also been attempts to achieve a kind of unification by the forcible triumph of one Faith over all the rest. But, until the foundation of the Order of the Star in the East, there has, so far as is known, been no movement which, on the one hand, has sought to unify the world's religious life in relation to one great living central Figure, yet which, at the same time, has sought to preserve each Faith intact, allowing members of every creed to reach that central Figure along their own several paths.

One result of this is that, as we look over the life and work of the various sections of the Order, we find not one religious problem but many. For the message of the Order is interpreted in each section, quite appropriately, in terms of its own Faith. It is interesting just to glance at these different problems.

For the Order of the Star in the East, the religious problem as it presents itself in Christendom is, perhaps, the most difficult of all. This is partly because, in western countries, there is less of that imaginative faculty which permits what may be called the "wonder" side of re-

ligion to be part of the every-day life the faculty which we find so much developed in the East. It is also due, however, to the peculiarly eschatological conceptions which prevail in Christian thought (wherever the subject is thought about at all) in reference to the second coming of the Christ. The Christ, according both to popular and to ecclesiastical thought, will eventually come again, not to start a new chapter of the world's life, but to close the volume; not to teach, but to judge and to destroy. Consequently, the conception of the coming of a great World-Teacher is foreign to accepted Christian tradition: and this must needs make the work of our Order very difficult in quarters where, for various reasons, tradition happens to be strong—in dealing with the clergy. for example.

Nor, it would appear, is there in this case much chance of discovering and reviving an older and truer tradition. Professor Rendel Harris, the well-known expert in Biblical criticism, whom the writer consulted on this matter, informed him that knew no authority for a second ministry of the Christ, although there was much for the view which distinguishes the Christ from the man Jesus. The Groupe d'Etudes of the French Section of the Order, which went thoroughly into the question some time ago from the Catholic point of view, came to the conclusion that, while the Catholic Faith admits of prophets, it admits of no second coming of the Christ as a Teacher.

It seems, therefore (although this is purely the personal opinion of the writer), that there is little to be done by our Order in Christian lands along the lines of authority and tradition. The only course open to our workers (a course which, fortunately, more and more

^{*}Some of the material of this article was used for the General Secretary's Report, which was published in the January number of the *Herald*. The article was written before the Report, and it has been decided to leave it as it stood.

people to-day will be ready to accept as just and reasonable) is that adopted, for example, by the Rev. Scott-Moncrieff in the two pamphlets which he has written for the Order, and by the Rev. R. J. Campbell in the sermon on the Second Advent which was recently published in the Dayspring—the appeal, namely, to reason and to common-sense. That there is no cause for expecting the end of the world for a long time yet; that humanity has still many lessons to learn; that at certain great crises in its history mighty Teachers have come forth to help it in the past, and may, therefore, be quite reasonably expected to do so



E. A. WODEHOUSE.

in the future—these, and others like them, are propositions to which reason readily assents, and it will be along lines like these that the propaganda work of the Order will be best done. The propagandist who depends upon Biblical texts will soon find that he has the odds against him.

In view of all this, it is not surprising that the Order in the various sections of the Christian world has as yet little to show from its contact with the Churches. It is still too small to arouse a really vigorous opposition:* it is precluded, for doctrinal reasons, from winning a ready assent. This is true, not merely of the official Churches, but of dissenting bodies also. In England, the National Representative in 1911 invited 500 clergy of the Church of England resident in London to a meeting of the Order at her house, and only six of those accepted the invitation. Similarly, a circular letter, with some of our literature, sent by the same lady to no less than 8500 Nonconformist ministers elicited only about sixty replies in all, although ten of these (it must be stated) were applications for membership.

Three other Sections, viz. Scotland, New Zealand, and Australia, tried the experiment of a circular letter addressed to the clergy of their countries. The Scottish letter, sent out in December, 1912, produced only a The New Zealand letter small response. seems to have been rather more successful. "The letter accompanying various printed papers sent to the 'clergy," writes the National Representative, Mr. Burn, in June, 1912, "has been already forwarded. I have had a fair number of replies from ministers in various parts, and many of these are quite beautiful, though the writers cannot see their way to join the Order or to encourage others to do so." The Australian letter, which was distributed with admirable energy—no less than 10,000 letters and pamphlets going out to the clergy of the Commonwealth-brought in a variety of the replies, from that of the clergyman in Tasmania, who declared "Your movement is not Christian: the curse of a God of Truth will rest upon it," to that of the Queensland minister who wrote, "My mind has been greatly exercised on the subject of the Coming of Christ . . . In studying the parables I caught the significance of the marginal reading for the 'end of the world,' i.e. 'the consummation of the age,' and the whole subject has become transfigured, and has become one not only of intellectual interest but of passionate spiritual concern; the Order of the Star in the East gives it yet a larger horizon, and

^{*}Since the above was written, some months ago, there are signs that a period of vigorous ecclesiastical opposition has begun, at least in England.

I shall deem it a privilege to become a member." A reply like this was, however, an exception; and the Australian National Representative, in commenting on the results of his venture, concludes: "It is obvious that the world at large, instead of the Churches, is the field of our labours, and it may be that the folk in the 'highways' will prove more responsive."

Our reports from the Roman Catholic world are at present rather incomplete: but it would appear that we must expect. in Catholic countries, far more of an organised opposition - more resistance, that is to say, from the Church, as the Church. Such information as we have from countries like Spain, Belgium, Austria and Hungary, all speak of difficulties in connection with the Church. In France, Mlle. Bayer writes that the great obstacles are " clericalism and materialism." From Costa Rica news comes of "tenacious clerical opposition"; and out of the remarkable medley of races, creeds, and sects in the Dutch East Indies, it is the Roman Catholic element alone which is actively hostile to the Order.

Two other Christian bodies are uncompromisingly opposed to our movement. These are the large body of missionaries in India and Burmah, who have long been the enemies of Mrs. Besant and Theosophy, and of all movements connected with these; and certain sects of Adventists who, curiously enough, seem to be the most hostile of all. To most of these opponents, the Great Teacher whom our Order expects is, of course, the Anti-Christ; and we must be prepared to hear much of this cry in the future. It will be interesting to see how far it will make a successful appeal to the twentieth-century mind. Of a pamphlet circulated some time back in England, declaring that the Personage expected by our Order could not be the true Christ, since He is coming to teach and to save, while the real Christ comes to judge and destroy, the National Representative for England pertinently remarked that few who read the two descriptions could help preferring the socalled "Anti-Christ," and that in this way much useful propaganda work may be done by would-be opponents!

Turning, however, from this aspect of the matter to other more favourable signs, there can be no doubt that in Modernism, in the New Thought Movement, in the New Theology, in the spread of Theosophical ideas, and in other phenomena of the Christian world to-day, we have agencies which are doing much to break down ancient prejudices, and to liberalise the religious thought of the West, and so to prepare the way for the future. The very spirit of independent inquiry which distinguishes the Western mind, and which may at first make all appeals to the spiritual intuitions a little difficult, is at the same time invaluable in discrediting the inert reliance upon the mere letter of tradition that greatest obstacle, throughout the ages, in the way of the world's spiritual Teachers.

Even as it is, there have been a few Christian clergy brave enough to join the Order of the Star in the East, because they conceived its message to be true. In the English Section, we have a clerical Organising Secretary in the person of the Rev. Mr. Pigott, and an eloquent propagandist in the Rev. Mr. Peacey, of Letchworth. Scotland has one of our best-known workers as its Organising Secretary, the Rev. C. W. Scott-Moncrieff; and the Rev. I. Barron is one of the five Local Secretaries in Ireland. In Holland, two clergymen are both members and active propagandists for the Order; while in the United States of America several clergymen have been admitted to membership.

Occasionally, moreover, we hear of suggestions of the near coming of the Christ being made by clerical writers. Most of us are now familiar with Canon Austen's sermon, in which our Protector's pronouncement was mentioned with interest and respect. From Hungary we learn of a book recently produced by a clergyman, entitled Krisztus Eljovetele (The Coming of the Christ). In Stockholm a well-known Professor of the University of Upsala preached to the same effect as far back as 1910, while in Italy a Roman Catholic priest, about a year ago, produced a pamphlet with the significant title, Albescit polus: Christus Venit.

The Buddhist religion is one which, in a certain sense, should be more receptive to the message of our Order, inasmuch as it

does not, like orthodox Christianity, conceive the coming of Great World Saviours and Teachers to be a thing of the past; but, on the contrary, believes in a succession of Enlightened Ones, or Buddhas, who come from age to age to help and instruct mankind. A Great Being destined to be such a Buddha in the future is called a Bodhisattva: and it is recorded in a well-known passage of one of the Buddhist Scriptures how the Lord Gautama Buddha spoke once to his favourite disciple, Ananda, about his own Successor, and said that his name would be Maitreva, or Loving Kindness. In Chinese Buddhism it is held that there are large numbers of such Bodhisattvas existing at the same time; the conception here being, it would seem, rather that of the Hindu Rishi than that of the future holder of the office of the Buddha. But ordinarily, in Buddhistic thought, the title Bodhisattva is used with especial reference to the next Buddha, the One who is to come; and such a Bodhisattva is said to wait in the Tusita heaven against the time appointed for His coming forth amongst men. That it is possible for Him to appear in the world more than once before the incarnation in which He is destined to become a Buddha seems, in these days, however, not to be a matter of general belief, at least in Southern Buddhism. But there is ample analogy for such appearances in the Jataka stones, which every Buddhist accepts, and which tell of the many appearances of the Lord Gautama as the Bodhisattva, before He was born into the world to attain His final illumination under the Bodhi tree at Buddhgaya.

In respect of receptivity to new ideas, the Southern School of Buddhism appears to be somewhat more rigid than the Northern; and it is significant that among the Burmese—who belong to the Northern School, and who are a younger, more intuitive, and more imaginative race—the idea of a near coming of the Bodhisattva is already beginning to awaken in remarkable fashion. A well-known Burmese High Priest, by name Ledi Sayadaw, who is said to be a clairvoyant, has for some time past been proclaiming that the Lord Maitreya has already left the Tusita heaven and is on earth as a boy, and exhorting everyone to prepare themselves to meet

him. Ledi Sayadaw, it is said, has already 20,000 followers, and it is difficult not to see in this movement a definite preparation for the coming of the World-Teacher. Indeed, our National Representative in Burmah writes: "The Burmese people are only too ready to recognise the coming of the Lord Maitreya," and he adds: "Even among the converted Karen Christians there is a strong belief in the very early advent of the Christ, though they have had to suffer expulsion from the Protestant Church for this belief."

As to the work of the Order in Ceylon, no news has reached this office. The other great Buddhist countries, China, Siam, Japan, have not yet been touched; nor, it is almost unnecessary to add, has anything yet been done in Tibet.

On the whole, the religious problem in relation to Buddhism seems to be a less difficult problem than that in relation to Christianity; for in the former religion there is at least the belief that mighty Teachers are destined from time to time in the future to appear on our earth, and there is thus, to some extent, an attitude of looking forward, and not entirely and exclusively one of looking backward. This momentum, already existing, should do something to help the Buddhist world in the time which is approaching.

Amongst Mohammedans also there is at the present time, if reports are to be trusted, a considerable sense of expectancy; and although the contact of the Order of the Star in the East with Islam is at present small, yet it is interesting to note the signs of the times wherever they may be visible. It would seem that the expectation alluded to exists to-day chiefly among the Sufis and the Shiahs. The Sufis represent the highest form of Mohammedan mysticism, and stand for the esoteric side of the religion of Islam. The Shiahs represent one of the two great sections into which Islam, as a whole, is divided, and are distinguished from the Sunnis (the other section) by the fact that each recognises a different line of what, in Christianity, we should call "apostolic succession" from the Prophet. The Shiah line, which starts with Ali, the son-in-law of Mahomet, is that of the twelve Imams;

the Sunni line is that of the old Caliphs of Baghdad. Some centuries ago, according to the Shiahs, appeared the last Imam, the eleventh from Ali. This great and august Being, after living for a while amongst men, withdrew from mortal sight and is said ever since to have been watching, from His mysterious solitude, over the destinies of Islam, until the time shall arrive for Him to come forth once more into the world. For long past devout Shiahs have been awaiting His coming. It would seem, however, that the more learned authorities of Islam—the doctors and the sages, as distinguished from the rank and file-are really beginning to be expectant to-day. "Mohana Khaya Hasan Nizami, of Delhi," writes a correspondent from India, "who has recently returned from a tour in Egypt, Arabia, and Persia, has issued a pamphlet entitled Sheikh Sannusi and the Coming of Hazrat Imam Mehdi." In this booklet he gives an account of his travels in the various Mussulman countries, and narrates the conversations which he had with several saints and fakirs. He states that "the great Sheikhs and Moulvis in these countries are eagerly expecting the advent of Imam Mehdi within the next few years." The date of this advent, the traveller was informed by a revered sage of Bokhara, was to be found in a very old book, named Maksum Bokhara, in the keeping of the Mutwalli of a Bokhara library: and the date there given was the fourteenth Sadi. in the second third of the century-corresponding to the period between 1915 and 1947 according to Western reckoning.

A Sufi prophecy, recorded by our Organising Agent for Persia, puts the date of the coming of a Great Teacher at the year 1917; so that the two streams of expectation seem to converge upon the present time.

Whether all this has any real reference to the belief of the Order of the Star in the East, it is of course impossible to say. It may be that the expectation which, according to the above account, is now to be found among the learned Sheikhs and Moulvis, is of a different order from that which has produced the Mahdis and Mullahs of the past, and is something special to the present

epoch. On the other hand, it is possible that the Mahdi-expectation of the Mohammedans may be something of the nature of the Messiah-expectation of the Jews—a true belief distorted by the thought-forms in which it has been clothed by the popular imagination—and that the popular idea of a mighty conqueror, who will impose the faith of Islam upon the world at the point of the sword, may stand in the way of the recognition of One who comes not to destroy but to save, and to whom all religions alike are dear.

It is interesting, however, to note that two educated Mohammedan gentlemen informed the Rev. R. J. Campbell, quite recently, that there is a Mussalman belief to the effect that the Prophet Issa, or Jesus, will one day return to teach the world; and the present writer half remembers having heard of a tradition that Mahomet himself declared to his disciples that his dispensation was but for a time, and that, after a certain number of centuries, it would be succeeded by another and a wider presentation of the eternal truth. But it has not been possible to verify this memory.

The number of Mussulmans on the rolls of the Order of the Star is comparatively small, although we are not in possession of precise figures. In India a few Mussulman Theosophists have joined the Order, but it is doubtful whether, outside Theosophical circles, the Indian Section has any Mohammedan recruits. In Persia, according to a letter received in March, 1913, the Order was still in an incipient stage, with a membership of ten or twelve only. Our largest Mussulman membership, curiously enough, is in none of the great Mohammedan countries, but in the Dutch East Indies, where, up to October, 1912, 169 Javanese (who are Mussulmans by faith) had joined the Order.

Among the Parsis, or Zoroastrians, the Order of the Star in the East possesses a considerable number of members; but, so far as it is possible to ascertain without exact statistics, these are all probably, without exception, Theosophists. The religious problem of the Order, in relation to the Parsi community, is not so much a problem of the congruity or incongruity of the belief of the Order with a complex mass of already

established beliefs, as it is in the case of the other great religions. It is the more general problem of belief as against scepticism and materialism. The Parsi community is, from the worldly point of view, an extremely successful one, and most of its energies have been directed into worldly channels. Consequently, its religious tradition has tended to lose much of its living force, and has either, to a considerable extent, become a dead letter, or has passed into the hands o' students and antiquarians. The general tone of Parsi thought to-day, in connection with spiritual matters, is sceptical in the extreme; and although we are told there has been a certain revival in late years of a pride and interest in the old religion, it seems doubtful (I write, of course, with deference) whether the great impulse towards spiritual things-if and when it comes to the followers of the Zoroastrian Faith—will come out of their past tradition. It is more likely, we think, to be something quite new; and, perhaps, the very indifference towards tradition and the general "up-to-dateness" of the Parsis may help to bring about this consummation. is true that there are elements in traditional Zoroastrianism which are in harmony with a belief in the coming of a great World-Teacher, and one of our Parsi members in Bombay has written an Order of the Star pamphlet on the subject. But that a real and living belief in such a coming could be fed to-day, to any appreciable extent. by these half-forgotten corroborations, is a matter for much doubt. Enough evidence, however, has been afforded by our many admirable Parsi workers in the Theosophical Society, to show that, when the true spiritual awakening does come to one of this energetic, practical race, there could be no more valuable adherent to any great religious and humanitarian movement.

The religion which, of all others, admits most easily of the belief of our Order in the coming of a great Spiritual Teacher is, undoubtedly, Hinduism. For here we have an immemorial belief in the existence of great Rishis, whose work it is to remain on earth as the constant Teachers and Guardians of humanity; while the whole idea of the periodic appearance in our world, at special

crises in its history, of mighty Superhuman Figures, is made easy by the doctrine of Avataras. It is true that the World-Teacher whom our Order expects would not be, in the technical Hindu sense, an Avatara, but rather a Rishi or Maharshi; but the term Avatara has come to be so loosely used in the popular language of to-day that, for the ordinary Hindu, any Great Being appearing in the world would be an Avatara; and it would be as such an Avatara that his position in the scheme of things would be most readily intelligible to the Hindu mind

One result of this would probably be that He would, by an easy confusion of thought, be linked on to the great succession of World-Avataras which Hinduism recognises; and—seeing that only one of these, the tenth or Kalki Avatara, remains (according to orthodox Hinduism) still to come—would probably be identified with this.

It is significant, therefore, that at the present moment a Brahmin of Northern India, who knows nothing of the Theosophical Society or of the Order of the Star in the East-who, as a matter of fact, does not know English—should be proclaiming the near advent of the Kalki Avatara, who, he declares, is even now in our world, and in the year 1910 was a boy of fourteen. Another prediction, bearing upon the present time, is that of a sage, Virabrahman, who lived two centuries ago at Kandimalliahpalli, in Southern India. Virabrahman prophesied a number of events, most of which, we are told, have come to pass with remarkable accuracy; and among those he stated that the World-Teacher would be born near to Kandimalliahpalli, would be brought up among people who had been connected with him in the past, and would come out into the world in Randri or Pingala, 1918 or 1920.

That much quiet preparation was going on, in certain parts of India, as far back as the year 1908, in view of the expected appearance, within twenty or thirty years, of a very great Being, the present writer happens to know; and it is probable that this preparation is to-day very much more extensive than is suspected in the outer world. It had also the interesting feature that in it there was absolutely no distinction

of creed; for both Hindus and Mohammedans were to be found side by side in the esoteric schools which were engaged in this work.

India is, in fact, a country whose destiny is ultimately bound up with the happenings of the near future, and for which the coming of the World-Teacher will be, in the profoundest sense, the beginning of a new age. It is not surprising, therefore, if scattered here and there over its immense area there should be, even now, little bands of mystics and occultists who are, in some measure, aware of the future, and who are working in their own fashion to prepare the way.

The great point in India, however, is not so much the existence and the activities of the few who know, as the general predisposition of the people; and it is this which must seem to all close observers to be fraught with the greatest significance for the time which is to come. Not only is there the religion of the Hindus, which, no matter how far it may have fallen from its original purity, has yet (more, perhaps, than any other) preserved the sense of the continuous interplay of the visible and invisible worlds; but there is also the swift response of the typical Hindu nature to a genuine spiritual appeal. In spite of current English education, and the rather shallow scepticism of a certain type of modern educated Indian, the instinct of spiritual recognition is still there among the vast majority of the people; and there is no country where a transcendent spiritual greatness would be, one would imagine, more likely to meet with an immediate acknowledgment. One danger only exists, and that is the peril of racial prejudice. The Hindu is keenly distasteful of anything mixed up with influences not his own, and, although by no means intolerant, still infinitely prefers to receive the spiritual life in the garb to which he is traditionally accustomed; and the religious problem in India, so far as the near future is concerned, is really this. It remains to be seen how far the immense breadth and catholicity of a World-Teacher will prevail against an inherited pride and exclusiveness of race; and upon this reaction much of the destiny of the future will depend.

That there has been a considerable spiritual awakening in India of late years is very true; but the new life, thus generated, while it has done immense good, has in some cases helped to vivify certain narrow and reactionary lines of thought, which are not upon the road of future progress. At the same time, there is, in the Hindu population of India, a fund of innate idealism, a justness in the perception of spiritual values, and an age-long spiritual tradition, which no other people possesses in equal measure. That an awakened India could be, without a doubt, the spiritual centre of the world, is abundantly clear. That it will be so is a matter which only the future can show. But if, in the years which remain, certain of the present narrownesses can be transcended, then, when the Great Teacher appears, there should be a spiritual movement in India such as the world has not often seen.

* * *

On glancing back over the Religions, briefly alluded to in the foregoing sketch, one is made to feel with increasing conviction that it is not the form, but the life, which is the important thing. When the time for the appearance of the Great Teacher actually comes, it will not then be a matter of doctrine, but of something quite immediate and personal. It will be a question of the response of soul to soul, of the flash of recognition which springs from something deeper than all argument, and far more certain than belief. The true religious problem, all the world over, is-How far is this inner sense, this intuition, being developed? In this problem all the apparent differences of the Creeds are merged; and it is to the cultivation of this intuitive faculty that all the specifically religious work of our Order must be devoted during the years of preparation. It is the problem of the Soul of the World.

NOTES AND COMMENTS.

HE Contemporary Review for December contains an interesting article* by Mr. A. D. McLaren, on the system of State education in Germany.

No country has done more for the science of education than Germany. In no country has the educational machinery been more elaborately adapted to the needs of the various elements of the community. "We read every day," writes Mr. McLaren, "of what is being done to improve the school and the child-of nature study, manual training, domestic science for girls, gardening, directed play. Outside the ordinary school there are the Hilfsschulen (for children of weak intellect), forest schools (for those suffering from chronic diseases), continuation schools (evening schools for mercantile employees), special institutions for morally perverse children, numerous special laws for the protection of the child, public and private efforts for regulating juvenile labour, for promoting and safeguarding the child's health, organisations for protecting mothers, for child-study, and for reducing as far as possible infant mortality."

And yet, for all that, things, in the opinion of the writer, are not well with the German educational world. There is too much State interference, too much "direction and control, regulation and regimentation." Germans, themselves, he remarks, are beginning to show some signs of discontent with the "barrack-like drill and routine" of their school system. And if what Mr. McLaren tells us is true, there is small wonder for this uneasiness. The number of child-suicides is increasing yearly. Cases of broken health, of energy giving out before the strenuous course of studies is completed, are disturbingly frequent. And much of this is due to the tendency of an over-systematised education to deal too much with "results." and too little with warm life, human nature. and common-sense. The German school, he says, is too often merely a forcing house; in the minds of both teachers and pupils the examination spectre looms much too large; while, over and above all this, individuality and initiative tend to be crushed out by the endeavour, on the part of the State, to subdue and mould the entire youth of the country, from its earliest years, to the national political idea.

What education in Germany needs, he holds, is a great deal more tree-play. There are limits to "system" and limits to State interference; and Mr. McLaren proceeds to point out, very aptly, what those limits are.

In the first place, a machine-made system possesses no real criterion, either of pupil or of teacher. In the case of the pupil it has to rely entirely on reports and examinations, neither of which are satisfactory tests of effort or capacity; in the case of the teacher, it has only the official academical record to go upon, and, as Mr. McLaren truly remarks, "a cheap University degree and the other paper and parchment witnesses to proficiency should be no passport to the teacher's dais." "Not only," he goes on to say, "must the teacher be fitted by nature to enter into the life of the child, but he must appreciate the vast difference between developing the mind and stuffing the brain. Only those who enter upon the work with their whole soul and with some sense of responsibility should ever receive a call to teach and control children, and their number is not so large as people imagine." "A gardener that loves his work," he remarks very wisely, "though he may know nothing whatever of botany, will produce far better results than the most scientific botanist who has no love for practical gardening."

Passing to other points, it is interesting to note that the writer holds, as against the official views prevailing in Germany, that "home-work should be reduced to a minimum"; that cane and strap should be abolished; that outdoor games, which evoke a spirit of freedom and comradeship, are far better for health, and everything else, than indoor gymnastics; that whatever moral education is given should be simple and appeal directly to the heart of the child, instead (as is not uncommon in German

[&]quot;The German child, in the German School," by A. D. McLaren, Comemporary Review, Dec., 1913.

schools) of being frozen into an elaborate system of codified duties, which can appeal to nothing except the intellect, and probably not even to that. The true ethical influence in education, he holds, lies in the proper relation between teacher and pupil, a relation which will draw forth the latent potentialities of the young in a human and healthy way; and he passes the general criticism that "in the schools, as in every other sphere of political, social, and administrative activity, the German-Prussian system is peculiarly liable to the injurious discipline of repression which, instead of implanting manliness and strength of character in the young scholar, as some old-time German theorists imagine, is the deadliest foe to the development of a robust will and self-expression."

The article deserves perusal by all who are interested in problems of educational Those who have had practical experience of education, in countries where the hand of the State rests somewhat heavily on school and college, will recognise at once the truth of Mr. McLaren's criticisms. interesting point, however, is that the peculiar shortcomings of a rigid officialised system of education come out more prominently, the nearer to external perfection that system is This is a point which every brought. would-be educational reformer to-day should bear in mind. Modern effort, in the more advanced countries of the world, is doing practically all that can be done to perfect the external mechanism of education: and yet the real educational problem remains untouched. It is becoming more and more apparent to thoughtful minds that, in education as in so many other departments of our common life to-day, it is the spirit which is wrong, and which therefore needs attention. Ignorance of man's deeper nature and destiny, the absence of any profound philosophy of life, and the consequent neglect of the most vital factors in the various problems presented to it for solution, are at the basis of the deadlock in the educational problem of our times; and the irony of the situation comes out the more keenly when this spiritual deadlock is set over against the developments in external machinery, of which contemporary

pedagogics present so striking an example. Indeed, in scarcely any other department of life does the precise nature of the Problem of our Age and the secret of its conceptual solution, reveal itself so clearly as here.

Modern education needs something more than a perfecting of its bodily organism: it needs to be given a soul. It needs to become the expression of a spiritual philosophy, and to be regarded, as in times past it was regarded, as a high and holy relationship between teacher and taught. Only when we come to look upon the child as an immortal spirit, containing within itself every possibility of unfoldment and, in its deeper nature, eager and anxious to unfold; when we select our teachers for those gifts of character, temperament, and intellect which shall stimulate this process of selfunfoldment and render it easy and joyous; and when, finally, the thought of our times comes to recognise and establish Love as the basic principle of all education, as the happiest stimulant of faculty, and the surest foundation for discipline—only as we reach this position, can our elaborate systems of pedagogics become living and breathing realities. Until we reach this deeper view, they must remain, as in Germany and certain other countries to-day, merely a body without a soul; sometimes even a burden, crushing the life and individuality out of the young, and making for paralysis rather than for growth.

That what we call Disease is really a beneficent, and not a maleficent agency, being simply the effort of a natural Health to expel from the system substances which have no right to be there, is the view of many enlightened medical thinkers to-day. Translated into a wider sphere, it is coming to be the view of many who study the fevers and distempers of that larger organism, the body politic.

These students are the optimists of our time. For them, human nature is essentially healthy, and this healthiness is something which may be trusted. It is the one guarantee of progress, the one indomitable factor in life. No matter how many noxious influences may be introduced into the social organism,

sooner or later, in the opinion of these thinkers, its fundamental sanity and soundness will prevail. Sooner or later there will be a revolt against the unlicensed intruders, and the poisons will be expelled.

There are two stages in this progress of expulsion. First, there will be a general lowness of "tone," a sullen dejection of spirits, a feeling of vague unhealth, indicating that something is wrong. This will be followed later on by that definite upheaval of the system, accompanied by pain and inflammation, which marks the final act of expulsion. Both, when rightly understood, are healthy stages, and the wise physician, noting them, will be glad. He will not, like so many of his brothers of the faculty to-day (whether in the sphere of physical medicine or of that super-medicine, statesmanship), endeavour to suppress the symptoms, driving them and the sickness inwards, and only contriving that they shall not appear on the surface. He will, rather, do all that he can to help Nature in her work of outward throwing and purgation. For underneath this work he discerns the effort of a basic healthiness to rid itself of the elements of unhealth.

Many of the departments of our modern life are in one or other of the stages just alluded to. On nearly every side to-day we may note either a vague unhealth or a definite inflammation. Mr. Holbrook Jackson, in an interesting essay on "The Creation of Taste," which appears in the English Review for December, draws attention to an example of the "vague unhealth" variety in the present condition of our arts and crafts.

Outwardly, there can be no doubt, the present is a favourable time for the arts. There is a growing market for every kind of artistic work; the many-sided development of our civilisation presents ample opportunities for creative ability; patronage was never more general or more lavish than now.

Yet, somehow, remarks Mr. Jackson, things are all wrong. The age is one of second-rate production; there is hardly any great Art today. And not only is there a lack of inspiration, there is also a noticeable lack of joy, and of pride in the work. "The modern workman takes neither joy in his work, nor does he

care whether it endure beyond the morrow." The zest and fervour, the whole-hearted delight in creation, which have marked some ages of artistic production, are curiously lacking in the Art of our times. Why is this?

It is, suggests Mr. Jackson, nothing more nor less than the silent revolt of the artistic soul of our age against the bondage of an unworthy ideal. In spite of every effort at compliance and accommodation, the artist cannot really be happy or productive in an atmosphere of commercialism. Do what he may, he can offer (when all is said and done) only a lukewarm and halfhearted allegiance to his plutocratic patrons. And so, in every attempt at such allegiance, failure has resulted; and it has come out the more evidently, the greater the natural skill of the painter. "Where a picture possesses artistic excellence," the essayist remarks, "that excellence comes to be used as a sinister criticism of the sitter. Consciously or unconsciously, the skilled artist condemns his plutocratic clients in his portraits of them." The consequence has been that "the commercial era still remains uncrowned by art—the modern plutocrat has never been beatified."

Art, in a word, is still safe. Its natural health has resisted the influences to which the outer man, the artist, would have prostituted it. It has never finally capitulated. "Our present age has achieved many things in the way of degradation, but it has not achieved that." Even in its joylessness, art is triumphant. "The man who likes work under present conditions," boldly maintains Mr. Holbrook Jackson, "is either a slave or a mercenary, or both. It is actually a sign of health that the worker of to-day goes to his work grudgingly and indifferently. It shows that he is not quite dead to decency."

This is a sound piece of criticism, and is based upon a principle of universal application, which we should do well to apply to many more of the phenomena of our times. Then, perhaps, sharing Mr. Jackson's analysis, we shall diagnose the distemper of our age aright, and, in our turn also, come to share in his wise and reasoned optimism.

COURRIER FRANCAIS.

PARMI les mouvements intéressants que nous pouvons signaler ce mois-ci se trouvent celui de la Ligue Française de l'Education Morale et la Société Idéaliste.

1. La Ligue Française de l'Education Morale, fondée en 1912, siège social: 125, rue du Ranelagh, Paris. Nous lisons dans son appel: "Parmi les préoccupations de l'heure présente, il en est une qui nous parait devoir primer toutes les autres : c'est le souci de la valeur morale des hommes de demain " . . . " L'avenir social dépend de la solidité des caractères et de la délicatesse des consciences "... "Former des caractères et des consciences, c'est le premier besoin du pays, c'est donc le premier devoir de l'éducateur. Pour remplir ce devoir, il faut que les hommes de bonne volonté, à quelque opinion qu'ils appartiennent, s'entendent, en vue de l'action commune, sur les points qui leur sont communs." "Notre seule ambition est de leur offrir un centre de ralliement, autour duquel ils puissent se grouper pour l'action pratique."

Dans les discours d'inauguration nous relevons ces paroles de M. Ferdinand Buisson: "Merci à vous, catholiques, protestants, israélites, théosophes, libres-penseurs, qui avez consenti, répondant à l'appel de quelques uns,

à faire un premier pas les uns vers les autres. Merci de cet effort, merci de ce premier exemple d'un loval essai d'entente sans confusion."--Celles de M. Bureau, professeur à l'Institut Catholique: "Jeunes gens qui m'écoutez, jeunes gens de 18, 20, 25 ans, qui êtes si nombreux dans cet auditoire . . . je vous dis, non comme moraliste, mais purement et simplement comme sociologue, je vous dis que la société française a besoin que vous soyez des hommes purs, que vous soyez des jeunes gens sages, des corps intacts, des ámes nobles, des intelligences vigoureuses, toujours loyales et sincères, toujours disposées à reconnaitre la Vérité, où qu'elle doive vous mener."

2. La Société Idéaliste, union internationale pour la réalisation d'un Idéal Supérieur dans l'Art, les Lettres et la Pensée, fondée sous la présidence d'honneur de Messieurs Camille Flammarion, Edmond Rostand et Maurice Maeterlinck. Son but est de propager le goût d'un Idéal élevé dans le public et de favoriser l'éclosion d'œuvres empreintes d'idéalisme dans toutes les branches de l'Art.

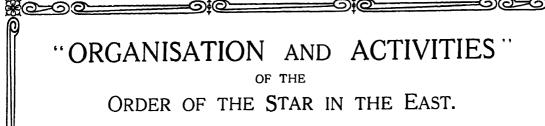
Sécrétariat Général de la Société Idéaliste : 175, Boulevard Péreire, Paris.

I. M.



As prayers and facts are the *outer* duties, so Love and Devotion are the *inner* duties. Their ingredients are pain and sorrow. Devotion leads the devotee to God. Hence Devotion is necessary to tread the Path. Know Devotion as Life, its absence as death. The privilege of Devotion is not granted to every man, nor does every man deserve it. He who deserves t is worthy of his God; he who does not deserve it is unworthy of Him. A Devotee alone can appreciate the value of Devotion. A vast multitude seek after heaven, while very few seek after Devotion; for heaven is the lot of the desire-nature, while Devotion is the lot of the Soul."

-From the Theosophy of Islam.



(German Translation of Mr. ARUNDALE'S Pamphlet).

EINLEITUNG.

Ordens des Sterns im Osten auf die Ansichten, welche Herr Arundale in diesem kleinen Aufsatz ausdrückt, aufmerksam zu machen. Nachdem ich ihn sorgfältig durchgelesen habe, bin ich der Ansicht, dass er die Richtungen, in denen unser Orden arbeiten soll, treffend niedergelegt hat, und es ist mein inniger Wunsch, dass die Mitglieder sich mit dem Geiste, der allen seinen Vorschlägen unterliegt, vertraut machen mögen.

Er hat recht, wenn er sagt, dass es unsere Pflicht ist, an den grossen Weltlehrer zu denken, mehr als an Einen, der uns lehren wird, in dem Geiste der Glaubensbekenntnisse, die wir jetzt besitzen, zu leben, denn als an den Gründer eines neuen Glaubens, der die jetzt bestehenden Religionen verdrängen soll. Wessen die Welt bedarf, sind nicht so sehr neue Wahrheiten, als einen neuen Antrieb, und dieser kann nur durch einen Weltlehrer gegeben werden. Der Antrieb. den Er geben wird-dessen sind wir alle versichert-wird ein Antrieb sein, uns zu helfen, das Prinzip der Liebe in jeder Lage des Lebens anzuwenden, im Heim, in der Gemeinschaft, im Volke, und in der ganzen Welt.

Herr Arundale macht auch darauf aufmerksam, dass der Orden der Welt angehört, und nicht irgend einem besonderen Volke oder irgend einer besonderen Religion. Es gibt unter uns Mitglieder aller Glaubensbekenntnisse und aller Völker, und die grossen Ideale und Prinzipien unseres Ordens

müssen derart sein, dass sie alle ansprechen und allen willkommen sein werden. Mögen die Ueberzeugungen einzelner Menschen über die Persönlichkeit des Weltlehrers und über die Botschaft, die Er bringen wird, auch sein, welche sie wollen, der Orden als Orden verkündet der Welt "einen" grossen Weltlehrer, und begrenzt den Sinn Seiner Botschaft auf das eine grosse Prinzip der Liebe das ihr unterliegt. Ich ersehne daher inniglich, dass die Mitglieder des Ordens seine Prinzipien in der grossen unsektiererischen Form erhalten, in der sie heute bestehen, und dass sie es als ihre Hauptpflicht betrachten, solche gute Werke zu üben, die das Leiden der Welt vermindern

Zum Schlusse empfehle ich der Aufmerksamkeit der Mitglieder Herrn Arundale's Bemerkungen über die Arbeitsmethoden und über die Beziehungen der Mitglieder des Ordens den grossen Problemen des modernen Lebens gegenüber. Er betont die Notwendigkeit passende moderne Geschaefsmethoden anzuwenden, und sich lebhaft allen Bewegungen anzuschliessen, die den Zweck haben, einen besseren Lebenswandel zu ermöglichen.

Auf diese Weise wird unser Orden die Notwendigkeit seiner Existenz beweisen, und unserem kommenden Herrn ein besseres Wilkommen sichern als Ihm in alten Zeiten in Palaestina gewährt wurde, wo "Er keine Stätte fand, um Sein Haupt nieder zu legen."

J. KRISHNAMURTI.

Oherhaupt.

I.—DER GEIST UNSERES WERKES.

Im glücklichen, beneidenswerten Besitze einer grossen, bedeutungsvollen Wahrheit, sind wir es der Welt schuldig, ihr diese Wahrheit zu bieten, in einer Form, die leicht verständlich ist, wenn sie auch uns anders dargestellt wurde, und falls sie uns auch in anderer Fassung hilfreicher dünken würde.

Im täglichen Geschäftsleben wird eine Ware dem Publikum so angeboten, dass sie ins Auge fällt, Interesse erregt, von ihm gekauft, geschätzt und empfohlen wird. Hat die Ware keinen wirklichen Wert, so wird sie sich nicht lange halten; auch wenn sie für kurze Zeit das Volk täuschen mag, dadurch dass ihre Wertlosigkeit erst später erkennbar wird, so wird im grossen Ganzen doch nur das vom Publikum aufgenommen, was einen ausgesprochenen Zweck und Nutzen hat.

Wir, die wir Mitglieder des Ordens vom Stern im Osten sind, haben eine hehre Wahrheit zur Ueberlieferung an die Welt empfangen, eine Wahrheit von grossem Wert, eine Wahrheit welche mehr und mehr an Bedeutung gewinnt, je mehr sie verbreitet wird. Keine Bewegung, sei sie welcher Art auch immer, könnte der Welt etwas Schöneres geben als die Verkündigung von dem nahen Kommen eines grossen Lehrers; aber es ist eine folgenschwere Ueberzeugung, deren Besitz grosse Verantwortung mit sich bringt.

Wir besitzen sie, und müssen sie durch die ganze Welt verbreiten. Sie ist für alle Völker, jedes Glaubens, unter allen Umständen wahr, und von welcher Seite sie uns auch gegeben wurde, so müssen wir uns indessen mit allen möglichen Auffassungen vertraut machen, damit wir den Anschauungsformen derer gerecht werden, mit denen wir leben.

Aus diesem Grund, hat das Oberhaupt des Ordens uns erst kürzlich gesagt, dass der Orden nicht das Kommen Christi, nicht das Kommen des Herrn Maitreya, noch eines anderen besonderen Welt-Erlösers verkündet. auch nicht behauptet, dass der Kommende der Gründer eines neuen Glaubens sein wird. der den alten verdrängen soll, sondern sich auf die grosse allgemeine, nicht-confes-

sionelle Wahrheit beschränkt, dass wir dem Kommen eines grossen Lehrers entgegensehen dürfen. Einzelne Mitglieder mögen einen Glauben hegen, der sie zu sehr nützlicher praktischer Tätigkeit antreibt, in welcher Gestalt auch immer die Wahrheit sich ihnen innerlich erschloss. Der Orden aber gehört der Welt an, nicht nur Dir und mir, und in dem grossen Werk, welches uns bevorsteht, müssen Temperament, Vorurteile. Sitten und Konfessionen vor der überwältigenden Not der Welt zurücktreten -dieser Welt, in der jeder Ort des Herrn Wohnung ist und Ihm einen würdigen Empfang schuldet.

Der allgemeine Grundsatz also ist der, dass wir im Besitze einer Offenbarung sind, welche allen Menschen jedes Glaubens, und jeder Rasse zuteil werden muss, ob sie nun in diesem Leben fähig sind oder nicht, den Wert des Schatzes zu erkennen, der ihnen zusteht. Jeder von uns hat die Wahrheit von einem Gesichtspunkte aus gesehen; wir dürfen nicht vergessen, dass wir sie nur von einer Seite, und nicht von allen zugleich wahrnehmen können; auch müssen wir bedenken, dass es so viele Gesichtspunkte gibt wie Menschen auf der Welt. Wir wollen uns jedenfalls sogleich zu Anfang dieser grossen Bewegung fern halten von solchen Dogmen und Aberglauben, durch welche die grossen Wahrheiten so verdunkelt werden, die jedem Glauben zu Grunde liegen. so dass sie kaum noch zu erkennen sind.

Lehret die Menschen einen Vater erwarten. der kommen wird, das Haus seiner Kinder zu ordnen, seine Kinder zu ermutigen, sie mit Vertrauen zu erfüllen, und sie über Zweck und Sinn des Lebens aufzuklären: dann ist es nicht von Bedeutung, ob Ihr das Kommen Christi, des Herrn Maitreya oder eines anderen Lehrers verkündet, der Euer Ideal und Eure Hoffnung ist. Lehret sie einen Aelteren Bruder erwarten, und vielleicht erkennen sie Ihn an Seiner Weisheit und Seiner grossen Liebe; denn Sein Kommen ist gewiss! Aber wenn Ihr darauf besteht, dass es Christus sei oder irgend ein Anderer, den sie schon kennen, den sie aber nur wiedererkennen könnten, wenn Er in einer ihnen vertrauten Gestalterschiene, obgleich sie ja glauben: "Gott gibt sich in

mancher Weise kund," und nicht nur nach unserm eigenen Ermessen, so könnte es geschehen, dass der Aeltere Bruder unerkannt an uns vorüberginge, weil Er den Erwartungen nicht entspricht, die die Welt mit seinem Namen zu verbinden gewohnt ist.

Nach diesen Grundsätzen handelnd, müssen die Mitglieder des Ordens vom Stern im Osten Sorge tragen, dass Uebereinstimmung mit ihren persönlichen Ansichten nicht zur stillschweigenden Voraussetzung für die Aufnahme in den Orden gemacht wird. Sie müssen im Geiste wachsen, und mit Hülfe der Wahrheit, die sie vernommen haben, das zarte Mitgefühl zu erlangen suchen, welches unwillkürlich durch die Not ihrer Mitmenschen geweckt wird, mögen dieselben ihnen in ihren Lebensanschauungen und sonstigen Verhältnissen noch so fremd sein.

Demgemäss suchet erst zu erfahren, inwiefern das Verlangen nach Wahrheit vorhanden ist, und in welcher Form sie am besten verstanden werden würde. Trefft Eure Vorbereitungen in solcher Weise, dass sie allen Temperamenten, die Ihr zu gewinnen hofft, Nahrung bietet. Seid davon überzeugt, dass es mit der Wahrheit vollständig vereinbar ist, sie den Bedürfnissen verschiedener Seelen, verschiedentlich zurecht zulegen. Die Wahrheit ist nicht so klein und unbedeutend, als dass sie nur ein Gesicht tragen könnte, oder nur von Wenigen angenommen werden könnte. In der Kindheit mag uns ein Teil als Ganzes erscheinen, sind wir aber wirkliche Boten des Herrn, müssen wir lernen, den Teil als solchen zu erkennen, das Wesen der Wahrheit zu empfinden, damit wir in allen verschiedenen Anschauungen, mit denen wir zu tun haben, überall den Kern in ihnen sehen.

Auch unterschätzet nicht, wie wichtig es ist, eure hohe Botschaft mit den Einzelheiten eures täglichen Lebens in Einklang zu bringen. Wir müssten uns Vorwürfe machen, wenn unsere Gesinnung mit dem täglichen Leben nichts zu schaffen hätte, wenn wir uns schämten vor Anderen das zu zeigen, was doch das Beste in uns ist, was allein dauernd und hülfreich ist. Gewiss, wir sollen mit heiligen Dingen nicht Scherz treiben, aber wenn wir sie mit unseren reinen

Freuden verbinden, dann haben wir die Höhe des geistigen Lebens erreicht.

Darum trachtet den Menschen Wahrheit nahe zu bringen, seien sie nun fern von Haus und von Euch im Geschäft. Vereinigt die Wahrheit mit ihrem täglichen Beruf durch ein Zeichen, ein Symbol, eine Botschaft, ein · Wort, ein Bild, eine Farbe; und sind diese Zeichen gut gewählt, können sie die Menschen, unter denen man sie bringt zum Guten beeinflussen, so werden sie von der Wahrheit zeugen zu jeder Stunde des Tages. Und es mag sein, dass eine Seele von einem dieser kleinen Boten beeinflusst wird, wenn sie gerade empfänglich dafür ist, während Ihr nicht das Glück hattet im geeigneten Moment bei diesem Menschen zu sein. Ein harter, verschlossener Mann, der ganz im Erwerb von Reichtümen aufgeht, zeigt sich der Welt nur von dieser einen Seite. Zu Hause ist er cvnisch. unzugänglich und wegwerfend. Eines Morgens vielleicht an seinem Schreibtisch sitzend, beschleicht ihn eine leichte Müdigkeit, ein Gefühl von Unzufriedenheit mit sich selbst. Er empfindet für einen Augenblick den Wunsch ein besserer Mensch zu sein, weist ihn jedoch von sich als kin-. disch und an das Alter mahnend. vielleicht ruht sein Auge gerade für einen Moment auf einem kleinen Gegenstand auf seinem Schreibtisch, den eine Freundeshand dorthin gelegt hat, ein Kalender, Federwischer, Papiermesser, irgend etwas, das durch die Hände eines solchen ging, der vom Kommen des Herrn überzeugt ist und so Sein Zeichen in Farbe oder Wort trägt. Oder sei es auch, dass der Bote kein äusseres Zeichen seines geweihten Charakters birgt. so regt er doch die Hoffnung an, sobald ihm nur Gelegenheit geboten wird.

Bedenket immer, dass grosse Wahrheiten nicht nur mündlich gesprochen oder in Büchern gelesen werden können, sie sind in guter Musik zu hören, und in schönen Formen und Farben zu erschauen. Wir, die wir Mitglieder des Ordens vom Stern im Osten sind, haben daher die Pflicht unsere Botschaft in Klang, Farbe und Form, sowie auch in Wort und Schrift zu verkünden. Jede erhebende Musik, jede Form, die begeistert, jede reine Farbe mag seine Botschaft enthalten, wenn wir sie nur

hineinlegen; und ein Konzert mit ergreifender Musik, aufgeführt von solchen, deren Herz erfüllt ist von dem festen Vertrauen auf das Kommen des Herrn, enthält dieselbe Lehre wie ein Vortrag oder eine Broschüre. Mehr noch vielleicht, denn die Klänge, an sich schön, sind Ströme aus den Herzen derer, die den Herrn erwarten, und die vom Aelteren Bruder geläutert sind. Die Klangeswogen schweben durch die Welt und heissen sie der Dinge harren, die da kommen werden.

Von unserm Haupte ist uns schon ein besonderes Zeichen und eine Farbe gegeben; der fünfzackige Stern und das blaue Band unseres Ordens. Wer weiss, ob nicht der Stern in irgend einer Weise mit dem Aelteren Bruder, Dem wir entgegen sehen, verbunden ist; warum wurde er sonst gewählt? Ob nicht eben dieses Blau ein Teil Seines eignen Selbst ist, und Sein Wesen sogar aus der Ferne widerspiegelt. Mögen diese denn, mancherlei Formen und Gebräuchen angemessen, zu den Menschen reden in Verhältnissen, wo wir es nicht vermögen. Kleiden wir sie in schöne Form, sorgend, dass wir sie nicht unwürdig verwenden, so wird der Orden vom Stern im Osten jenen immer bereitstehenden kleinen Dienern zu grossem Dank verpflichtet sein.

Was die folgenden Vorschläge betrifft, müssen sie ernsthaft und mit Ehrerbietung angenommen werden, mit dem Wunsche, alle rechtlichen Mittel für diesen hohen Zweck zu verwenden, sonst ernten wir für unsere Sache nur Schmach und richten Unheil an, statt Gutes zu stiften. Seid ernsthaften Sinnes in eurem Walten und Schalten, und versucht den Geist des Herrn der in Euch wirkt, Allem aufzuprägen; und so oft Ihr wohlbekannte Mittel anwendet, werdet Ihr unbewusst diejenigen wählen, welche würdig sind Seinem Zwecke zu dienen. Wenn Ihr Euch nun ganz der Idee hingebt, das Werk als Euren Beruf zu betrachten, Kenntniss des Ordens überall hin zu verbreiten, aber ohne zu bedenken auf Wen er sich bezieht.-so würdet Ihr diesen Orden auf gleiche Stufe mit anderen Bewegungen stellen, welche allerdings in der Leute Mund, aber in dem Herzen weniger sind.

II.—UNSERE ARBEITSMITTEL.

Wenn den Mitgliedern des Ordens vom Stern im Osten auch die Pflicht auferlegt ist, ihr Herz auf das Kommen des Herrn vorzubereiten, so müssen sie gleichwohl bedenken, dass ihnen von Ihm eine Botschaft gegeben ist, nicht für die ganze Welt (im allgemeinen), sondern besonders für die, unter denen sie ihr Leben verbringen.

Es wird sogar genau dasselbe von ihnen verlangt wie von einem Gesandten im fremden Lande, der sich mit allen Sitten vertraut zu machen hat. So müssen auch die Mitglieder dieses Ordens ihre nähere Umgebung studieren, die grossen Aufgaben des Lebens kennen lernen, und an allen Bewegungen teilnehmen, welche grössere Ordnung und Leistungsfähigkeit im Lebens anstreben.

Manche, die nur einen kleinen Teil der ihnen zur Verbreitung anvertrauten Wahrheit begriffen haben, geben sich damit zufrieden, sie nur durch Gebetsübungen zu betätigen; sie sind glücklich wenn ihnen die Wahrheit Gelegenheit bietet, sich Betrachtungen und Träumereien hinzugeben, welche Verzückungszustände zur Folge haben, und in einem selbstzufriedenen Glückstaumel unter Gebetsübungen dahin zu leben, unbekümmert um die übrige Welt. Ohne den Boden zu kennen, in den der Samen gesät werden soll, glauben solche, dass ihre persönliche Auffassung notwendigerweise alle, mit denen sie zusammen kommen befriedigen müsse, und so wird manchen die Wahrheit in einer Form geboten, dass sie sie nicht erkennen können.

Ausserdem sind manche nicht imstande, das Kommen eines Welt-Lehrers in seiner vollen Bedeutung zu erwägen: sie glauben dass Er kommen wird, der Welt, hauptsächlich aber ihnen selber, Ruhe und Seligkeit zu geben; sie bedenken nicht, dass Er kommt, um uns zu frischer Tat anzufeuern; uns Mittel und Wege zu zeigen wie wir der Not abhelfen können, die bis jetzt keine Lösung gefunden hat, und eine neue Lebensweise aufzustellen, nach welcher kommende Generationen versuchen werden zu leben.

Es muss deutlich verstanden werden, dass das Kommen des Lehrers ein Beweis ist, dass grosse Seelen für uns sorgen und wirken, Seelen, die dadurch der Welt nicht allein Barmherzigkeit erzeigen wollen, sondern ihr neue Lebensregeln und Weisungen schenken, die den modernen Bedingungen angemessen sein, von allen erkannt und erreicht werden sollen.

Zur Vorbereitung auf das Kommen des Aelteren Bruders müssen wir daher alle unsere Kräfte anwenden, jede Gelegenheit, die durch die moderne Civilisation geboten wird, benutzen, nicht nur Sein Kommen zu verkünden, sondern die Uebelstände kennen zu lernen; die Er zu beseitigen haben wird. Man kann sich vorstellen, dass Er unser komplexes Leben vereinfachen, dass Er den Grundton einer Harmonie angeben wird, in der jeder Missklang sich auflöst; und wenn wir Ihm nahe sein wollen, werden wir Herz und Seele Seinem Dienste weihen. Seiner Hand gesegnet, indem wir Seinem Orden angehören und indem wir selber besser zu werden versuchen, können wir in Demut Seine Diener und Vorboten des kommenden Friedens sein. Möge Seine Gnade in uns walten, wo auch immer es Aufgaben zu lösen, Leiden, Sorge und Not zu lindern gibt, damit wir durch Liebe den Weg zum Frieden weisen; so werden wir in der Tat Seine Vertreter hier auf Erden sein, Sein Wesen widerspiegeln, Bürgen für Seine Macht, die Welt von ihren Leiden zu erlösen.

Ein grosses Werk ist uns auferlegt bei den wenigen Jahren, die uns noch bleiben. Gebet für diejenigen, die zum Gebet neigen, gewiss, aber auch Arbeit für Alle, selbst die Jüngsten, für die Ungebildetsten, für die am wenigsten mit Macht und Gaben Ausgestatteten. Macht es den Mitbrüdern klar, dass es auch keinem versagt wird, den Weg vorzubereiten. Es bedenke jeder, dass der Aeltere Bruder seine Diener, Mitglieder Seines Ordens, sorgfältig auserwählt, und keinen annimmt, der nicht einen Wirkungskreis hat, oder sich an einer humanen Veranstaltung beteiligt. Lasst ihn dann überlegen, welchem Felde er sich widmen will, sei er noch so ungeschickt. Vom Meister berufen, sollte er da nicht stolz sein und freudig gehorchen?

Unmöglich wäre es, alle Arbeitsfelder, in welchen sich die Mitglieder des Ordens

betätigen können, zu erwähnen. Es findet ein jeder seinen Wirkungskreis, denn so vielen Menschen muss das Kommen des Herrn in seiner vollen Bedeutung verkündet werden. Denket an die viele Arbeit, die noch zu tun ist, und Ihr werdet unaufhörlich alle Kräfte anwenden, damit kein Moment verloren geht, keine Gelegenheit unbenutzt bleibt in der kurzen Zeit, in der wir dem Herrn ein Wilkommen bereiten sollen. Unser Weltgebäude muss geordnet werden, damit, wenn Er kommt, Er verhältnissmässige Ordnung und Frieden findet, wenn wir sie auch nur im kleinen veranlassen können. Wir wollen den Bewohnern des Welthauses zeigen, wie mit Seiner Gnade ein besseres Leben zu führen ist, und auf diese Weise die Strahlen Seines Sonnenscheines in jede dunkle Kammer bringen.

Tun wir unser Bestes. Wir müssen ganz besonders immer daran denken, dass die Botschaft des Aelteren Bruders eine Botschaft der Liebe sein wird, und demgemäss streben, die Liebe im eignen Herzen zu erwecken, damit wir den Aufgaben des Daseins ein innigeres Verständniss entgegenbringen können. Welches aber sind die Aufgaben des modernen Lebens? viele Mitglieder unseres Orden sind damit bekannt? Wie sind sie entstanden? Und welche Massregeln werden getroffen sie zu lösen? Welche Schwierigkeiten haben Männer, Frauen und Kinder, und sogar niedrigere Lebewesen zu überwinden? Was geschieht, um ihnen zu helfen?

Jedes Mitglied des Ordens, das sich dem Dienste des Herrn der Liebe geweiht hat, hat die Pflicht sich mit irgend einem Problem der modernen Zivilisation und seiner Lösung zu befassen; es wird sich ihm das unmittelbare Verständniss erschliessen, dasselbe, das ihn auch vom Kommen des Herrn überzeugt hat. Wo Streben nach Besserung sich zeigt, da steht mit Rat und Tat zur Hand, vertrauend auf den Beistand Dessen, der bald selbst kommt um Euer Werk zu leiten.

Denkt an die Verwickelungen des Lebens, und sucht genau zu erkennen, wozu Euch der Aeltere Bruder erwählt hat, und wie Ihr Ihm die Wege ebnen könnt.

Um die Bedürfnisse der Rassen des

Volkes, mit denen das Mitglied zusammen lebt, zu befriedigen, muss es daher die Geschichte des Landes gründlich kennen, wo seine politischen Verhältnisse unparteilich beschrieben sind, und so auch die sozialen Umstände, und die Art und Weise, wie man Versuche gemacht hat, durch bekannte Mittel eine Lösung zu finden. Weiterhin muss er sich bemühen, sich mit den Grundprinzipien anderer Glaubensbekenntnisse, vertraut zu machen, in einer Darstellung von solchen, die sie wirklich verstehen. Hierdurch werden Mitglieder unseres Ordens fähig werden, in einsichtsvoller Weise über die Probleme des modernen Lebens, wie sie von den gewöhnlichen Denkern ihrer Zeit-Staatsmännern, Philosophen, Reformatoren, religiösen Führern-gesehen werden, zu sprechen und zu schreiben, und werden so nicht nur im Stande sein, zu wissen, in welcher Richtung hin Reformen zur Zeit stattfinden, sondern auch, durch ihre tiefere Intuition, auf welche sie sich, wie auf alles, was das Kommen des grossen Weltlehrers anbetrifft, schon verlassen können, zu fühlen, und zu erklären in welcher Richtung die wahre Lösung zu finden ist.

Um den Mitgliedern behülflich zu sein, die verschiedenen Probleme, denen die Welt gegenüber steht, zu verstehen, müsste mit so guter auswärtiger fachmännicher Hülfe, wie die Mitglieder sie nur finden können, eine sorgfältige Auswahl aller massgebenden Publikationen, wie zum Beispiel Berichte, Handbücher, Zeitschriften u.s.w., gemacht werden, und zwar über folgende Themen, denen man beliebige andere Themen anschliessen kann, die die Heimat des Mitgliedes besonders betreffen.

- 1.—Die unparteilichste allgemeine Geschichte dieses Landes kurz gefasst.
- Eine unparteiliche Geschichte des religiösen Wachstums des Landes, entweder in Perioden eingeteilt oder im ganzen. Den höheren Kritizismus seiner Religion.
- 3.—Die Geschichte der Erziehung in diesem Lande:—
 - (a) Ihre jetzigen Verhältnisse;
 - (b) Ihre Mängel und ihre Zukunft.
- 4.—Die unparteilichste Auseinandersetzung der politischen Zustände des

- Landes, mit den Hauptprinzipien der grossen Parteien des Staats. Welche Massregeln politischer Reform sind nach der Meinung der besten Staatsmänner dringend notwendig, und in welcher Richtung?
- 5.—Der Zustand der Friedensbewegung in dem Lande. Man erkundige sich bei den Friedensgesellschaften über den Stand der allgemeinen Meinung über Abrüstung und internationales Schiedsgericht.
- 6.—Das Problem der Armut, und wie das Land (1) durch den Staat (2) durch private oder gemeinsame Bemühung sich zu ihm stellt.
- 7.—Den Fortschritt den euer Land in Wissenschaften und Medizin gemacht hat, vom Standpunkte des höheren Bewusstseins aus, z.B. Hypnotismus, spiritistische Forschung, u.s.w., inwiefern dieselben offiziell anerkannt sind, ferner die Literatur nach Art der Okkulten Chemie von Mrs. Annie Besant und Herrn C. W. Leadbeater. Man studiere auch die modernsten Ansichten der Psychologie und Ethik.
- 8.—Die Maler und ihre Bilder, die Komponisten und ihre Musik, die Schriftsteller und ihre Werke, die Dramaturgen und ihre Dramen, die am besten den neuen Geist, der über die Welt anbricht, erklären.
- 9.—Soziale Umstände:—
 - (a) Das beste Buch über die Freiheit;
 - (b) Der hierarchische Geist in der Entwickelung;
 - (c) Die Umstände und die Behandlung des sogenannten Verbrechers, und der Stand der Reformen;
 - (d) Der Fortschritt des Geistes der Zusammenwirkung und der Gewinnteilung in den Arbeiterklassen, des Verhältnisses zwischen Arbeitgebern und Arbeitnehmern, des höheren Sozialismus; der Arbeit der Frauen;
 - (e) Die politischen Zustände der Frauen und die Gesetze, die die Stellung der Frauen ihren Kindern gegenüber betreffen;

j: Die Probleme des Trinkens, der Sparsamkeit und der Armut;

g; Versuche, dem Volke bessere Vergnügungen zu verschaffen als es jetzt besitzt;

(h) Versuche zur Reform der Nahrung, der Gesundheit, u.s.w.;

(i) Unsere Pflicht gegen Tiere und andere lebende Wesen.

10.—Was man in dem Lande tut, um die Kinder (1) im Verständnisse ihrer Verantwortlichkeit als Bürger des Volkes, (2) in der Erkenntnis der Gründe für die Grösse anderer Nationen zu unterrichten?

Iedes Thema muss von denen, die es wählen, vom besonderen Standpunkte des nahen Kommens eines Grossen Weltlehrers studiert werden und im Lichte der Erleuchtung, welche diese Kenntnis verleiht. darf nicht in einem parteiischen oder sektiererischen Geiste betrachtet werden, denn es soll einer der Vorzüge sein, welchen die Mitglieder unseres Ordens bei ihrer Einweihung gewinnen, dass sie leben lernen ohne der Leitlinien der Partei und der Sekte zu bedürfen, welche die jüngere Seele leben lehren, welche aber Hindernisse werden, sobald die Seele anfängt ihre Freiheit zu fühlen und ihre Einheit mit dem zu erkennen. von dem sie bis jetzt getrennt war. Die Resultate des Studiums dürfen nicht gesammelt und behalten werden, um den Stolz ihres Besitzers zu nähren, sondern sollten in dem Lichte der neueren Kenntnis der tieferen Dinge des Lebens umgeordnet, und dem Dienste derer, die ihrer bedürfen, gegeben werden.

Es ist ratsam für Mitglieder unseres Ordens, Versammlungen zu besuchen, wo Fachmänner von ihren Arbeiten an den verschiedenen Problemen, mit denen sie sich beschäftigen, sprechen, ihre Schlüsse und Erklärungen über die studierten Probleme zuerwägen, darüber nachzudenken, sie mit anderen Mitgliedern zu besprechen, und nach Resultaten zu suchen, die sich vielleicht in einem besseren Verständnis zeigen werden, als es selbst der Fachmann

nach der Erfahrung langer Jahre besitzt. Denn von dem grossen Mittelpunkte, von dem all unsere Kräfte stammen, wird uns ein Lichtstrahl kommen—"Wo zwei oder drei in meinem Namen versammelt sind, da bin ich mitten unter ihnen."

Bei dem Schreiben dieser Worte kommen mir zahllose Tätigkeiten in den Sinn, von denen ich manche in einzelnen Briefen an die Nationalen Vertreter oder in Andeutungen für Arbeiter des Ordens vom Stern im Osten beschrieben habe. Aber ich will den Leser nicht unnötig mit den unzählbaren kleinen Einzelheiten beschweren, die sich jenen aufdrängten, deren Anlage sie für Organisation befähigt. In jeder Abteilung unseres Ordens müssen sich viele befinden, die Gedanken haben über Arbeitsmethoden, welche sich den Bedürfnissen der Länder in denen sie leben, anpassen, über die beste Art, den Massen des Volkes zu helfen.

Da ich so nahe unserem verehrten Oberhaupte lebe, und unter denen bin, die im Dienste der Welt alt geworden sind, sind mir die hier niedergeschriebenen Gedanken in den Sinn gekommen. Und da ich gesehen habe, wie vollkommen die Kleinigkeiten des täglichen Lebens in die Vorbereitung für das Kommen des Aelteren Bruders eingeordnet werden können, wenn sie von denen geleitet wird, die gelernt haben, sich darüber zu stellen, drängt es mich, andere mit dem höchsten Geiste des Lebens, den ich in unseren Aelteren Brüdern so tätig gesehen habe, bekannt zu machen.

Ich zögere nicht diese kleine Abhandlung auszusenden, denn unser geliebtes Oberhaupt hat sein Einverständnis damit ausgesprochen, und ich bitte inniglich, dass jedes Mitglied unseres Ordens helfen möge, der Welt zu zeigen, dass zwei tausend Jahre des Wachstums und der Erfahrung, der liebenden Leitung der Aelteren Brüder, Einem aus Ihrer mächtigen Gemeinschaft ein besseres Willkommen schaffen konnten, als vormals in Palaestina Ihm gewährt wurde, "der keine Stätte fand wo Er sein Haupt betten konnte."

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The Herald of the Star.

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





ADDRESS BY THE HEAD TO A MEETING OF MEMBERS IN LONDON, FEBRUARY 8th, 1914.

FRIENDS,---

I called this meeting in order that I might have an opportunity of speaking to you all. The judgment of the Lord Chancellor has allowed us to stay now in England for a month or two, and I hope we shall often be able to meet.

I want to lay great stress on our Order being on very broad and non-sectarian lines. Our revered Protector, Mrs. Besant, has, again and again, written and talked about this; but the question is still often asked by members as to why we should say that a great Teacher will appear, rather than that some particular Teacher will come? I think that the only answer to such a question is that each country has its own conception of a great World-Teacher. In India many people would not like to be told that the Lord Christ will appear and teach them, nor would most people in England like to be told that it is Sri Krishna who will appear. In our Order there are members of every faith, and we must remember the great truth that it does not in the least matter by what name we call the great World-Teacher, because He is the Teacher of the whole world, and appears to each religion in the form in which its members are accustomed to picture Him.

The Order of the Star in the East is an organisation which belongs to all faiths, and is to appeal to every religion, and each member must be free to picture to himself his own ideal of the Great Teacher, without committing the Order as a whole to his

particular belief. Another point on which I should like to lay stress is the fact that every member of the Order has, I think, owing to these special circumstances, his own particular link with the great Teacher in whose service he is working. If every member of the Order were to realise this, he would begin to understand more clearly the nature of the Lord's present message to the world.

Above all, my dear friends, I feel most strongly that our Society, at least, should take care not to be torn by internal quarrels. So far, I am thankful to say, we have been free from them, but our Order is still young, and we cannot forget that very few movements in the world have not, at one time or another, been the object of scenes of ugly strife and hatred. Trouble must, indeed, come to us—we grow through trouble—but let that trouble come from without, and not from within.

* *

There is a remarkable case of a priest in Burma quite unconnected with the Order of the Star in the East, prophesying the coming of a great World-Teacher, which will interest many members of the Order. I quote from the *Theosophist*:—

"A Burmese Bhikku and High Priest is leading a great movement in Burma which is of much interest to ourselves.

"En Magyi Sayadaw U Zaw Tika is but thirty-nine years of age; he resides at

Thain Daung Hill, near Wundwin, in the Meiktila District, Burma, and has organised fourteen groups of monasteries, with ninety priests and some seven hundred people, following the rule of lite he has laid down. He proclaims the near coming of the Lord Maitreya, the Bodhisattva, and there are nearly fifty thousand people in Burma who have accepted his message, and who are preparing, by meditation and the leading of a pure life, to welcome the coming Lord.

"At the age of twelve, the future High Priest meditated deeply over his future work in the world, and there came to him, as an illumination, the idea that he should consecrate himself to an ascetic and solitary life. So he took the yellow robe, and has devoted himself to meditation for the last twenty-seven years. The outcome of this is the message he is now engaged in spreading, with the astonishing success which he has so rapidly attained.

"This account was taken from his own lips. It is profoundly interesting to learn of this wholly independent movement of preparation in a Buddhist country, where the Lord, when He comes, will evidently find so warm a welcome."

I hope, later, to reproduce a photograph of the Buddhist priest who is at the head of this remarkable movement.

I have succeeded in obtaining permission to reproduce as frontispiece to this issue a most beautiful colour print of the Lord Gautama Buddha in ascetic garb as a mendicant.

It impressed me so deeply when I first saw it as an illustration in "Myths of the Hindus and Buddhists," the remarkable book by Sister Nivedita and Dr. Ananda Coomaraswamy, that I felt eager to give readers of the "Herald of the Star," the same advantage I myself derived.

It is difficult to convey in words the power the picture possesses of lifting one into a world of peace and dignified serenity, and I can only advise those who feel as I do to make a practice of regularly enjoying its influence.

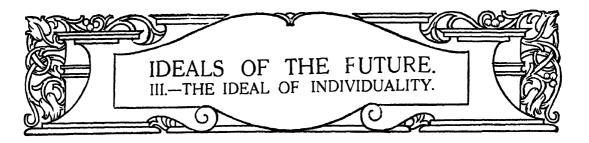
A friend of mine, highly qualified to judge, writes to me of it as follows:—"The portrait of the Lord Buddha to which you refer is very remarkable, I cannot say that it is a perfect likeness of Him, but it comes nearer to suggesting His face than any that I have seen before. First, it is clearly and distinctly an Aryan face, whereas nearly all the statues of Him are Mongolian. Secondly, it has something of the intensely aristocratic and statesmanlike appearance which was so distinguishing a characteristic of Him; and that is something which is never brought out at all in the ordinary portraits."

In this connection I am reminded of the words of Sir Edwin Arnold in the "Light of Asia."

"So tell it she beheld

One slow approaching with his head close shorn, A yellow cloth over his shoulder cast, Girt as the hermits are, and in his hand An earthen bowl, shaped melonwise, the which Meekly at each hut-door he held a space, Taking the granted dole with gentle thanks And all as gently passing where none gave. Two follo red him wearing the yellow robe, But he who bore the bowl so lordly seemed, So reverend, and with such a passage moved, With so commanding presence filled the air, With such sweet eyes of holiness smote all, That, as they reached him alms the givers gazed Awestruck upon his face, and some bent down In worship, and some ran to tetch fresh gifts, Grieved to be poor, till slowly, group by group, Children and men and women drew behind Into his steps, whispering with covered lips, Who is he? who? when looked a Rishi thus?"

J. Krishnamurti.



►HE special work of Christianity in the series of religions has been to develop the sense of individuality, to arouse men to a recognition of its value, and then of the duty to yoke it to Service. Other religions had laid stress on other important points; Hinduism had spoken of Duty (Dharma), Zoroastrianism of Purity, Buddhism of Right Knowledge, Egypt of Science, Hebraism of Righteousness, Greece of Beauty, Rome of Law. All of these had regarded the family, rather than the individual, as the fundamental unit in the State, exalting the larger Self rather than the smaller. General evolution had thus been quickened, and the sense of obligation to the State had been closely woven into the fabric of civic life. A new note was struck by the Christ when He came to found a new religion as the basis of a new civilisation, and that note was: 'The value of the Individual.' That the object of this enhanced and evolved individuality was to yield itself to the service of the larger Self more effectively than before was shown both by precept and by example. The Christ bade the greatest be as a servant, and He pointed to His own example: "I am among you as he that serveth." This example was graphically embodied in "the mystery of the Cross," the Cross to which the Mighty and the Free was nailed by His own unchanging Will, since, as He saved others, Himself He could not save. Christendom has pointed its noblest to that Cross with the words: "Let this mind be in you, which was also in Christ Jesus."

The inevitable result of the evolution of the individual was the strife of competition within Society. Each individual worked for

his own hand, careless of the effects of his self-assertion on his neighbours. Strife arose between chiefs contending for power; strife arose between capitalists contending for gain; strife arose between class and class, between rulers and ruled, between nation and nation. The watch-word came to be "the balance of power," in which the several units tried to maintain an unstable equilibrium by the equalising of opposing forces, not the concert of harmonious ones. All this has developed strength, as it was intended to do, and we see on every side, especially in Europe, nations groaning under the ever-increasing weight of armaments, an armed and watchful peace which threatens to become even more ruinous than war. And within each nation there is also going on an industrial war more persistent and more cruel than national combats, in which the weapons are bankruptcy on the one side and starvation on the other. Thus, profoundly true have proved to be the words of the Christ, as His pathetic eyes gazed over the future warring stage of the evolution necessary for the further progress of mankind: "I am come not to send peace, but a sword."

But silently, within this womb of strife, is growing the true Ideal of Individuality, Strength yoked to Service. In Christendom, more than in any other part of the world, the social conscience is developing, the sense that the measure of superiority is the measure of responsibility. "We, that are strong, ought to bear the infirmities of the weak, and not to please ourselves." The strong man has grown up, vigorous and powerful, self-dependent, and free: around him he sees the ignorant, the poor, the miserable and the enslaved; in past lives

he has used them, trampled on them, exploited them. To his ear a whisper has now stolen, sweet as music, compelling as a mighty stream: "Inasmuch as you did it unto the least of these my brethren, you did it unto me." Out of the despairing eyes of the starving man, he sees, looking at him, the pleading eyes of the Christ. In the smothered wailing of hopeless women, he sees the tears of the Christ a-falling. Across the loud sobs of misery-nursed children, he hears the words of Christ, low-breathed: "Suffer the little children to come unto me." Bewildered, confused, horror-stricken, he covers his eyes, he falls upon his knees, he cries out to the Ideal of the Individual crucified: "Take the strength I have won in strife to be used in Service; greatly have I sinned against my brethren in ignorance: greatly will I atone by service in wisdom and in love."

The Ideal of Individuality is, then, to serve with new power and with added force by utilising for the helping of others all the strength that has developed in combat. The industrial war shall cease by the substitution of co-operation for competition; the inter-national war shall cease by the substitution of justice for the war-duel, and of arbitration for armed force. The union of all men of goodwill for the welfare of all shall check evil and encourage good, and the strength of Individuality, which has oppressed and enslaved, shall be consecrated to uplifting and to setting free.

In His own way of perfect wisdom, the Returning Christ will complete the great work He began in Palestine, and He will teach us how the strong and free Individual may best be the servant of all.

Annie Besant, P.T.S.



The religious idea is, for the individual, the symbol of the relation that exists between him and the age to which he belongs. The revelation of his function and standard of conduct; the flag that makes him able to fulfil his mission. That idea elevates and purifies the individual; dries up the springs of egotism, by changing and removing outside himself the centre of activity. It creates for man that theory of duty which is the mother of self-sacrifice, which ever was, and ever will be, the inspirer of great and noble things; a sublime theory, that draws man near to God, borrows from the divine nature a spark of omnipotence, crosses at one leap all obstacles, makes the martyr's scaffold a ladder to victory, and is as superior to the narrow, imperfect, theory of rights as the law is superior to one of its corollaries. -MAZZINI.

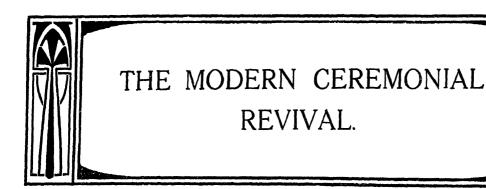
The lamp of Truth is always here in the conscience of man; now and then a son of God comes and turns the light up.

-G. F. WATTS.

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We may lay it down as an axiom that no great spiritual movement has ever yet taken place without a central personality to give it expression. . . . Personality is the greatest force in the world, as well as the greatest mystery. The personality who becomes the focus and inspiration of a movement may originate nothing; he may only concentrate what already is, or utter what is already in the air, but he is necessary before there can be such a thing as a movement at all; ideas are helpless until personality lends them wings.

-R. J. CAMPBELL.







N all lands and in all ages within the purview of history, the eternal truths which we call religion have been clad in ceremonial vesture. Religion,

which includes all those ideals intended to lift man above the lure and glamour of his material surroundings, has fittingly been enshrined within solemn liturgy and stately ritual, such as should speak to man of the things of the spirit and awaken within his breast the memory of his Divine birthright. Religion points out to him the path to this inheritance, and sounds forth the message of a lofty purpose in life. With so noble a design inspiring it, little is it to be wondered at that the ceremonial forms which clothe religion have ever been regarded with deep reverence and considered supremely sacred. They are in truth the very steps by which man climbs to the footstool of God.

Religious ceremonial, then, is a study worthy of our deepest attention and respect; moreover, this study has a particular significance at the present time, for on all sides we see evidence of a great revival of interest in spiritual things. That revival has one outstanding characteristic: with the aim and purpose of religion it has incorporated the temper of the mystic and the method of the scientist. It is true that people are recognising that the tyranny of the man of science may be as ominous as that of the priest, and that the inductive principle of science has its decided limitations; but the scientific spirit has thoroughly permeated modern thought. Darwin, with his theory of evolution, has diverted thought into a new channel of progress, the pioneers of popular science (such as Faraday, Huxley, Tyndall, Clifford, in England) have successfully "democratised" the scientific method, and inevitably religion must now lend itself to a broadly -conceived scientific treatment.

Ceremonial must justify itself at the same bar, and it is in the belief that it is susceptible of such justification that the present essay is written. It is our purpose in this essay first to trace the modern revival of ceremonial, particularly in the Anglican Church, and then to examine its use in religious worship generally.

Clement, Origen and others, in familiar passages, have pointed out the es entiality of the true gnosis to the Christian religion. Whenever a church loses its gnostics and fails to produce or to tolerate men with first-hand knowledge of the invisible worlds, superstition lays hold of that church, with its inevitable successor in the shape of materialism. That is precisely what has occurred in the Christian Church. Arrogance. selfishness, and the lust for power, combined to render knowledge the exclusive possession of the few highly-placed, instead of being the bread of life freely offered to all who had need. Darkness descended upon mediæval Europe, cruelty and persecution enveloped it, with the result that the understanding of the inner teaching of religion faded away, and the ceremonial rites became encrusted with superstition, and no longer "understanded" of those who practised them.

In mediæval times, to so low a pitch did the conception of sacerdotal magic in the Mass descend, that it was employed as

an antidote for "pocky pigs, scalled horses, or scabbed sheep."* The last Gospel† was also considered peculiarly efficacious, and cattle were driven into church that they might benefit by its recitation. This was typical of the age.

Upon such a state of affairs, reaction quite naturally followed, and the Protestant Reformation took place. The Reformers themselves were even more ignorant, if possible, of the true significance of all they set about to reform, and it must be a matter of lasting regret that they cast aside much that was precious and vital, even forfeiting, in some cases, the appointed hierarchical succession from the Apostolate. In this they paved the way for materialism; for the challenging of all belief in spiritual things followed as a natural consequence upon the rejection of the traditional forms, which had at once proclaimed and protected that belief.

In England, under the combined influences of Erastianism and materialism which held sway from the Puritan regime till the close of the Victorian era of science, all understanding of the meaning and purpose of ceremonial faded away from the popular mind at large. Even the sacred formula of consecration in the Mass, Hoc est enim Corpus meum (For this is my Body), the words of Our Lord Himself, became an object of ridicule; for there originated from them the term hocus-pocus applied to any vulgar charlatanry, much as one might talk of mumbo-jumbo.

Two organisations, however, laboured to keep alive some memory of the ritual tradition—Freemasonry and Catholicism. Freemasonry, gaining new strength in England from the year 1717 onwards, spread a certain interest in symbolism and allegory; its members, clothed in appropriate regalia, personified certain virtues and ethical ideals, and were thus taught that the material is a vesture of the spiritual. As Mrs. Besant has amusingly written: "The Freemasonry of the eighteenth century revived ceremonial beauty and stateliness in its Lodges, and, even through industrial greyness and Victorian ugliness, its ritual breathed of fairer customs and gentler ways. The self-conscious Englishman wore his regalia with some

shyness, and defended his ceremonial somewhat apologetically in the outer world; yet, while attacking ceremonial in the Church, he enjoyed it in his own silent way in the Lodge, and, while objecting to candles unneeded for lighting on the altar, he admitted them as symbols in the Masonic Temple.";

Catholicism, on the other hand, led a somewhat sequestered existence, supported chiefly by some of the old county families of Catholic descent, until the Oxford Movement in the Anglican Church, and the emancipation of Catholics from certain political disabilities, gave the Roman Church a strong impetus, under which it reestablished the hierarchy of its bishops in English Sees, and widely extended its sphere of influence. But it was the Oxford Movement, beginning about the time of the accession to the throne of Queen Victoria, which did most to influence English national life in the direction of ceremonial. position within the State Church itself, the attention it attracted at the very outset on account of its rise at the seat of English learning, the persecution and imprisonment to which some of its pioneer priests were subjected, all assisted to give widespread publicity to its ideas. Gradually its influence has spread, until now the more general principles and beliefs for which it stands practically dominate the mass of the Anglican clergy, and it has its influential adherents on that most Erastian of bodies, the bench of English bishops.

Churches are no longer, for the most part, closed from Sunday to Sunday with the altar given over to the dust-sheet, but often are daily open for the divine Offices and private devotion. The Eucharist is more and more recognised as the principal act of Christian worship. Art and music have once again taken their place as handmaids of religion. The altar is no longer a mere trestle-board, but the cradle of the Divine Presence. In very many churches the traditional

^{*}Pilkington, quoted in the Introduction to Barlowe's Dialogue, by J. R. Lunn, B.D.

[†] John i, 1-14, repeated at the conclusion of the Mass.

^{†&}quot;The Temple of the Rosy Cross," The Vahan. April, 1912.

Eucharistic vestments are worn, and in some incense once more ascends "as a sweet savour" and a symbol of "the prayers of the Saints" before the throne of God. And even where the ancient ritual in its full majesty and integrity is not observed, there is evidence of reverence and dignity, so that all may be done "decently and in order," a welcome contrast to the slovenliness and undignified haste of Hanoverian and early Victorian times. Manuals of devotion and works elucidating the doctrinal significance and symbolism of service and church

done so much for worship, alike in its outer forms and its inner spirit, has probably reached the high-water mark of its influence, and is already a receding force. Why? Because it has refused to pay attention to the Zcitgcist, to adapt itself to the scientific spirit of the age, but has attempted to perpetuate the scholastic theology of the middle ages in all the dry bones of its literalism and dogmatic statement. It has refused to see that language is only a symbol of thought—the physical expression, and therefore limitation,



THE VOW OF A BENEDICTINE MONK.

appointment abound, and do much to win sympathy for ceremonial worship. Such has been the contribution of the Catholic revival to religion in England. It has spread its teaching and influence throughout the land, in town after town, and in remote country villages. It has re-introduced the historical element into worship, and a sense of the corporate life and adoration of the Church.

And yet this great movement, which has

of an idea—and that an age which has far vaster resources of knowledge and experience at its disposal must be better able to unveil something of the eternal majesty of the spirit.

The mediævalist regards the Catholic faith as something once, in time past, delivered to the Saints; one might almost think he lived in a state of perpetual anxiety lest it should be forgotten and lost; and he does not see that it is the expression

of truths in nature which are perennial and ever-living, and therefore capable of reverification by spiritual people throughout all ages.

The Ritualistic movement is losing its power because the scene of conflict has changed. It is no longer a case of Rome versus Canterbury, of Papal infallibility versus the divine guidance of the Collective Episcopate, of altar versus table, or, in the words of Hargrave Jennings, of "live lights" versus "dead" ones. It is the creeds themselves which are now in debate; not merely a conflict as between Catholicism and Protestantism, but as to the truth of the very fundamentals of the Christian religion, and not of the Christian religion alone, but of religion itself in the abstract and spiritual experience as a factor in human life.

Under the strain of this fierce challenging of fundamentals, Christian apologetics have bifurcated, so far as any adequate defence has been attempted at all. One party has headed in the direction of materialism. Its more extreme exponents frankly attribute a naturalistic origin to many of the traditional Christian beliefs; they reject the supernatural and miraculous. The rank and file, shrinking from the relentless logic of this position, unconsciously turn their attention away from the difficult problems of spiritual manifestation to the easier task of political agitation. They talk much of the duty of a Church to make the State religious, and loudly acclaim the awakening of the social conscience, all of which, when it does not stop at mere talking, tends towards good, but is, nevertheless, often a burking of the real question. This is the fate that has overtaken the Nonconformist Churches.

The other party making for progress in the Church has recognised the great fact that all true religion is, and must be, builded upon personal spiritual experience, and has seen that the mystical element alone can keep a faith truly alive. It sees that religion is a thing which each man can test and verify for himself. The logical outcome of this movement is Theosophy. Theology may arraign before us many definitions of God and the way of His manifestation, but they are all

intellectual statements about God, useful to a certain degree as sign-posts, but entirely subsidiary to the method of Theosophy which is the spiritual knowledge and experience of God. "On that rock," it has finely been said by Mrs. Besant, "religion will base itself, fearless of all attack, of all assault. question of chronology can move it, for every man can gain that experience for himself. No criticism and destruction of scriptures can tear this in pieces, for it is ever being renewed in the perennial life of the Eternal Spirit; no Churches, in failing, can shake it, for it is this that made Churches to help in its own searching; nothing outside can touch it, for it lives in the innermost heart of man."*

As statements of isolated historical events creeds are relatively useless: as statements of eternal principles in nature re-enacted in the drama of the spiritual experience of each individual soul, they become priceless. Wonderfully majestic and direct is the utterance of this great truth in the lines of the mystic who wrote under the name of Angelus Silesius:—

"Though Christ a thousand times in Bethlehem be born,

And not within thyself, thy soul will be forlorn; The Cross on Golgotha Thou lookest to in vain. Unless within thyself it be set up again "†

Now, ceremonial is essentially the safeguard of spiritual truth against materialism. It speaks to man in a language which is not that of his outer material surroundings, it is a perpetual witness to the existence of the spiritual worlds, to the interpenetration of the spiritual and material. For instance, we should scarcely care to see a priest celebrating the Eucharist in a brown check suit and a red tie. A certain natural instinct for the fitness of things—to say nothing of the appreciation of art and its power to uplift-makes us realise that such acts of spiritual worship must be placed in a setting distinct from ordinary worldly surroundings. We demand a form such as shall represent to us higher things, and testify to the outward senses that to which the inner eye of spiritual discernment bears witness. The priest must

^{*}The Changing World, pp. 56, 57. †Cherubinischer Wandersmann. The author's real name was Johann Scheffler; he lived 1624-1677.

be a hierophant—a shower-forth—of spiritual things. Consequently, ceremonial is the most valuable ally in the work of restoring mysticism and esoteric knowledge to organised religion.

Glancing at the Roman Catholic Church, it may be pointed out whereas forty years ago the Old Catholic movement commanded the support of those who resisted the political propaganda of the Vatican and the sacrificio dell intelletto involved in submission to the definition of Papal Infallibility, so now the sympathies of progressive thought are with the Modernists. The former was not a materialistic movement, but it is to be feared that the latter is drifting into that condition—and, to a certain extent, the former too.

To re-proclaim the inner occult teaching and demonstrate that the ceremonial of the Church is founded upon occult knowledge is the one antidote to this.

In England, the Theosophical Society has done much for the revival of mystical Its appeal has mainly been addressed, of course, to the general public, but of late years it seems to have chosen as the special organisations to which it has sought to appeal Freethinkers, Socialists, Labour Churches, and so forth. In a few cases, perhaps, its lecturers have understood that they were grappling with materialism on its own ground, and have done so ad-The Society has made little visedly. systematic attempt to spread its illuminating teaching amongst those communities of Christians to whom it might most effectually speak—people who have already brought themselves to a belief in spiritual things; and who would, in many cases, be sufficiently open-minded to welcome a rational, and withal spiritual, explanation of the sacraments and traditional teachings and rites of the Christian Church. Perhaps the newly-formed "Guild of the Mysteries of God " may take this in hand, and accomplish much good work.

Let us, therefore, briefly examine the theory of ceremonial, and see what purposes it fulfils apart from the important ones already indicated.

(a) The point that may first be em-

phasised is the fact that it ministers to the emotional nature of the worshipper. It has been, and still is, the habit of the age to deify the mind and thrust the emotions into the background. Our educational system addresses itself to the training of the intellect and almost ignores the still more important task of regulating the feelings. We realise, when we do face facts, that the emotional nature is volcanic in the suddenness and strength of its eruptions. Our forefathers found it a most inconvenient factor in life; and, instead of seeking to understand it, characteristically strove to hide it. The prevailing fashion of the day reflected itself in popular Protestantism, which became largely a religion of the mind, and looked askance at the emotions; often, indeed, regarding them as the special preserve of the Devil. Such emotions as it did encourage were chiefly morbid ones, dealing with sin, unworthiness, and the necessity for the conversion of unregenerate human nature.

But man is a complex being, and religion, if it is to be his guide in life, must equally serve to train and uplift the emotions and to satisfy the mind. Hence the value of ceremonial. It makes an artistic appeal to the senses, and in consequence is despised as sensuous by a self-righteous Protestantism which lulls itself into a fancied security as it sits heavily on the safety-valve of the emotions! What we need is not to ignore the emotions, to hide them, to thrust them into a false obscurity, to be ashamed of them, to repress them; but, rather, to uplift and transmute them by every noble art of beauty, by grace of outline, by harmony of colour, by majesty of sound. For is it not profoundly true that, as we grow into the appreciation of all that is noble and beautiful, by contrast the lower desires, and all that is sordid and unlovely, pale into nothingness and lose their attraction? Less by fierce wrestling with the lower nature than, perhaps, by a gradual awakening to the exercise of higher, is the road to saintship to be found.

Such, then, is the value of ceremonial in religion. It recognises the force of emotion, and leads it out of the lower channels of expression into the higher; it exercises the higher emotions and strengthens



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their activity, as a man may exercise and develop little-used muscles of his body till they excel in strength.

(b) Ceremonial, further, is based on certain laws of nature, which must still, perhaps, be described as occult, though assuredly they will commend themselves as reasonable to any one who believes in the potency of thought.

One of these is the greater efficacy of collective thought as distinct from isolated. As mutual intercourse of ideas is helpful in everyday life, so also is co-operative effort in worship. We all know something of the inspiration that comes from the feeling of csprit de corps, and we know how wonderfully impressive a large gathering of people may be; how that the accumulated force is sometimes so powerful as even to be perceptible to the physical organism in thrills and emotional stress bordering on hysteria. The thought influence of one person reacts on and stimulates another, with the result that worshippers are often enabled to touch heights of spiritual achievement far beyond the reach of their own unaided effort. The influence of the worship tends to unify the worshippers, and so renders the collective thought influence extremely powerful, and the response from the higher worlds proportionately great.

(c) We have dealt with the rationale of congregational worship, which is one aspect of ceremonial, inasmuch as it is collective action; and on similar lines of thought it is not difficult to understand the value of a common form of worship, or liturgy. It is obvious that the liturgy guides the mind and feelings of the entire congregation, and directs them simultaneously on to specific ideas. We know the truth of the adage, as applied to the physical plane, that there is strength in union. A German writer has related that in Greece and Rome music was sometimes used in dealing with large bodies of slaves, for it so conduced to simultaneous and harmonious action that the number of overseers could be materially reduced.* Similarly, we may recall the traditional nautical chaunties such as "Yo, heave ho!" sung by sailors in weighing anchor, so as to ensure a simultaneous pull at each beat of

^{*}Arbeit und Rhythmus

the melody, and a proportionate lightening of their labours.

These physical plane analogies may, with equal fitness, be applied to the realm of thought, and they serve to indicate how much a community loses in rejecting liturgical worship. In a Quaker meeting, for instance, there is little in the nature of common direction of the actions, feelings, and thoughts, and though Quakers are often very earnest and good people, their worship suffers in this respect. Curiously enough, the same thing applies to portions of the service in Roman Catholic worship, owing to the popular ignorance of Latin. The average Roman Catholic occupies himself with private devotions during much of the Mass, but he always knows, by means of a given signal, when the climax of the service is about to begin, and from that point his attention is concentrated on the sublime act of sacrifice to be wrought at the altar.

(d) There are many other lines of thought which suggest themselves in illustration of the value and power of ceremonial—those, for instance, which have to do with the influence on the human organism of specific colours; with the magnetic influence gradually accumulating around and inhering in the objects used in worship—the vestments, the sacred vessels, the building itself—with the understanding of the automatic action of natural forces,* but we have no desire to overburden the reader.

(e) One last argument may, however, be dealt with briefly. Hitherto, we have been urging the occult basis of ceremonial, but there is also a mystic or symbolic significance underlying its use.

Symbols are expressions in some earthly material of spiritual truths or ideas. The material into which they are cast may vary. We may have a geometrical symbol, like the triangle, expressive of the Trinity. But a picture may equally be a symbol, or a symphony of music. Language is a symbol of thought. So also we may have enacted symbolism, and ceremonial may be employed to figure forth the eternal truths of religion. The Procession around the church, starting at the altar and winding its way around nave and aisle, pausing beneath the Rood of suffering and finally returning to the Throne of God,—what could more fittingly typify the pilgrimage of the spirit in matter?

Again, certain gestures of the body are the natural outcome or expression of certain feelings or thoughts. There is an universal freemasonry of sign language. These are symbols in the truest sense, or they exist in nature. Studying this fact, is it not profoundly scientific to reverse the sequence, and make use of specific gestures to impress ideas on the mind?

Only the barest outline have we attempted of a fascinating study—and how reluctantly does the devotee of any subject consign his thoughts to the written word, fearful lest an incompetent pen or an inadequate mind should repel where all should attract.

In the light of occult teaching, ceremonial becomes rational and instinct with significance and life. There is little that can fairly be urged against its use. It is not congenial to some temperaments who, in the past, have carved out for themselves other ways of progress, but that is no argument against its general efficacy or value. Such people are often prejudiced, yet it is surely more worthy to seek to rise above prejudice than deliberately to foster it.

The one great obstacle to the use of ceremonial in worship is summed up in the single word "ignorance. The man in the street is apt to be repelled by religious ceremonial, because he does not understand it, and consequently regards it as humbug and out of relation with real life. But it has been the experience of the writer, that if the meaning of the ceremonies is explained

^{*}The occult student would usually maintain the ex opere operato theory of the Mass as against the ex opere operatis one. See the two chapters on Sacraments in Mrs. Besant's Essteric Christianity. Pace, the Editor of the Catholic Review, who, on page 177 of issue of July, 1913, cites a passage from some writer (name not given), on the new Mysticism, which he here identifies with Theosophy, saying that to the mystic "anything like sacerdotal magic, the ex opere operato theory of the Mass will be abhorrent," as "making the spiritual dependent on the material and throwing the free spirit into fetters." We disagree entirely with this view. In our view the primary manifestation of a Logos in a universe implies self-limitation of spirit in matter, to talk about "the free spirit" is mere hyperbole.

to a Theosophist or any one disposed to accept occult teachings, the objection usually vanishes. Show him that it is as reasonable to use certain material substances to conserve spiritual forces, brought down to the physical plane, as it is to insulate an electric wire or to wear gloves to conserve the heat of the body, and the unprejudiced man sees the force of the contention.

It is essential, therefore, that the whole theory of ceremonial should be studied and made clear in scientific detail; for, as was pointed out at the outset of this article, man now-a-days demands a scientific religion. And this brings us to the concluding moral of the present essay.

In studying civilisations of the past we see everywhere priests who were leaders of the people, who stood out from among them by reason of their greater knowledge and higher rank in the scale of evolution. To a certain extent that must always remain so, for it is the work of the priest to teach and help and, for this, men of developed knowledge and spirituality are requisite. Whatever knowledge the priests may have possessed, the people themselves were mainly ignorant, for they belonged to civilisations younger than ours. Even to-day crowds of Roman Catholics passively hear Mass in the position, largely, of idle spectators.

Looking at the civilised world in the present age, its greatest characteristic is, perhaps, the spread of knowledge among the masses, and especially that study of nature summed up in the phrase "popular science." In contrast with earlier times, there has been a general levelling up of the people, a "democratisation" of knowledge.

On all sides there are signs that what is now called occult teaching will soon be the common property of the world. That for which mediæval students sought diligently, and at much personal peril, during a lifetime, can now be had at a railway bookstall for sixpence. This teaching is bound to spread itself amongst the Churches, and to make its impression on those who care for ceremonial. The danger of its being turned to selfish uses in the world is great, but that need not be discussed here. What is certain is, that a future of almost unimaginable splendour lies before religion; for now, with the spread of knowledge, will become possible a co-operation between priest and people marvellous in its effect. Once more the priests may be men of knowledge, the gnostics of whom Clement spoke, able themselves to work consciously and with understanding in the higher worlds; but the people also will be able to understand with scientific precision the great scheme of that which takes place in the uniting of visible and invisible; and lend to their devotion, to their aspiration, to their faith, to their ardent enthusiasm, that power which springs from knowledge; for, as it is truly said in an ancient Brahmanical treatise, "Power belongs to him who knows." Thus will there be intelligent co-operation between priest and people, enabling religion to raise itself aloft to a future vaster, grander, nobler than anything which has gone before.

J. I. Wedgwood.



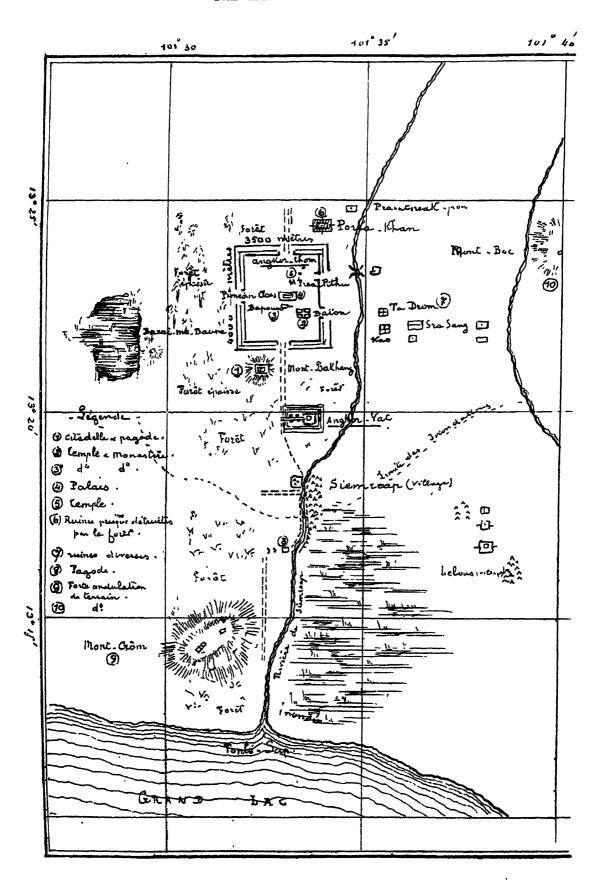
To forgive wrongs darker than death and night;

To suffer woes that Hope thinks infinite; To love and bear; to hope till Hope creates From her own wrecks, the thing she contemplates. Never to change, nor falter, nor repent.

This like thy glory, Titan is to be
Good, brave, and joyous, beautiful and
free;

This is alone Life, Love, Empire, and Victory.

—SHELLEY.





NOTICE SUR LES RUINES D'ANGKOR.

(Indo-Chine française.)



L'EMPIRE KHMER.

une époque difficile a préciser mais relativement rapprochée du commencement de l'ère chrétienne, le Siam et le Cambodge actuels étaient habités par la race grossière des Ciampas lorsqu'un chef hindou nommé Preathong s'empara du pays et refoula les Ciampas dans ce qui est devenu la Cochinchine Française.

Mêlés aux restes de la population primitive les conquérants formèrent le peuple Khmer qui ne tarda pas à devinir célèbre. étendit sa domination sur L'Annam, entra en relations avec la Chine et atteignit un haut degré de puissance et de civilisation. D'après les historiens chinois, sa capitale Angkor Thom était une grande ville fortifiée de 15 kilomètres de tour; elle comptait plusieurs monuments considérables parmi lesquels on remarquait surtout le Baion (Ve siécle apres J. C.). Plus tard les Khmers construisirent la merveilleuse pagode d'Ankgor Wat, dans le voisinage du grand lac Toule Sap (VIIIe siecle). D'ailleurs tout le bassin des lacs Cambodgiens est parsemé de ruines de monuments attribués à ce peuple et qui remontent a la période prospère comprise entre le Ve et le XIe siecle.

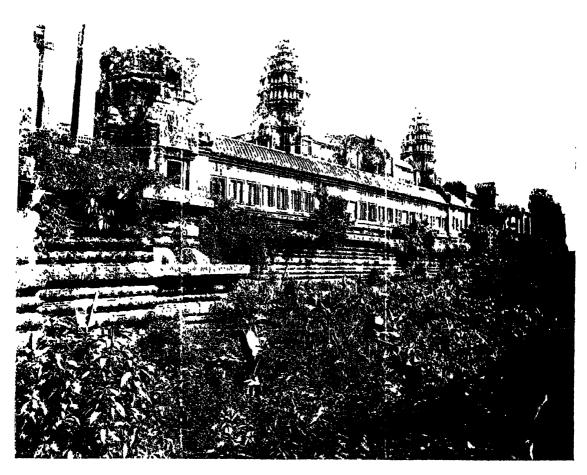
Mais diverses causes amenèrent la dissolution de l'empire. Ce furent d'abord des dissensions religieuses: Lors de leur entrée en Indo Chine, les compagnons de Preathong pratiquaient le brahmanisme. Introduit dans le pays, le boudhisme y fit de rapides progrès. Ce fut l'occasion de persécutions dont les boudhistes sortirent triomphants, mais après une lutte longue et acharnée qui rompit l'unité morale des Kmers.

Puis, à la faveur des circonstances le sentiment national des peuples soumis se réveilla et le XIIe siecle vit commencer une période de révolte présageant la décadence. L'Annam secoua le joug le premier; à son tour le Siam se proclama indépendant, et les rois Khmers se trouvèrent bientôt réduits a leurs provinces cambodgiennes. Par la suite les Siamois leur firent des guerres terribles, presque incessantes et finirent par leur imposer une vassalité qui dura jusqu'en 1864, date de l'etablissement du Protectorat français sur le Cambodge.

Dans l'intervalle, sous le coup d'invasions continuelles, les Kmers avaient changé plusieurs fois de Capitale, reculant d'Angkor à Basan (1490), puis à Pursat, puis à Oudong, enfin à Pnom Peuh (1863). En 1790, ils avaient perdu les provinces d'Angkor et de Battambang que le Siam contraint par la France, vient à peine de leur rendre.

Mais après tant de vicissitudes, abandonnés depuis cinq siècles, exposés sans entretien aux intempéries d'un climat presque équatorial, que sont devenus les monuments dont tout l'Extreme-Orient a vanté la splendeur? Que reste-t-il enfin de la puissante Angkor?

C'est ce qu'après Mouhot, Français Garnier et Delaporte, un petit nombre de savants ou même de simples curieux vont voir chaque année, à la saison sèche, dans une sorte de pieux pélerinage. Ils en reviennent à la fois émerveillés et profondément attristés par le spectacle poignant d'une grande ville aux prises avec la forêt envahissante et déjà aux trois quarts détruite.



ANGKOR WAT. Outer views of the Pagoda and Towers.

Vues extérieures de la pagcde et des tours.

LES RUINES.

ANGKOR WAT. Lorsque venant du Grand Lac on a dépassé Siem Reap et qu'on se dirige vers le Nord à travers la forêt, on découvre brusquement dans une éclaircie les tours d'Angkor Wat émergeant d'un parc immense. (*) L'impression est grandiose et saisissante. Encore quelques instants et le voyageur arrive a l'entrée d'une chaussée d'allée large de huit mètres, qui mène à la pagode, située dans l'Est, à 700 mètres environ.

S'engageant entre deux rangées de statues d'animaux symboliques; serpents najas à sept têtes, lions aux gueules menaçantes, il traverse une porte monumentale surmontée d'une tour en ruines qui saisait partie de l'enceinte extérieure et se trouve alors à 400 mêtres du batiment principal.

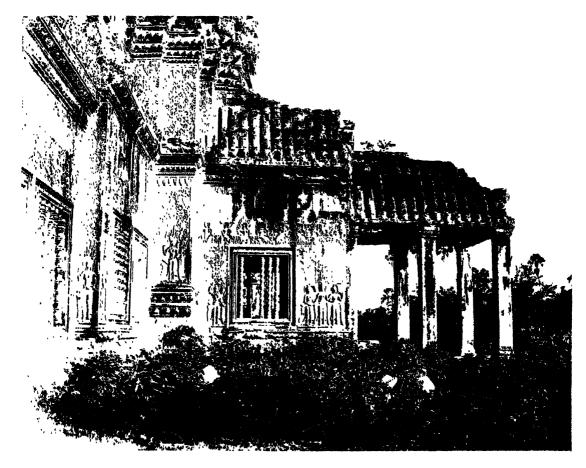
Celui-ci entouré de vastes pièce: d'eau, occupe un rectangle de 250 mètres de côté et se compose de trois étages superposés, en retraît les uns sur les autres. La flèche de sa tour centrale dépassait la chaussée de 65 mètres; à présent qu'elle s'est écoulée, le sommet de la tour domine encore de 56 mètres le terrain environnant.

Le premier étage présente quatre admirables galeries décorées de bas-reliefs qui se développent sur une longueur de 500 mètres et une hauteur de 2 mètres. Ces sculptures représentent des scènes de la légende hindoue et, de plus, dans la galerie Sud: la vie sur

^{*}Angkor Wat est à 6 kilometres environ de Siem Reap.

THE LORD GAUTAMA BUDDHA AS MENDICANT

Prom "Myths of the Hindus and Buddhists" by the Sister Nivedita and Ananda Communicany, by parmission of Mesers. George G. Harrap & Combany



ANGKOR WAT. Portico with columns.

Porche à colonne.

la terre, les joies du paradis, les supplices des damnés. Quelques unes sont d'un fini merveilleux: des moulages en ont été pris et sont exposés à Paris, au musée Khmer.

Au 2º étage, qui à quatre tours d'angle, on remarque d'autres galeries se coupant en croix et donnant accès à divers sanctuaires autrefois peuplés de statues dont beaucoup ont été élévées soit par les voyageurs, soit surtout par les agents du S'am: celui-ci ne s'est pas fait faute de dépouiller Angkor pour embellir Bagkok.

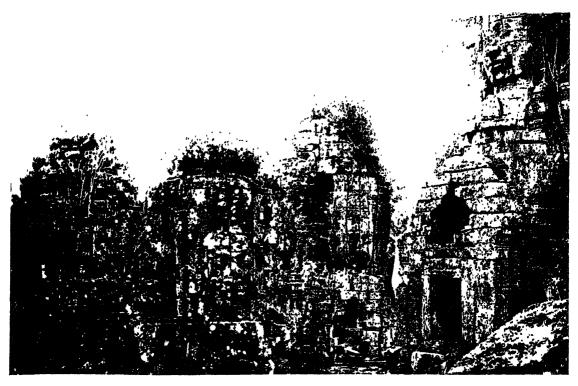
Un escalier monumental mais fort raide de 13 mètres de hauteur conduit au 3° étage flanqué lui aussi de quatres tours et dominé par la tour centrale. A la base de celle-ci se trouvait le sanctuaire de Brahma, mais après leur succès definit f, les boudhistes en ont muré les portes. Du haut de a plateforme supérieure, on jouit d'un coup d'oeil

magnifique, embrassant l'ensemble de la pagode, les bois voisins, le mont Bakheng et les ruines d'Angkor Thom.

ANGKOR THOM.* En continuant vers le Nord, toujours dans la forêt qui s'épaissit de plus en plus, on arrive a Angkor Thom après avoir laissé sur la gauche les antiques fortifications du mont Bahheng (Ve siecle).

Les murailles de la première capitale du Khmer se voient encore par place; le chemin traverse même la porte Sud qui subsiste avec ses escaliers. Quand on l'a dépassée d'environ 1500 mètres, à côté de monuments en ruines recouverts plus ou moins complètement par la végétation, l'on aperçoit la masse imposante du Baïon qui a mieux résisté.

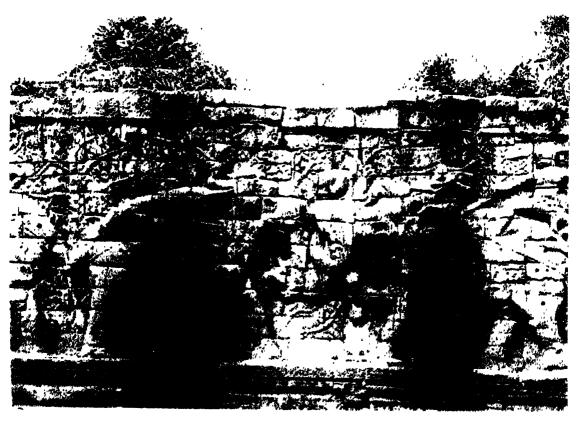
^{*} Angkor Thom est situé à 8 Kilometres environ d'Angkor Wat.



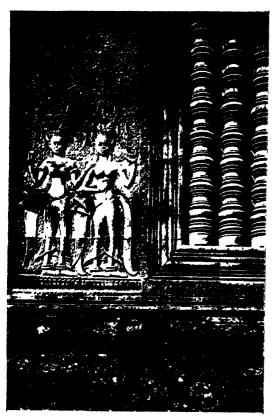
ANGKOR THOM.

Baïon Palace. Four-angled towers with Brahma's head on each surface.

Palais du Baïon. Tours quadrangulaires ornées sur chaque face d'une figure de Brahma



ANGKOR THOM. Elephants walking. Decoration on the walls of a terrace. Elephants en marche. Ornementation des murs d'une terrasse.



Outer decoration. Beneficient Divinities.

Ornementations extérieures: divinités bienfaisantes.

Construit à une époque où le brahmanisme fleurissait, habité, croit-on par les seuls brahmes, ce temple était surmonté de 50 tours carrées dont chaque face, orientée d'après un des points cardinaux, présentait une gigantesque tête de Brahma. L'aspect devait en être impressionnant autrefois: il l'est encore aujourdhui, bien que les racines des arbres aient fait grimacer les figures du dieu, et, d'année en année, écouler quelques façades.

La visite du Baion est fatigante et pénible; il faut escalader des blocs barrant les paysages, au risque d'une glissade dangereuse sur les pierres moussues—mais on est largement récompensé par la vue des sculptures et des bas-reliefs qui ne le cèdent pas en beauté à ceux d'Angkor Wat.

L'accès du palais de Piméan est encore plus difficile; celui de la grande pagode Bapoum est presque impossible sans travaux préparatoires. Ces trois munuments, dont les deux derniers surtout paraissent menacés à bref délai d'une destruction complète, sont les plus importants d'Angkor Thom. On peut cependant citer aussi les magasins royaux, le Préa-pithu la statue du roi lépreux et quantité d'autres ruines enfouies dans la brousse.

Quelles que soient leurs particularités, les monuments Khmers d'Angkor ont ceci de commun qu'ils appartiennent sans contestation possible à l'architecture hindoue.

Leurs parties principales sont en grès rose dont il existe des carrières dans le pays; ni ciment ni mortier n'entrent dans leur construction: les blocs énormes ont été taillés avec le plus grand soin tarnsportés on ne sait par quels moyens et placés jointivement d'une façon si parfaite que les joints ne sont pas perceptibles à l'oeil.

La pierre dite de Bien-Hoa et les briques ont été employées aussi, mais dans les parties les moins importantes. Les toitures sont couvertes en tuiles, les unes en plomb, les autres en argile vernissée.

Quant à l'ornementation, elle a été



Baïon Palace. Brahma's head. Palais du Baïon. Figure de Brahma.

particulièrement soignée. L'examen minutieux des photographies, surtout de celle représentant la tour centrale d'Angkor Wat, ne permit aucun doute à cet égard. On pourrait en effet affirmir que chacun des



Baïon Palace. Four-angled towers with Brahma's head on each surface
Palais du Baïon. Tours quadrangulaires ornées sur chaque face d'une figure de Brahma.

blocs de cette grande pyramide a été sculpté finement et comme avec amour.

Quoi d'étonnant que des artistes, se passionnant pour ces ruines, se soient installés dans le pays des mois entiers, sans se laisser décourager par le manque de confortable ni par l'insalubrité du climat, sacrifiant leur santé—parfois leur vie comme Carpeuax jeune, -- pour sauver sinon de la destruction, tout au moins de l'oubli les merveilles de l'art antique. Leurs efforts n'auront pas été stériles car le nombre et la valeur des documents recueill's sont con-On peut d'ailleurs espérer. siderables. depuis la retrocession du pays par le Siam, que l'Ecole française d'Extreme Orient, maîtresse des ruines, saura conserver Angkor Wat à l'admiration des siècles futurs.

> COMMANDANT LE CANU. (Toulon, 1913.)

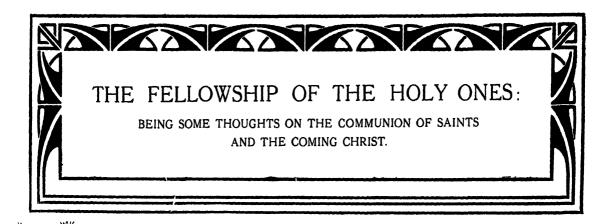
Pour plus de détails consulter les relations de Mouhot, Français Garnier, Delaporte, Fournereau et l'ouvrage d'Aymonnier sur les monuments Khmers. Voir aussi la feuille No. 8 de la carte d'Indo-Chine a 1,000,000 publiée par l'Etat -major français.

Les annales du Cambodge antérieures au XIV° siecle ont été détruites dans les guerres. Les plus anciens renseignements sur le passé de l'empire se trouvent dans les historiens chinois des VI et VII° siècles, époque à laquelle les Knuers et la Chine échangèrent leurs premières ambassades. Ils ont été traduits vers 1829 par le savant trancais Remusat.



We are here, not for enjoyment, but for service. And it is only as we take our place among those who are bravely battling against social ills, and actively working towards man's betterment in body and soul, that we answer any worthy end of our being, or find true satisfaction of heart.—Joseph Halsey.

The best reward for having wrought well already is to have more to do; and he that has been faithful over a few things, must find his account in being made ruler over many things. That is the true and heroic rest, which only is worthy of gentlemen and sons of God.—KINGSLEY.



E cannot even begin rightly to understand the glory of Those who have overcome, the members of the Church Invisible, nor the blessed fellowship in which They are linked together; the stages by which They have climbed to Their high estate, nor the way in which They help and guide the world, living, as They do, to serve Their younger brethren; unless we first understand that great Law of Life, which is the Will of God and the working

That Law is Evolution, a progress from state to state, from strength to strength.

out of His Plan.

Physical Science can tell us something (it is always, as it progresses, able to tell us more) of the evolution of forms. But this evolution of forms is only one side, the outside and the less important side, of the working out of the great Law.

The other side, the inside, is taught us in the Science of the Spirit, that wisdom not of this world, that "hidden wisdom" of which the Apostle speaks. This is the evolution of Life, the making perfect of the spirits of the just, the bringing of many sons into glory, the coming of us "all unto a full-grown man, unto the measure of the stature of the fulness of the Christ."

Let us consider this evolution of Life in one universe—our own; one solar system out of the millions that star the Immensity.

In the beginning—God, the Threefold Life, the Threefold Word of the Ineffable, the Threefold Manifested Light from the Ineffable Glory.

God, and the mighty Seven, the Spirits who are as lamps of fire before His Throne. These and the rulers of the great creative hierarchies, Those Sons of God, Those bright and morning Stars, who sing together and shout for joy as They hail the beginnings of a new day and the foundations of yet another universe.

And, with Them, those seeds of life, those spiritual centres who have yet to grow to Their level, the spirits that shall be men in these lower worlds, whose path through manhood, whose sufferings and struggles here, whose final glad attainment, are chosen before the foundations of the world. They are we, our inmost highest selves, the lights of which what we now call "ourselves" are but partial reflections.

In the end, a Universe whose millions of full-grown Sons have been brought to a conscious realisation of the glory that is theirs from the beginning, in the heavenly places; a Universe filled with those who are each of them filled unto all its fulness, the fulness of God.

In the beginning, the first life-wave goes forth from God. The spirit moves upon the face of the waters, life-giving, quickening, gathering into atomic forms the void and formless matter of space.

The second life-wave is outpoured. It is the Incarnation of the Eternal Christ, that Everlasting Word, the vibrations of Whose mighty harmonies build all forms, both those we see and those we see not.

He comes down from heaven, is incarnate in the virgin matter now vivified

by the Spirit, is made flesh, is made man. And in Him we exist, we are chosen before the foundation of the world, chosen in the heavenly places, that we may one day consciously bear our part in that mystical body of the Heavenly Man which He is forming.

He "sleeps in the mineral, dreams in the plant, wakes in the animal, and comes to self-consciousness in the man."

For now the third down-pouring of life descends, from God the Father, Father of Lights, Father of our Spirits. Into man, as the animal soul, is breathed the breath of life, and he becomes a living soul, a soul indwelt by the Spirit, capable at last of knowing his oneness with the Eternal I AM.

These life-waves are not merely successive in time, but are coincident while the universe lasts. Ever the Spirit is quickening the virgin matter: atoms and elements grow and evolve (as our chemists have begun to recognise). The Lord, the Life-giver, is continually at work.

Ever the Eternal Son is incarnating in kingdom after kingdom of fairer and fairer forms, descending and ascending that He may fill all things.

Ever the Father of our spirits is making men into the Divine image and likeness, imparting that self-consciousness, that power to say, "I am I," which links indissolubly the lesser selves with the Great SELF of all, which makes us to begin to be, in ever fuller measure, partakers of the nature of the I AM.

Thus, in the great human family, generally throughout our universe, and, as we may particularly consider it, in this world, there are brothers of all ages and all levels of growth, older and younger, wiser and more foolish.

There are child-souls, in what are often called the "child-races"; souls who have not long entered one kingdom, nearly all of whose lessons lie before them. There are souls at every stage of development, in all the "many halting-places," which mark their journey through the Father's House.

For man, who is the spirit, grows and learns and manifests his hidden powers,

redeeming and making glorious at last these lower worlds (part of the purpose for which he came), by means of repeated periods of fleshy embodiment and other periods, gradually growing much longer than these, of rest and refreshment in fairer and subtler worlds within this visible sphere.

These subtler worlds are the intermediate states, hells, purgatories, paradises, heavens, of which all religions speak. In them man assimilates his lessons of the earth-life just past; in them suffers a while and then rejoices, or rests and rejoices all the time, according to the character of that earth-life.

Again and again he is born here, bringing back into the new body and brain a memory of his whole past in the form of character, conscience, and faculty.

At a later stage an even more complete and detailed memory will be his. But now he is what he is, because behind him lies his past.

And because some spirits sooner and others later, as mortals count time, have begun their pilgrimage, we find men here at different levels of development.

Among them are we. But there are also those in whom the Christ-life, the eternal consciousness, the realisation of the Oneness of all life, has been born; those who, receiving the Vision of the Spirit, have died, or begun to die, to self-seeking and the pursuit of separative aims.

These are they who have "entered the Path" that leads to Life Eternal, that path of the just which is "as the shining light and which shineth more and more unto the perfect day."

They belong to no one outer religion; they may belong specifically to none.

Indeed, the Path belongs to no special religion; for it is the Path of Life Itself. Life is the Great Initiator. Life will bear us all, sooner or later, to that Path and lead us into Peace. But there are those who press on that they may be the sooner strong and wise and loving, not for their own satisfaction, but for the helping of their younger brethren.

In all the great races and religions, in every age, they are to be found. They are those in whom our humanity, the divine humanity of the Everlasting Christ, is beginning to flower.

Theirs is "the religion of doing good," but of doing good with a clearer comprehension of Life's purpose, a deeper understanding of its hidden laws, and a more complete self-surrender than most have as yet attained.

They have caught a glimpse, beyond others, of God's Plan, which is spiritual evolution, the home-bringing of humanity, the redemption of the creation, the manifestation of His Sons; and seeing what that plan is, they can do naught else than serve it.

They belong to the outer circle of that Fellowship of the Holy Ones; they have been baptised (by the powers of the Spirit working on the troubled waters of the soul and stilling them to reflect its image) into the Church Invisible, but not yet are they its fully ordained and anointed priests.

They have entered indeed "the Path of the just," but they are not yet among "the spirits of the just made perfect."

For these are Those Who have trodden that Path to its end, as far as this world is concerned, Who have taken Their manhood into God, Who are priests made "not after the law of a carnal commandment, but by the power of an endless life."

They "live for ever and live in the Eternal."

They are the Watchers and Holy Ones Who guard and guide our world, the Elder Brethren of our race, the church of the first-born who are enrolled in heaven.

They "once were men as we are, and now are more than man."

They live but to do the Eternal Will, to guard the treasures of the Eternal Wisdom, to express the Eternal Love, to spread the very Truth of God.

Some of Them are men in the world, but not of it, wearing the bodies of various nations: living retired in different places, seeking no publicity, making no claims upon the belief of the indifferent: but, wherever They go and wherever They live, making blessed and fragrant Their surroundings.

They may be seen: They may be known by those who seek Them, by all who are drawing near to the entrance of the Path which they have trodden. For wherever the disciple is ready the Master appears.

And some of us who live in the world and who have not begun to be disciples, although seeking discipleship, have seen one or more of Them, and have realised the power of Their blessing which transforms the life of all on whom it falls.

And others, living also in the world, are Their accepted disciples, and have entered the Path whose ending makes man more than man.

So we, and still more They, know of what we speak, and the questioning or disbelief of those who know not cannot affect us.

Something we know of ourselves: yet far more we have learned from those who know more; those approaching discipleship from the disciples who are disciples indeed, and they in turn from the Masters of the Wisdom. And the Masters are taught of God: for They are one with Him, conscious centres in His life.

Thus is Revelation given. Thus does knowledge "filter down," from greater to lesser beings, each knowing as much as his stage of unfoldment allows him to know.

For Revelation is life, living, life-giving knowledge; first, intuitive comprehension, then the opened vision of the seer.

It cannot be contained in books or formulæ, however inspired and inspiring, although an eager study of them may help us to find it.

It is of the spirit, not of the intellect. Truth cannot be determined by the votes of councils, nor done up in verbal parcels.

It is, as it has always been, for those who agonise for it, as the drowning man for air, who count the world and its honours well lost that they may win it.

Elder and younger, greater or lesser in knowledge, Masters and disciples and followers of disciples, all declare this with one voice.

Even did they not declare it to be so, it stands to reason that so it must be. What prize really worth the winning was ever won without effort and the urge of single-minded desire? Shall it be otherwise with Truth alone? Can men buy it in buying a theological book? Can they obtain "preference

shares "in it by being members of this faith or that? Impossible. Are some men born into the Truth, and others, as "heathen," into error? Not so. Truth never was won by a man who did not win it for himself. All who have asked, sought, and knocked, letting all else go, have received and found, and to them the door has been opened.

But in this matter they who have ears to hear will hear; and they who have not must wait content with opinions and probabilities. Yet they, too, shall some day hear.

This is what they tell us who know, who have seen with open eyes, and what we ourselves have come to understand and to feel sure of in such a way that all our former light, as we called it, now seems but darkness:—

That the Fellowship of the Holy Ones exists, to bless and guard and teach the world:

That from Them have come all the great impulses of spiritual life, all the re-proclamations of truth, which we call religions.

From Them come, unceasingly, the great ideas which make and remake philosophies, which enlarge the bounds of science, which, in one way or in another, enrich human life and illuminate human thought.

For They are the "Watchers and Holy Ones," by Whose decree and demand all things are done and determined.

Among Them there are Those Who administer the workings of that Law which renders to each man the harvest he has sowed, and which makes what men call destiny.

There are Those Who have authority over the nations, Who guide and control their migrations and their minglings, from time to time building new races, in which qualities of man, hitherto latent, may be expressed, and new lessons learned by the evolving spirits who pass through all in turn.

There are Those again Who are specially teachers of spiritual wisdom, openers of the doors of Truth to all who knock fervently, light-bringers amid the darkness of men's ignorance.

To each His work, to each His place, for in this blessed Fellowship, among Those

spirits of the just made perfect, as all is Love, so all is Law.

Harmony is perfect; Brotherhood is unbroken. All bow to His will, Who s the GREAT KING of all the earth.

Serene and passionless, and utterly pure, no ambition divides Them, no self-seeking clouds Their vision; amongst Them no misunderstandings are possible, nor dissension, nor rebellion.

Men's democracies, necessary stages as they are, spell but confusion. This Fellowship is a Hierarchy, a graded order of Holy Ones, differing in glory but One in obedience.

They think and plan in continents and in millennia. They see the end from the beginning. They are satisfied and in peace. Not because, like the fabled gods of Olympus, They do not care, and are not touched by a feeling of our infirmities: but because They know.

Our children lose a toy, and are heart-broken, yet it is but the sorrow of a day or of an hour. We, their elders, who have "grown up," and who "know better," are sorry for them, but we can see the end of their distress. We help or comfort, but are not heart-broken.

So we in our turn, who are but children in this larger life deem ourselves utterly crushed, and talk of broken hearts and ruined lives; They, the mighty Ones, the Elder Brothers, Who have "grown up" and Who "know better," are sorry for us, but are not heart-broken. Were They so. They could not help us.

Theirs is a sympathy beyond our poor understanding, but it is the sympathy of a strength and wisdom equally unimaginable.

The child cannot see from our point of view (else he were no child). We can, perhaps a little, see from his. We cannot see life as They, the Elder Brethren, do: They can, certainly, and completely, see it with our vision, yet without losing Their own.

One there is, amidst that Fellowship of the Holy, Master of Masters, the Supreme Teacher of the world, the Mighty Saviour-Shepherd of our race, Who is the Lord of all Compassion. We call Him, we of the West, the Christ. Men of other races and faiths know Him by other names. But what matter names here where we are concerned, not with names, but with realities.

He, this Lord of Truth and Love, this Teacher of angels and of men, 's the Spiritual Light of all mankind.

He dwells in the heart of each one of us; for He has wonderfully taken His humanity into God, so that through Him God speaks and teaches and blesses, and He is "the Majesty of God-made-manifest."

He dwells in the heart of each of us: for His consciousness, ascended into heaven and far above all heavens, abides on the plane where unity is perceived and known without a shadow of illusionary separateness, far above the barriers which down here divide our lives one from another, and sunder man from man.

He, indeed, is Perfect God within the limits of a perfect manhood; Perfect Man, as man is meant to be. Deep, unfathomably deep, as is the Compassion of those Holy Ones Who are His Comrades, His is deeper still: still more glorious and far-reaching is His understanding, still more radiant His wisdom.

Yet He too, in ages unthinkably remote, was man as we are, and climbed to His high estate, made perfect, learning obedience through sufferings and struggle, as our Scriptures tell. He entered the Path of Victory, and trod it to the end. He passed the level at which the Man made perfect stands, and advanced to a yet loftier perfection.

As God, God of God and Light of Light, His is the glory shared with the Highest, the Father of all, before the foundation of the worlds. As man, He has become in time what He eternally is, and what we, too, eternally are. But we know it not yet, nor shall for long ages, as He knows it. Joint heirs with the Christ, we have not yet come into our inheritance.

In one sense, He has now entered into the eternal glory, the body of bliss, the form of God. In another sense, He awaits the fulness of His possession.

For not alone, not aloof, serene, detached, untouched by our woes and weaknesses, does He dwell on the heights of attainment.

Being in that form of God, the body of

light, He coveted no solitary rapture for Himself: thought it "not a prize to be grasped at," to pass into "equality with God," and peace for Himself alone. "He humbled Himself, took upon Him the form of a servant, was found in fashion as a man," and, untouched by the death with which men assailed the body that He wore, dwells with us all the days until the consummation of the age.

"Never will I enter into final peace alone, but always and everywhere will I strive and suffer, until all mankind shall enter with Me." This is the vow of the Christ and this His sacrifice.

Not merely a few hours of bodily torment, though indeed the gracious form He wore when last He came amongst us was slain and hanged upon a tree "at the hands of wicked men," men blind and hard and selfish, who found Him "guilty of too much love," His own who received Him not.

Not simply the shedding of physical blood—but the outpouring of infinite and everlasting Compassion.

His Blood is His life, and His Life is Love Itself, the Love of God outshining in a soul that is altogether lovely, in a spirit which, resting on the Father's Heart, yet gave and ever gives itself for blind and wilful men.

The Sacrifice of the Christ, the Love-gift of the Lover of all mankind, is the sacrifice of thousands upon thousands of years of unwearying patience.

He dwells in the hearts of us all; for He is one with God, in Whose Life all our lives are rooted. We feel after the Oneness, and our poor gropings and seekings are our love, so soon checked and fainting. He knows, lives in, with uttermost perfection shares the Oneness, and that is His love.

(May we give our lives to Him; Who gave and gives His for us, in ways and in a measure we cannot understand.)

And now His word has gone forth, spoken by those who are His living Apostles, His initiated messengers, that He will again, ere long, clothe Himself in lowly form and walk, manifest as man, the ways of men.

With Him will come some of His Brothers, less than He, but greater far than we, some of the Elder Brethren of humanity, members of this Fellowship of the Holy Ones.

In every great religion there are those who know something of Him, who believe hat there is but One Great Shepherd and Teacher of Mankind, and who are now being filled, ever more and more, with the hope of His appearing.

He calls on such to help to prepare His way.

He comes to draw together into one great brotherhood of loving comradeship and happy service men and women of goodwill in all races and faiths.

Too long has religion been a source of division and dissension. Too long have differences of race and class and creed sundered brother from brother.

So many gods, so many creeds, So many paths that wind and wind. While just the art of being kind Is all this sad world needs.

The call to this sovereign art of kindness, to unity, to co-operation, is being given. But only by a few is it as yet being heard. Many there are, many thousands more, who cannot hear it, and hearing, respond, until the Lord of Kindness Himself, the Lover and Light of the World, shall speak, with human lips, to mortal ears, the message of boundless love which is life immortal.

For the voice of intellect, the reasonings of philosophy, will not suffice to heal the breaches that intellectual reasonings and the strife of opinions and interests have caused. Even the voices of the prophets of the spirit, the proclaimers of unity, will fail to move the world as a whole.

But it may be that, when the Son beloved of the Father shall speak, many will hear and obey, enough at least, even in our generation, to change the future of the world, to bring in the new and better age.

It was not so when last He came. He was rejected, and the shadow of that murder darkened the world. Even those who followed Him, as the years went on, departed further and further from His spirit.

The Mysteries, those inner circles in which He Himself and His Messengers taught those who thirsted for Truth, came to an end for lack of students. Mere opinions ran riot; knowledge ceased, as its possessors were persecuted or suppressed. That "key of the knowledge," of which He had spoken, was taken away by the scribes of a later day, who adorned His sepulchre while they slew His prophets. For those who, from time to time, appeared speaking with authority, found the scribes no more friendly than He had found them, and shared their Master's welcome.

The Church which claimed the Lord of all Love as its Head, tore Hypatia to pieces, produced the Inquisition, stamped out the Albigenses with fire and sword, burnt brave Bruno at the stake: fell helpless into the weary debates and divisions of yesterday and of to-day.

Not that zeal was lacking, or unselfish devotion, saintly lives, and laborious scholarship; but those who knew were no longer, as they ought to be, the guides of those who could as yet but believe. And for lack of that central stream of knowledge, flowing from the school of the Mysteries, no zeal, devotion, or learning could ever fully compensate.

But it may be that, this time, enough will hear to make the world a new world, to make new heavens, a deeper spiritual consciousness, and a new earth, a social system whose law shall be brotherhood and no longer strife.

It may be.

And it will be: if enough now hear the call to make straight His paths and to prepare His way.

To gather such together, to give them their work during this time of making ready, to fill them with a hope that transfigures life, the Hope of His appearing, to band them in true comradeship, to inspire them so to live that they may know Him and stand ready for His orders when He comes, the Order of the Star in the East has been founded.

If these things seem to you but an empty dream—well, there are those who know that they are no dream, but true.

At least consider well, before you disregard their message. For that message comes through those who do not argue about probabilities, who do not labour to accumulate "proof-tests," but who speak what they know, and who speak under orders. Many will disregard their message. That is not their affair. They know Whose messengers they are.

If you care for these things, the deep things, the things that matter; if you love our Lord and long for His Coming; if this is your greatest hope, to let all else go for His sake and in His service, and to see Him face to face; if you believe that He is with us all the days and soon will come again amongst us: will you not join us of the Order of the Star in the East, and do what you can (for something you can do if you will) to prepare His way?

The cost of joining?

They may put you out of the synagogue? What of that? They cannot put you out of the company of His servants.

It will be thought strange? What then? His brethren thought Him mad. Shall the would-be disciple be more highly esteemed than was the Master of Masters?

This Order is being talked against, written against. To join it will make you unpopular? Possibly. He was despised and rejected.

There are a hundred worldly reasons against joining us. There is but one real reason in favour of so doing: His call.

Do you hear it? If so, nothing will keep

you back. If you hear it, you will come, and, if you come, we bid you welcome.

Warrior spirit, here is a great and royal warfare to be waged against the hosts of prejudice and conservative hopelessness, waged with the strong weapon of gentleness.

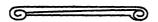
Lover of adventure, here is adventure for you in abundance, the greatest of all, the spiritual adventure, the leaving all things to find and follow the Christ, and to prepare His way.

Seeker for the Mysteries of the Kingdom, student of the Hidden Wisdom, He comes, Who is the Wisdom of God Incarnate; He comes to restore the mysteries. Now may you help towards, then shall you share in, their restoration. Now may you seek, then shall you spread, the Light.

Lover of man, of the helpless and the despairing, the crushed and unhappy, you who cannot rest "for the comfortless troubles' sake of the needy, and because of the deep sighing of the poor," here is a work of love for you, to spread the great message of hope, to say that the Lover and Brother of all men is at hand; and meantime, to make His coming sooner and His work more effectual, by labouring in His Cause, the Cause of Love.

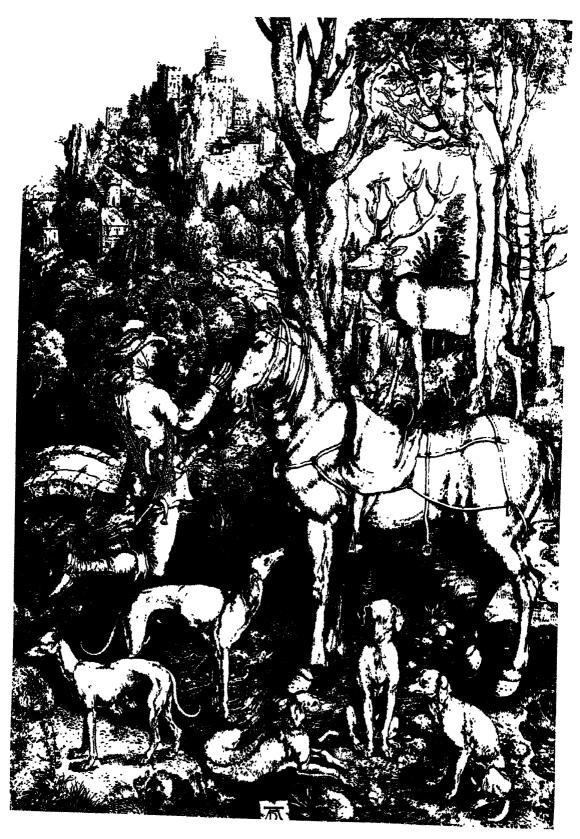
Will you join us?

A CHRISTIAN MEMBER OF THE ORDER.



Whoever then would have the peace of Christ, let him first seek the spirit of Christ. Let him not fret against the conditions which God assigns to his being, but reverently conform himself to them, and do and enjoy the good which they allow. Let him cast himself freely on the career to which the secret persuasion of duty points, without the reservation of happiness or self; and

in the exercise which its difficulties give to his understanding, its conflicts to his will, its humanities to his affections, he shall find that united action of his whole best nature, that inward harmony, that moral order, which emancipates from the anxieties of self, and unconsciously yields the divinest repose.



ST. HUBERT

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THE LEGEND OF ST. HUBERT.

Saint Hubert was a huntsman, of fame and high renown:

He speared the boar, he coursed the hare, the stag he hunted down.

His falcons soared the heavens, and dropped like lead on their prey:

Each bird and beast, in season due, Hubert was there to slay.

He would hear the Mass in his chapel, then hie him forth to the chase,

And hopes of a huntsman mingled oft in the prayers of the holy place.

As he swung him into the saddle, and rode with a right good will,

He would thank the God of the huntsmen, Who had sent him beasts to kill.

He praised the God of the huntsmen, the Lord of battle and strife:

He sang for the joy of living, but knew not the Giver of Life.

Yet it fell, as he rode a hunting, one Holy Christmas Day,
That a noble stag, of twelve full points, came straight athwart his way.
He rode alone; for his comrades had scattered them far and wide.
He wound his horn in summons clear; but never a horn replied.
The stag had fled before him, adown a grassy glade;
And Hubert alone rode after; and neither checked nor stayed,
Till quarry and huntsman following came to a break in the wood,
Where, all grown over with mosses green, a cross neglected stood.

Halted the stag, and turned him, as horse and man drew near—With foaming flank and heaving side, and brimming eyes of fear—When lo! between the antlers, that spread so great and wide, All in a shining glory, there hung Christ Crucified! "Hubert," the Lord said gently, "What have I done to thee, That thus, in the least of My brethren, thou woundest and slayest Me? What shall I yet do, Hubert; how many more deaths die, Till men shall see that in all they hurt 'tis Me they crucify? Yet thou hast seen. Remember." The stag had turned and gone. Faded the glory: silence reigned: but Hubert lingered on. Motionless there in the forest, dumb on his halted steed, He wept; for his heart was broken, and his eyes were opened indeed.

[Continued Overleaf.

THE LEGEND OF ST. HUBERT

Continued.

And he saw the Lord's Great Passion—no tale of a bygone day, But the sin that men do everywhere, in the men and the beasts they slay—How, in every word of harshness, and in every deed of wrong, They wound the Love that gives them life—through weary ages long. He saw the Judge of all things, the King by His own denied, In the midnight darkness of men's black hearts, taken, unjustly tried, Betrayed, forsaken, smitten and mocked, blasphemed, and crucified.

.

In the heart of Hubert that morning, the huntsman brave and wild,
There was born, that Christmas morning, Love—the Holy Child.
He flung his horn and dagger aside, his horse let wander free.
"O Life I have lived to hurt," he cried; "Love, do what thou wilt with me!
O Christ, in the whole world crucified, let me share Thy Cross with Thee!"

.

He built him a cell in the forest, and there he dwelt alone:
By Prayer for all, and by Love to all, he strove that he might atone.
To his hands the birds came feeding; there flocked to his lonely cell
Beasts, fierce and gentle,—all gentle there, for they knew he loved them well.
And so, they tell, he prayed and loved. And whether the tale be true
As men count truth, it speaks from God, this truth to me and you:—
In all the world and the heavens around, beneath, above,
There is no Path to the Life men seek but the ancient Way of Love;
And all who, with the risen Lord, would rise in joy to reign,
Deep in their hearts must feel the pangs of the Life they have hurt and slain;
Must first, with the Love they have crucified, be nailed to the Cross of Pain.
For, every day and everywhere, in all the world so wide,
In countless thoughts and words and acts, behold, men take their side—
Here, with the blind that crucify; or there—with the Crucified.



HYGIENE OF CHILD LIFE AND EDUCATION.



PART II.

HEN a parent is informed, after medical inspection of his child, that one or more defects are present and need remedy, the action taken depends on individual character and individual circumstances. In some cases the parent will at once take action to get the defect remedied: in others not even an effort will be made. The reasons are partly individual and partly social. A very ignorant person will not understand the necessity of carrying out the medical inspector's suggestion for treatment. A very lazy or a very foolish person will also fail to carry directions out. But the chief reason for failure to obtain treatment lies in the absence of the means of treatment and the difficulty with which the approach to existing means is surrounded. Many parents of elementary school children are very poor, both mother and father may be occupied daily in earning money to pay for bare necessities of house rent and food. To expect such persons to sacrifice a halfday's or a day's earnings in order to take a child to the doctor or to a hospital, for the purpose of having a defect remedied which is not urgently pressing, in the sense of dangerous or frightening, is not reasonable. The sacrifice might, and probably would, mean going without some food or fire, it might create difficulties at the work placefor the worse people are paid the worse, very often, they are treated. But the absence of means of treatment is a more serious aspect of the problem. For instance, if the parent of a child in a country district is informed by the doctor that the teeth are in a seriously decayed condition, and need

attention, he may have the best will in the world—but there is no free or cheap dentistry to be had. Poor working people cannot afford the comparatively high fees charged by most dentists, and if there is no dental hospital-and there are very few in all England—the children go untreated same difficulties arise in regard to enlarged tonsils and adenoids, bad eyesight, ringworm of the scalp, and deformities of the limbs and spinal curvature. In other diseases, such as chronic eye discharge, chronic inflammation of the evelids and of the eyes, infectious sores on the face (impetigo), and verminous conditions, the children afflicted need daily (sometimes twice daily) treatment by a doctor or nurse. To pay for these services is beyond the possibilities of the large majority of the parents of elementary school children, to obtain these services from the Poor Law doctor is not practicable, as he would be overwhelmed with work; and to expect the hospitals and dispensaries to give this detail attention is to expect them to not only more than double their accommodation and their staff. but add special staff and special accommodation for the purpose.

In practice, a very large number of defective children do not have their defects remedied for one or more of the reasons above stated. The question becomes, therefore, how are the defects of school children to obtain treatment?

Before entering into this question in detail, we must consider the effect upon the individual child of the various defects (dealt with in the first of these articles), from which it may be found to be suffering. The first is malnutrition, very widespread,

and most insidious, in that it shows itself in so many different forms. difficulty with the underfed child is that it has not got sufficient physical energy to cope with the school life, composed of work and play, or with life at all. The bad effects of malnutrition may be most easily understood by noting the improvement in condition in under-nourished children when properly fed. For this purpose, I shall quote the results of an experiment carried out by me in the year 1908, on the children of a poor London school, with the aid of funds

experiments such as that here recorded, do definitely point.

The number of children experimented upon was about 200, and they were given one physiologically satisfactory meal a day. That is to say, the average meal eaten by a child was calculated to make up with the rest of the food obtained at home, the full amount of nourishment required by the child's body in twenty-four hours, and the meals were varied from day to day to avoid monotony.

Strassburg Dental Clinic-Dr Jessen at Work. Contrary to the general impression a Dental Clinic is a place where children are happy and interested, they suffer very little pain.

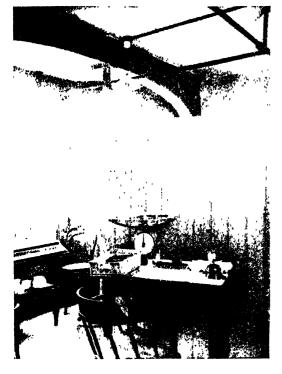
Reproduced from "School Clinics at Home and Abroad" by kind permission of the National League for Physical Education and Improvement.

put at my disposal by members of the Fabian Society and others.

It may be noted that although "malnutrition" and "underfeeding" do not cover quite the same ground, underfeeding is the chief cause of malnutrition. No doubt irregular and late hours, disturbed sleep, overcrowding, improper clothing, and employment of children after and before school hours, do each and all exercise a very detrimental effect on the children of poor parents. But to the conclusion that underfeeding is the chief cause of malnutrition, many observations, and the results of some

Physically, the results obtained were good, as was to be expected; but the improvement from the teacher's point of view was very marked indeed. The following quotations are observations by the teachers themselves on the results of feeding. After one month, the report on Standard VI and VII boys runs: "The boys in this class, six in number, have, with the exception of one, certainly shown increased mental activity, and seem to apply themselves closer to work. Their attention is more sustained, and restlessness gone." The report on Standard III includes the observa-

tion of "greater capacity and inclination for the school work." The head-master, speaking of the boys as a whole, says that the boys are "almost all brighter. The improvement is particularly noticeable in their play. They are more vigorous and enter more heartily into the rougher games of boys, and bear the knocks without coming to teacher to complain . . . There are few lads shivering against the wall with hands in pockets, sloping shoulders, and pale faces." The head-master also speaks of "greater independence of character, and generally a greater individuality," of "less fatigue in



Consulting room at St. George's Clinic, Blackfriars, London, shewing simple character of equipment required. The room is also used as a baby "clinic."

lessons, and the lads are capable of more continuous exertion." The reports on the girls were of the same character, but not so decided in tone; but one report was universal—the fed girls were "more troublesome"; that is, more full of vitality. Their play, also, was more vigorous.

These good results were obtained by feeding some of those 10 per cent. of badly-nourished children in London. And from these results it is fair to infer that similar good effects would follow from the supply of food everywhere. So strong has this conviction become in England and on the Continent of Europe, that a very large number of children are supplied with meals in many of the large and some of the small centres of population.

The evil results of malnutrition may be summed up as impaired physical vigour, impaired emotional control (noted in my experiment), and impaired power of mental working through the nervous system. In other words, the obvious effects of insufficiently supplying the machine of the body with the fuel it needs for its activities.

The remedy is simple—Feeding. Not any kind of teeding, but physiologically satistactory feeding. The most efficient way of securing this will be discussed when the treatment of other defects is dealt with.

The next most important defect, because so widespread, is dirt, with the presence of vermin on the head, body, or clothes. This is one of the causes of anæmia, by actual depletion of blood; it interferes with sleep, and so with health; it renders the skin less sensitive, and so makes the body a less useful means of contacting the outerworld. The insensitive child does not get many impressions it might get, and as dirt is objectionable to clean children, the verminous child loses opportunities for friendly intercourse with its fellows.

Defective eyesight, one of the commonest, is one of the gravest of child defects. Clearly, a child who cannot see, cannot learn in the ordinary way. This fact is recognised in the provision of blind schools. But it is equally true that a child who sees with difficulty will learn with difficulty. A child with defective sight does not see what the teacher writes on the board if it is at any distance, and does not see pictures on the walls. More important, the defective child does not see what is going on around him, in the street, in the home, in the countryside. And not seeing much of life, it is to him as nothing. A little London boy supplied with spectacles a short time ago gazed with astonishment on the new world opened to his gaze, and said, finally: "So that's what my brother has been talking about." The defective sighted boy had thought his brother "made-up" his stories of the world which to the other did not come within the range of his perception.

A great deal of difficulty is experienced, sometimes, in persuading parents of the necessity for the treatment of decayed teeth. If the child is young, the parent will say that "The teeth will drop out." If the child is older, the phrase will be: "Oh! he never complains!" But the danger of defective teeth does not lie in either pain (unless that be excessive), unsightliness, or inconvenience, but in the damage done to the body as a whole by interference with digestion



Dunfermline Orthopaedic Clinic.

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and the absorption into the blood of the products of the decaying teeth in the gums. A few decaying stumps in the mouth pour a continual discharge into the mouth, and so into the stomach, causing in this way, indigestion and interfering with the absorption of the food. They also pour their discharge, which is of the nature of the discharge of an abscess, into the blood, and upset the whole body, causing anæmia and depleting the vitality.

Enlarged tonsils and adenoid growths blocking up the air passages at the back of the nose have far-reaching results. Great enlargement will compel the child to breath through the mouth. This increases the risk of infectious illness conveyed in the air; it also affects the shape of the chest and the method of breathing. And this defect is often associated with great mental dulness and backwardness in school work. The enlarged diseased tonsil is frequently a source of poisoning for the whole body, in much

same way as are carious teeth. Without going into further details, we may say that all the defects of school children which are ordinarily found at a medical inspection, although not acute or dangerous to life in the present or immediate future, are in need of skilled treatment as soon as practicable after they have been discovered. This is necessary for two reasons: firstly, it is necessary to improve the child's condition so that it is raised to the level of its own physiological possibilities; and, secondly, it is necessary, if the expense of education—usually paid by the public-is to be made good use of, that is made use of by children who have the physical apparatus, the bodily organs and senses, which are prerequisite to education.

The absence of means necessary for treating the defects discovered at medical inspection is not surprising, it is inevitable. Existing "medical machinery," whether in Europe, America, or the East, exist first and foremost for the purpose of curing acute diseases (all the private doctors, dispensaries, and hospitals do this); and, secondly, for the purpose of adopting such measures of sanitation as shall prevent the inroads of infectious illness, and improve "public health" in a general way.

The discovery of the more or less "chronic" defects of school children opens up a new chapter in medical work. This chapter comes midway between the purely preventive side of "public health" work and the purely curative side of the private medical practitioner. Existing institutions can be, and have been to some extent, adapted to treat the defects of school children; but they cannot treat them all many hospitals have tried and given up the task-nor treat some of them at all, nor treat most of them in the way necessary from the standpoint of the school doctor, who has not only cure in his mind, but also prevention.

One of the most striking results of medical inspection in America and Europe is the demand it has called forth from numerous individual doctors engaged in the work, for the creation of a special means of treatment for "school" defects. The special institution created to deal with the defects discovered by medical inspection of school children is usually referred to as a "school clinic."

Very numerous school clinics are springing up all over the world. Those wishing to pursue the matter further cannot do better than read School Clinics at Home and Abroad, by Dr. Lewis D. Cruikshank, published by the National League for Physical Education and Improvement, at 4, Tavistock Square, London, price 2s. 6d.

It has been found by experience that a school clinic has to provide for the treatment of a number of different defects, and that each of these can be dealt with separately in a department, and each may be inaugurated, if required, by itself. Dr. Cruikshank classifies the departments of a clinic as follows:—

- a. General medical department—
 - 1. Treatment of minor ailments.
 - 2. Cleansing schemes.

- 3. X-ray treatment for ringworm.
- b. Ophthalmic department (eye defects).
- c. Dental department.
- d. Orthopædic department (deformities).
- c. Operative department (nose, throat, etc.)

Minor ailments are taken as a rule to include all those troubles which require daily attention by a nurse—skin diseases, eye discharges, ear discharges—although the latter "defect" may be very far from being "minor" in its importance. Cleansing is, unfortunately, a very necessary part of all school work at present, and X-ray treatment for ringworm will be used until this pest is stamped out.

Each division of a can, of course, be separately begun. The supervision of a doctor once a week, and the daily work of a nurse, is all that is required for the treatment of minor ailments. A room, or tent, a table, a few chairs, and a few simple medicines, are all the apparatus required. The other departments under a can also be separately begun.

The institution of an ophthalmic department is necessary if there is no public institution near by where treatment for defective eyesight can be obtained.

A dental clinic is necessary practically everywhere, for the care of the teeth, and the importance of that care is only a discovery of the last few years. The same applies to the orthopædic department, where the deformities of children, wasted limbs, flat chests, and crooked backs, are attended to. For the most part, there has been little done for these handicaps to life in the past. The operative department refers, largely, to operations on the nose and throat, for the removal of enlarged tonsils and adenoid growths. But other minor operations can also be done there.

It is, then, by means of the school clinic, following upon the medical inspection of children, that their defects are to be treated. The recognition of this fact is world-wide. Clinics exist in England, Scotland, and Wales, in Austria, France, Belgium, Germany (some of the finest in the world), Norway, and Sweden, Denmark, Finland, Russia, Switzerland, Italy, Spain, Australia, Canada, and the United States of America.



Dunfermline Orthopaedic Clinic.

Reproduced from "School Clinics at Home and Abroad" by kind permission of the National League for Physical Education and Improvement.

There has been no pre-arrangement among these countries, in each the school clinic has followed, inevitably, on the heels of the medical inspection. And the pressure of the facts revealed by medical inspection will call imperatively for the same remedy everywhere, whether the inspection be in the West or the East, in the cold Northern countries or in the warm South.

Medical inspection of school children reveals defects which are common to the children of the human race in all parts of the world, and belonging to all its sub-divisions of which I have been able to get any knowledge. The cure of those defects by school clinics, or, better, their prevention, will achieve one of the most striking changes in the physical well-being of mankind that history has to record. Contemplating the massed statistics, the records from all countries, we get the impression of the human race waking up to a sense of the value of its child life, an impression of the human race determining that what of

service we know for the improvement of mankind, that serviceable knowledge shall be applied.

The question of the "cure" of malnutrition by feeding still remains to be considered. The Education Authority which is responsible for inspection, and is becoming in more and more cases responsible for treatment, must deal with this also. It should be part of the responsibility of the school to see that every child attending its instruction is properly fed. This can only be determined by medical inspection. children do not in fact (whether the reason be carelessness, or ignorance, or vice), get adequate food at home they should be fed by the school authority. If the parents can be trained, persuaded, or helped to give their children adequate food, this should be done—but meanwhile the child should be fed. To refuse to feed a child because the parents are known to be in receipt of a wage adequate to supply proper food, is to use the ill-health of the child as a method of argument with

the parent. That, in my opinion, is not an allowable argument.

The only procedure which will meet the case of the underfed child is a simple but thorough one. Every child in the least suspected of under-nourishment should be submitted to medical inspection. If the cause is under-feeding, then the child must be fed. If some other defect exists, then that must be treated. But the condition of the child should be the criterion for feeding, and not the social condition of the parents. The method of feeding is similarly simple in principle. The "food-value" of the child's diet at home should be approximately calculated, and a meal, or meals, given by the school authority, in addition, sufficient to make up the food in twenty-four hours to the amount known to be requisite for a child of that particular age. School meals are best given in a place separate from the main school building, and where the refinements of life can be inculcated as well as food given; but those details must depend on each individual country. The main necessity, that each child getting insufficient food should be supplied with sufficient food, is one of those simple and elementary human facts which are in all countries the same.

By school clinic treatment, and by feeding, most of the defects of school children can be dealt with, but there remain other remedial measures to be considered. There remains, also, the question of the causes of the defects found in the children. Can we not only cure the defects when present, but, by discovering the causes, prevent those defects ever originating? To these questions we will now turn.

L. HADEN GUEST.

(To be continued.)



Most true it is, as a wise man teaches us. that "Doubt of any sort cannot be removed except by Action." On which ground, too, let him who gropes painfully in darkness or uncertain light and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which was to me of invaluable service: "Do the duty which liest nearest thee," which thou knowest to be a Duty! Thy second Duty will already have become clearer. . . .

The Situation that has not its Duty, its Ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered,

despicable Actual, wherein thou even yet standest, here or nowhere is thy Ideal: Work it out therefrom, and working, believe, live, be free. Fool! the Ideal is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so that the Form thou give it be heroic, be poetic?

O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a Kingdom wherein to rule and create, know this of a truth: 'the thing thou seekest is already with thee, "here or nowhere," could thou only see !—CARLYLE.



THE CHII



THE GREATEST GAME IN THE WORLD, FOR CHILDREN.





WANT to talk to you about the greatest game in the world, the game that you will never grow tired of, that grows more and more

interesting the oftener you play it; the game in which—though you may play it every day and all day long from now to the end of this present life of yours—you can never grow quite perfect, because it is so great, so clever, and so full of new ways and devices all the time. And yet everyone can



MARY E. ROCKE, M.D., Organising Secretary of the Order of the Star in the East in England and Wales.

play it, from the youngest child to the very oldest person in the world—however stupid, however clever; however poor, however rich; however ignorant, however learned—all can play this game. Girls can play it just as well as boys, and Angels are playing it around us all the time. Even the flowers and animals, the birds and the trees, the rivers, the sea and the grasses are playing at this game, and the Sun is the mightiest player of all. So we shall not be alone if we take up this pastime, for all these other players will join in and love us.

Now, what is the game? Can you guess? It is not rounders, or hockey, or cricket, or tennis, or chess—although all these are splendid training if we want to play the big game well. Do you want to know a little more about it before you guess the riddle? Well, then, the name of the game is just two words which you will find come over and over again in Alcyone's little book At the Feet of the Master. He is always speaking of it, and always playing the game, and he wants us to join with him and play with all our might.

If you take that book and sit down with paper and pencil you can find out—after you have guessed its name—how many times Alcyone mentions the game even in that one little book, and that will show you how important it is. It would be a good plan to write out every one of those sentences in which the game is mentioned in your note-book—not all at once, but a few every day—and then take one of them every week, and see if you can play the game according to that rule that week. Next week you could take another rule and play by that, as well as remembering the previous rule, and so on. It sounds like Japanese juggling,



NAPOLEON AT BRIENNE.

keeping up several balls at once—and that, you say, needs long practice and hard training. Of course, you will not find it easy; but I know you don't mind that—it's no fun doing easy things—you want to learn to do the hard things if you're a knight, else what is the use of your spear and shield and armour, and all the rest of it? You must not be dummy knights, or wax-works, but real splendid knights going forth each day to play the game.

Now can you guess? For the Servants of the Star is one of the schools where the game is taught, just as the Boy Scouts is another of the very best colleges in which to graduate. And I will throw another light—a really first-class player, in the Titanic disaster, would have gone down with the ship, as so many did, and not been saved. As did the Divine Player of 2000 years ago who was taunted with "He saved others, Himself He could not save."

For the name of the greatest game in the

world is "Help Others," quite an easy name, and in one way quite an easy thing to do; but the more you play it the more will you find that it needs all the skill, intelligence, knowledge, and experience, all the courage and heroism, all the purity and spirituality of the best of the best, and that with all that we yet bungle, and fail and hardly understand it at all.

That is why we are eagerly watching for the Great Player who has promised to come and teach us, and not only teach us, but show us Himself how it ought to be played. For, you know, you may read books of rules about a game, and yet have very little idea as to how it should go; but if you watch a good player you begin to understand. Just as if you go to a concert to hear a master of the piano or the violin play, it will teach you more about your art than all the music-lessons in the world. The Servants of the Star and the Boy Scouts are like music-lessons, but when the Great Player comes it

will be like watching the Master play, and we shall begin to learn at last how the helping of others is really achieved. For He, the divine Flute-player, will play on His instrument—the world and mankind—and we shall listen rapt in that holy beauty of sound, thrilled by the pulsing of Earth's Lover's heart, the Lord of Love Himself.

Now, evidently, the important point for all of us who are likely to be in the concerthall, or the play-ground of the world, when the Great Player comes, is to know enough about the elements of the play to be able to follow and understand a little of what He will do. Otherwise it will be all lost on us, and although we have the marvellous privilege of being present, we shall fail to understand. Just so might a classical concert

mean nothing to one who had not studied music, or a cricket match seem tedious to one who had never learnt the game. So we must practice even now, steadily and daily, at this game, if we would hope to understand the play of our Captain and fit ourselves to take part in that game of games. For the One we await is the Great Helper of the world, and to play this game is to tread in His steps. He is coming down shortly to help all of us, and to play the game of helping others with us. He is always playing it, but when He comes we shall see just a little of the way He plays it, and learn some of the rules, and some of the proper moves in the game.

We in the world do not know how to play it, and we make all kinds of mistakes,



THE BOYHOOD OF RAIRICH



WATT DISCOVERING THE CONDENSATION OF STEAM.

and break the rules, and miss our catches, and are apt to be "butter-fingered" if the ball comes our way. The Parliament and the Republic and the Senate, or even our Emperors and rulers, do not know which are the best moves, and so they sometimes do quite the wrong thing, and the people and the world suffer.

But now we are to have a lesson from the Champion Player—from Him who made the game and knows all about it; and before He comes He wants a great many girls and boys to get ready so that He may teach them when He is here. He wants you to begin now, this very moment, to practice hard, and play it all day long and every day, so as to grow familiar with the a.b.c. of it, and get all your muscles and limbs supple and lithe ready to spring forward at a moment's notice, because you are always watching for an opportunity to help. Then if you practice in this way, when He comes—

the Great Playfellow-He can teach you the game properly because you will already know the moves. So get ready. Do not wait till you are bigger or older. Begin right away, and before five minutes are gone you will find someone or something to help. It does not matter who or what it is. The Boy Scouts are playing the game splendidly, always catching the chance and helping somehow. If you are new to the game, you will find that you do not see many moves at first, but never mind; practise, practise, practise, and very soon you will see so many moves that you can take only a few of them, for opportunities for helping others come tumbling about the heads and hands and feet of those who play hard.

Alcyone tells us how to play in his same little book. "You must be so filled with the intense desire of service that you are ever on the watch to render it to all around younot to man alone, but even to animals and

plants." Animals and plants! Ah, then even the youngest child can play, for you can all kiss the flowers, or pluck off the dead roses, or pat the dog or cat. Yes, the charm is that every one can play, no one is ever left out, and when you have practised even for a little time you will find you have an innings very often, as the players behind will send many balls your way if they see you are good at it, and are playing with all your might. You will find, too, that it is a very happy game. Any of us would rather be asked to come and help, than be told to go away and rest.

The greatest game in the world! It is the game of the Logos, of God, which He is always playing, and which we have to play with Him. You may say: "How could I play a game with God? It's nonsense." No, it is not nonsense, but sense; and it is the quickest and easiest way to reach God, a short cut which takes us there in a moment. You play that game with God every time you

help another with an utterly unselfish heart.

You are linked with the King through your star. If you fail do not think: "I am not fit to wear the star, I will take it off"; that would be like throwing off the life-belt because the waves are boisterous; but think instead: "Because I wear the star I am linked with the Great Star, with Almighty Strength, Will, and Power, and I can draw on that to help me." Then watch for opportunities; they come almost every moment to those on the watch. Have steam up ready to run along the instant an opportunity gives you a push.

What are your opportunities? In the home, the school, in the play-ground, everywhere, even when you are quite alone, because more than any other way can we help others by our thought.

So play for the King, work for the King, serve the King, serve the Star, then shall we be ready to welcome the King when He comes.

MARY E. ROCKE.



FIRST SKETCH OF BENJAMIN WEST (by E. W. WARR).



SAW a spacious hall, and men seated therein as if in conclave. As I looked upon the gathering, one, who seemed to be presiding, arose and addressed them:

"Brethren! we are met together as representatives of all the Churches owning allegiance to Christ, our aim being to formulate a common creed and a common basis of action that the way may be paved to the foundation of a United Christian Church. There are many indications that time is at length beginning to break down some of the prejudices and misconceptions which have, in the past, kept the various Churches apart, hindering the growth of brotherly sympathy, and it is our purpose to discuss and, as far as possible, harmonise whatever differences may exist between us. Could we now so minimise these difficulties as to enable all to unite together in common cause, how infinitely greater would be our influence, not as the Church of Christ alone, but as a social and moral force in the World. I need scarcely remind you of the necessity of considering the questions which may arise in a broad and charitable spirit. Let us treat the opinions of those who differ from us with Christian tolerance, and it may be that a friendly discussion will reveal that our differences, after all, are largely concerning matters of definition rather than of principle -words rather than facts. We are at least agreed upon the fundamental principle of our Faith. We are all brothers in Christ. Should not this suffice? As brothers in Christ we possess a common aim; let us also seek a common basis of thought and action."

He ceased, and there ensued a pause, none seeming to be desirous of first breaking silence. I took the opportunity of glancing over the assembly. One side of the hall was

occupied by a body of priests or clergy amongst whom I observed a Cardinal of the Roman Church and an Anglican Bishop. On the other side was a somewhat larger gathering, which I judged to consist of those representing the various Free Churches.

It was from this quarter that a speaker now arose. He was an elderly man, with a snow-white beard, and his face bore a look of authority.

"I had hoped," he began, "that the first word would have been spoken on behalf of one of the two great historic Churches. As, however, the opportunity has not been accepted, I need offer no apology for opening the discussion. I think that the address to which we have just listened sounded the true keynote of Unity. Our watchword should be Brothers in Christ, for only by keeping this thought ever before us, as a guiding principle, can we hope to attain our end. But to be Brothers in Christ we must be not only followers of Christ, but believers in Him as God Incarnate. I am aware that there are some who call and profess themselves Christians, who are yet unable to accept this doctrine. I believe, however, they are but few in number, and although we may respect their aims, yet you will doubtless agree that it would be impossible to include in our scheme of Unity those from whom we differ on the essential principle of our belief. It would therefore appear that our starting-point must necessarily be the acceptance of the Doctrine of the Incarnation."

As the speaker resumed his seat, an Anglican cleric on the opposite side rose to his feet.

"We shall of course all agree with our brother, who has just spoken, that the acceptance of the Incarnation is absolutely essential," he began, speaking in a clear A VISION. 173

penetrating voice. "It will, however, be necessary to define what is meant by the Incarnation. We Anglicans regard the Virgin Birth as the foundation of our creed, and see its fulfilment in the Resurrection and Ascension. Upon these beliefs depends our conception of the spiritual principle underlying our ritual and our sacramental doctrine. There are some among us, however, who disclaim them, holding the Incarnation to have been post-natal and the Resurrection purely spiritual. What therefore is to be the creed of the new church, and is the sacramental doctrine to be consubstantiation or transubstantiation?"

A murmur passed over the meeting as he ceased, and I noticed that the Bishop was in earnest conference with some of his brother clerics.

At length he rose.

He commenced, speaking with deliberation, as if carefully weighing his words: "The Anglican Church embraces various tendencies of thought, and the different conceptions which they represent have been regarded as a matter for individual belief, according to conscience and feeling. It is true, as our friend has just stated, that a certain section hold the Incarnation to have taken place in a spiritual sense alone, but in so far as such conceptions do not interfere with the central doctrine of the Divinity of Christ, their orthodoxy has not been called in question. As we know, these varying tendencies to have existed harmoniously side by side in the Anglican Church, similar conditions could surely pertain under a more extended organisation. When we come, however, to the question of the sacrament," he continued, glancing at the last speaker, and speaking somewhat sternly, "we are on different ground. The Anglican Church, while acknowledging the Real Presence within the elements, admits no material change. It neither recognises Transubstantiation nor permits Reservation."

Murmurs of dissent could here and there be heard at the conclusion of this speech. The Cardinal smiled to himself, but said nothing.

There was a movement among the Free Church benches, and I saw that he who had

first spoken had again risen: "It seems to me that provided we are all prepared to accept the Divinity of Christ as the absolute principle of our belief, there is no reason why varying conceptions of a subsidiary nature should not be held in conjunction therewith. For instance, we may not all think alike concerning the Virgin Birth, the Resurrection and Ascension. There is a sense in which these beliefs may be regarded as materialistic, in that they seek to give divinity to the material body. This tendency in our view necessarily detracts from the humanity of Christ, and perhaps logically demands the aid of a material medium for its expression, such as the Sacramental doctrine of Transubstantiation. On the other hand, the Sacrament is to us a purely spiritual communion. Spiritual grace is sought by prayer and communion of mind with mind, heart with heart. We partake of the bread and wine as a simple act of remembrance. But whether we believe in Transubstantiation or Consubstantiation or neither, we are still at one as to the purpose of the Sacrament. Let us not therefore demur because we may differ concerning the method."

At this point the Cardinal arose, and an expectant hush spread over the assembly. He was a stately man, and spoke with an air of conscious dignity.

"Gentlemen," he began, "in consenting to attend this conference I must confess I was not hopeful that any useful purpose would be served by it. I have hitherto refrained from joining in the discussion, and now only intervene to point out that its continuance upon the present lines is absolutely futile. It is necessary to remind you that there is and can be but one Christian Church—The One Holy Roman Catholic and Apostolic Church. Her doctrines are divinely inspired possessions, and are both irrevocable and irreformable. is impossible for the Catholic Church to recognise any who do not accept her doctrines as divine and infallible. Unity is already ours, and, if you would seek it, there is but one way before you. Enter the fold of our Holy Mother Church, and accept her rule and teaching. If, however, you seek a Unity which acknowledges neither the supremacy of our Church nor the Divine authority of the Pope, it must be a Unity among yourselves, a Unity in which the Holy Church can have neither part nor sympathy."

He resumed his seat, and the Bishop hastened to reply: "I regret to have to utter a protest, Cardinal. I must in turn remind you that the English Church claims the title of Catholic equally with the Church of Rome, but in neither spiritual nor temporal matters can she accept the authority of the Pope."

"The Church does not admit your claims," returned the Cardinal proudly. "When you ceased to acknowledge her supremacy and teaching, you ceased also to inherit her Divine authority. The Apostolic succession was cut off."

"Your words are an insult," angrily rejoined the Bishop, and there was every prospect of a stormy scene, but hardly had the words le't his mouth when he became speechless with amazement and wonder. All followed his gaze and, behold, there stood a figure in their midst gazing upon them, silent, majestic, reproachful.

A breathless silence fell upon the assembly. It was the Master.

At length He spake; His words fell in gentle cadences; and His voice, though low and musical, floated to the farthest recesses of the chamber. "Have ye so forgotten Me that I find you striving one with another? What strive ye for? Is it that ye may be foremost in gathering My lambs into the fold, in teaching the ignorant, or in feeding the hungry?"

He paused and looked upon them. They cowered beneath His gaze. When next He spake it was in sterner tone. He seemed to address the Cardinal and the Bishop.

"I find you disputing among yourselves when ye should be about your Master's work. Ye have sought to make My Church a thing of forms and symbols. How have ye so misunderstood? Know ye not that all who follow Me are equally My ministers? The Holy Spirit dwelleth in the human heart and wheresoever two or three are gathered together in My name, there also am I. Oh, ye faithless servants! by your jealousies ye bring Me naught but dishonour. Cease to dispute among yourselves. Go forth among My people and teach the erring and the ignorant the Love which their Father beareth them. But teach ye by your lives, not by your tongues alone. Point the way to the Heavenly Kingdom, but walk ye first in it yourselves. Thus may ye be living witnesses, that men may know and be drawn unto Me."

He ceased and vanished suddenly before their eyes, though none could tell in what manner He went, but ere the vision faded I saw that all had bent their knees in prayer.

H. TWELVETREES.

(Reprinted from the Adyar Bulletin, 1909.)



There can be no excess to love, none to knowledge, none to beauty, where these attributes are considered in the purest sense. The soul refuses all limits. It affirms in man always an Optimism, never a Pessimism.

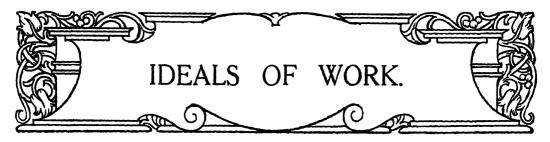
-EMERSON.

To Brahman that is. All Hail!

May He protect us. May He be pleased with us. May we develop strength. Illumined may our study be. May there be no disputes.

Peace! Peace! Peace!

-A HINDU SCRIPTURE.



Unselfish work is the only foundation upon which the building of equitable social ethics can be erected.

N building up new life, we must, first of all, change our valuation of work

One of the pioneers of the new ideals of work, Mme. Pogosky, delivered a lecture some time ago, which from the novelty of its ideas, the progressive sense of its main point may well be called one of the forerunners of the awakening social consciousness, whose duty it shall be to rebuild our modern life.

Mme. Pogosky has been settled for many years in London, where her thoughts have found more comprehensive listeners than in Russia, possibly because the teaching of William Morris and John Ruskin have prepared the consciousness of Englishmen for the acceptance of ideas so very far in advance of the time.

There is no harder fate than that of a person who has forestalled his contemporaries; he is misunderstood, often ridiculed, always solitary, and always fighting against innumerable obstacles arising at every step wherever a new track has to be laid open.

Such work requires great vigour, extraordinary energy, and a deep faith in the truth of one's ideal. Mme. Pogosky's lecture was permeated precisely by such a vigour and such a deep faith; not one artificial word did it contain, not one compromise of thought; it was original from first to last breathing the freshness of a newly-traced line of thought.

Mme. Pogosky herself is such an extraordinary phenomenon that, speaking of her lecture, I cannot resist the temptation of drawing a sketch of her personality in a few strokes. Her straight, tall figure; her slightly austere head, with its silvery hair and the youthful fire of her often kindling, clever, black eyes; her picturesque speech, in which every word is the result of deep inner experiences, of heavy strife and passionate protest against all the untruth and conventionality of modern life—all this involuntarily attracts and awakens an interest for her personality and her thoughts.

When I had the opportunity of becoming more intimately acquainted with Mme. Pogosky and her past life, I realised in what a fire her firm moral energy had been wrought, and how the novel ideas reflected in her lecture shaped themselves. While still a young woman, Mme. Pogosky, unable to accept the stifling conditions which ruled Russian society during the eighties, persuaded her husband to emigrate to America. When she reached Florida, with her four small children, and found herself amid perfectly primitive conditions, she had to put her hand to all sorts of work; to help in the building of their house, to dig a well, to grow vegetables and carry them to the market, several miles distant, to wash the linen, educate her children, and, in order to increase her income, to sew dresses for negrowomen and give music lessons-all this being achieved by one pair of hands.

If we add that all this took place in the virgin forests of Florida, upon uncultured ground in the neighbourhood of wild beasts, under periodical torrents of rain, which found the emigrants without a roof over their heads, the whole measure of heroical training in work, undergone by Mme. Pogosky, will be realised. And she did not go through it in vain: she gathered from it a respect for personal work, and the habit of "never flinging her burden on other people's shoulders," as she puts it, as the more wealthy classes in Europe are wont to do.

Mme. Pogosky has remained true to her precepts; regardless of her sixty-six years, she keeps no servant, attends herself to all her needs, and does not consider this a burden at all, notwithstanding the very large amount of work she does in her London depot of peasant industries, where she directs a large commercial business, besides working at the propaganda of her ideas.

She finds that many cases of illness, neurasthenia, and low spirits, in our higher classes, results from the lack of physical work, and she asserts that the respresentatives of these classes would be healthier, more joyful, happier, and more energetic, if they

RUSSIAN PEASANT WORKERS.

did more work with their hands. Work, she is convinced, possesses an immense power of healing; it effects an interchange between our constitution and the invisible world.

On her return from America, Mme. Pogosky, who had always been interested in peasant handicrafts, devoted her energy to this sphere. She began to search for ancient designs and survived specimens of work, showing originality and a perfect harmony with nature. She soon realised that the beauty of this ancient work depended a great deal on the old vegetable

dyes, and made up her mind to try and bring back this almost forgotten art.

Her coming into touch with the clear source of national art gave her the means of restoring many ancient artistic methods of handicrafts, beginning with embroidery and ending with carving on wood and metal.

She began by working for the Russian Zemstwos,* creating several centres of industries in different parts of Russia, where the peasants worked to her orders and under her direction. But it was too difficult for her to work in Russia, hemmed in as she was by a bureaucratic attitude towards her broadly-planned work, and she took her

activity over to England, where she found much more sympathy and understanding.

Lately, she has succeeded in interesting several influential people in England; and, with their aid, she has created the International Fellowship of Workers (since unfortunately disbanded), whose president was Walter Crane, the wellknown English artist and father of the decorative art in England, a friend and follower of William Morris. Its vice-president was Mrs. Despard. The aim of this Fellowship was to raise the ideal of work to a new attitude towards work as an

expression of love and mutual aid. In order to attain this aim, the Fellowship organised:
(a) Propaganda of ideas; (b) the protection of national handicrafts, and encouraging every form of work, where individual creativeness is expressed; (c) the bringing together by means of periodical exhibitions, conferences, and other means, such work of many nations which most fully express the beauty of national creative power.

Such an exhibition was organised in

^{*} An Institution similar to the County Council.

England last year by Mme. Pogosky. It was to prove that all original work preserved in its purity contains the elements of beauty, and that the union of nations on the basis of work may become a powerful means of establishing international peace. English weavers working with Russian yarn, embroiderers from Sicily working upon stuffs made by Welsh weavers, silk embroideries of Leeds worked upon linen made in the villages of the government of Kostroma in Russia—these facts, when they are well grasped by the workers, can become the foundation of friendly international understanding.

Speaking of Russian national handicrafts, the lecturer gave us the interesting information that Russian work has taken one of the first places in European markets since Japanese work went out of fashion. This happened because Japan the former beautiful industries that used to be exported have been replaced by machine work, flooding the markets with such quantities of cheap, useless things, that all its former glory has been destroyed.

The main point of Mme. Pogosky's lecture is the indispensable necessity of

unselfish work as a foundation for new social ethics. Her belief is that work did not always bear its present character of constraint and exploitation. There was a time when work was in harmony with nature and the creative powers of man himself, and then it was not a curse, but a wished-for and loved expression of human power and ability.

In our days, too, when the peasant work, for instance, is put under bearable political and economical conditions, it preserves its character of cherished work.

At the time when the nations had not yet adopted machine work and a capitalistic organisation. everything needed by the family was produced by its own members, who vested in it their love and creative imagination, and this was the cause of its beauty and quaintness.

When was the first crime committed, that caused the present state of things? It happened when for the first time man put the burden of his work upon another's shoulders, taking advantage of his strength. This has been the first step towards slavery, and as the selfishness of one side, to the detriment of the other, became a law, these sins received sanction in our European culture.

Work in all its aspects always reflects the moral features of its creator—man. In our days the idea of work has fallen so low, that it is beginning to be considered as an "evil and curse"—and no wonder. Wherever there is compulsion, wherever there are



RUSSIAN PEASANT DWELLINGS.

selfish considerations, no elements of attractiveness-and, consequently, of lovecan exist. And as long as the law of love and mutual help does not constitute the foundation of human work, no reforms or outward improvements can be of any avail. The coarser forms of exploitation will be replaced by more refined ones, but the motive will be the same. The majority will, as before, aim at obtaining for itself the largest amount of another's labour for the least possible price, and this is equally applicable to rich and poor, to employer and labourer, the difference being only in the measures of desires; but the basis, the attitude, of the former and the latter are the same.

In order that this should not be, it is necessary that people should work not for

the sake of the pay, but of their own accord; not for themselves, but for others. There is, and can be, no other issue. All else will be a makeshift, a smoothing down of the sin, but not a removal of it.

In our days, the necessity and sanctity of work is so misunderstood that even the very word "work" is avoided. It has been replaced by "activity," leaving the word work for the use of the common people.

The ideal of modern men is the least possible work and the most possible pay. In other spheres of life, ethics have risen much higher. Thus, when a young girl marries a rich old man, with the sole motive of securing a nice home, such an act is disapproved of, and she herself tries to conceal her motives. She is ashamed. But if, after "young" dreams of serving the general welfare or science, etc., one accepts a situation of liquor seller or excise collector, there is no shame in that; it is done openly, and such an "activity" is considered higher than the work of a cook or a porter. And it must needs be so, because for a man of our days the chief point is not the work itself, but the gain it brings.

Everything in life is the result of experience, and human work also has gone through a large cycle of experiences and a long row of mistakes and degradations, which have brought humanity to the position under which it is suffering and struggling now. Mistakes and degradations are never experienced in vain; they lead to discord, and this will go on distressing us till we dissolve it in harmony.

What can the efforts of single persons do in such a fundamental question of life? We can alter our attitude towards work.

The work done for mere earning's sake, without love, without consciousness of its value for all, is a slave's work; it is the same slave's work in our modern days, though these slaves do not go about naked, nor do they wear chains, as in days of old. All those who have a chance of doing it, charge their work on the shoulders of others, and not only do they not express any gratitude for this service, but, for the most part, they treat those who work for them with disdain, or at best with indifference. This injustice has its effect upon the workers, and they



A RUSSIAN PEASANT.

consider their work as an "evil and a curse," and hate it.

Those who do not want to become the senseless screw of a machine, but wish to be responsible to their conscience for their actions, must change this wrong attitude towards work, at least in their own personal life.

A beginning must be made by breaking down the sharp limits which separate physical and mental work, and we must do more with our hands; then we must realise our duty to feel grateful towards those who work for us; and consider payment only as a temporary evil, which, with the development of moral consciousness, must be replaced by a feeling of love and mutual help and free service for the welfare of all.

Work, considered as an article of trade at market price, is exactly the same as the work of the slaves of ancient times; it is only disguised by the workman's wages. The only free work is the one that is done disinterestedly, with love for the work itself, perfectly regardless of the gain it brings to its doer. Such work will contain all the elements which give beauty to creation: Love, harmony with the laws of nature, and free service. Helene Pissareff.



The following is the first of a series of three Lectures given at the Temporary Hall, Tavistock Square, W.C., under the auspices of the Order of the Star in the East, by Mr. W. S. SANDERS, Secretary of the Fabian Society.

LADIES AND GENTLEMEN,

The subject of Ideal Communities is not one merely of literary or abstract philosophic interest, because even those ideal communities which have only existed on paper, such as those that I am going to deal with in my first and second lectures, contain an enormous amount of valuable social criticism on the one hand, and a good many suggestive constructive ideas on the other. And when we come, as we shall do, to the subject of ideal communities in practice, we shall be able to find from the experiences of those who have lived and worked in such communities what the strength and the weaknesses of the practical basis of these communities have been.

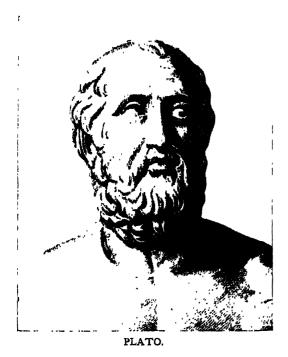
For instance, if you turn to Plato's Republic, which is the foundation of all Utopian ideas, the original from which all the other makers of Utopias practically have drawn at least their fundamental ideas, you will find side by side with some very fantastic notions (as we, I think, shall consider them), a good deal of criticism of the Greek commonwealth of that period which is as true to-day of certain aspects of our public life as it was when Plato wrote it four hundred years before the coming of Christ.

Plato in writing his Republic had evidently two objects in view; one was to point out to his contemporaries the weaknesses of the existing commonwealths in Hellas, and secondly, to give some suggestions to his contemporaries as to the ideal they should aim at. The Republic, however, is not a formal detailed account of an ideal community in the sense that More's Utopia is; it is rather

a discussion concerning the general form society should take if the population or the ruling spirits of that society decide to make the organisation of their community the abode of justice. I want here to comment on the exceedingly concrete nature of Plato's Republic, and I want to do it because most people think that a philosopher naturally must deal with abstract things, and that, if he comes down to the practical, he loses very much of the spirit and the method of the philosopher. But as a student, to some extent, of philosophy, I have always found that, the greater the philosopher, the closer he was to actual reality. And in the case of Plato, one finds that the thing that was interesting him when laying down the broad details of his ideal community was the way to arrive at a concrete idea of justice; and being a realist as well as an idealist philosopher, he came to the practical conclusion that there was no satisfactory definition of divine justice as an abstract proposition. All you could do if you wanted to get a clear idea of justice was to describe an abode where justice would and could dwell, and to do that you had to describe a whole community. It was no use merely saying, "Justice is giving unto each man what he ought to have." That did not tell you anything. You had to get some idea, though it might be only broad and general, of a community in which, according to the idea of the man who sketched it, each individual would get justice done to him; and hence, out of the discussion as to what justice was, arose the sketch that we are to discuss in the first part of this lecture. Of course, if one wanted to explain

in full all the ideas contained in this very remarkable document, one would have to take up the time not only of one lecture, but of a dozen. All I can do this evening is to give you some view, in the form of an incomplete sketch, of the general political and social structure that Plato proposed to take the place of the existing commonwealths of Greece.

You must first of all try to imagine what the state of society was like, in which Plato was living. There were in Greece communities more or less democratic, such as the community of Athens, in which democracy of a limited sort reached to the very greatest height, both as a politic and as an artistic



community. Then side by side with that you had aristocratic communities, such as Sparta, where the government of the community was in the hands of a comparatively few persons, an aristocratic dominating class quite apart from all the rest of the population. You must also remember that the Greek communities were city communities; that there was no one combined nation called Hellas, but only a number of detached commonwealths, differing very largely—as I pointed out in the case of Athens and

Sparta-in their form of government. It

was, therefore, quite to be expected that Plato, in drawing his ideal community, drew it as a City State, a state which would only have a comparatively few thousands of population. It would not be a great nation on the lines of modern unit communities. This City State you may picture to yourself as being surrounded by a belt of agricultural land, which would supply most of the food and the material for the clothing of the population. There would be in the city, as in the city of Athens, a market-place and a forum where the people would come together to discuss public affairs, and there would be a sea-port for the purpose of foreign trade. Moreover, you will remember that those various Greek commonwealths not only had to be prepared to defend themselves against alien and barbarian foes, but were very often, unfortunately, fighting Therefore, in Plato's one with another. ideal community, a good deal of attention would have to be paid, and was paid by Plato, to the question of defence and offence. Plato takes up a considerable space in his Republic in describing the various forms of government in the existing commonwealths. He tells you of the government by aristocracies and the government by plutocracies (as we call them in these days), or oligarchies, as he called them. He tells you of the democracy which degenerated into anarchy, and the tyranny of dictatorship by a single autocrat.

Now, in his ideal state, Plato drew qualities from each of these various types. We get something of the aristocracy, something (very little) of the democracy, less of the oligarchy, and still less of the dictatorship; but, nevertheless, there is a little of each in the ideal community known as the Republic. But, generally speaking, Plato based the government of his Republic mainly upon the model of Sparta.

Plato was undoubtedly aristocratic in his political ideas. He believed, so it seemed, that government was a very difficult art, in which only a comparatively few people had the necessary capacity to be thoroughly successful. Exactly as some people are fitted to be carpenters, others fitted to be painters, and others sculptors, so in the

most difficult art of all—the art of government-only certain special people have the necessary qualifications. And so important do you see that this question of government becomes to Plato that, although in broad outline you get a dim vision of what the community was, as a whole, which Plato was trying to picture, in the end the "Republic" becomes little more than an attempt to describe the best way of arriving at the training, the education, of a just and efficient governing class. You get the idea, as you read, all through the Republic, that Plato felt that if there could be secured to a community a governing class that was just, that would be above the ordinary weaknesses and foibles of humanity, then you need not trouble about anything else; that this governing class would manage things so well that the problems that were continually arising in Greek communities would disappear altogether.

Now, having settled that, Plato turned to the way in which these governors should be produced and reproduced from one generation to the other, and how they should be trained, and how their lives should be ordered. You find in the very beginning that Plato, with wonderful insight, seizes upon the economic position of these people. He sees from his experience of the Greek communities, that if you allow your governing classes to become a collection of rich individuals interested in maintaining a great separate family surrounded by wealth and luxury, your governing class will deteriorate, and—as with Plato everything depends upon the governing class-your community will deteriorate with it. So, in order to avoid any temptation that might lead to the accumulation of individually owned riches. Plato laid it down that the members of the governing classes should have no individually owned wealth at all; that the governing class—whom Plato calls the Guardians—should be communists. should have sufficient to enable them to live in simple comfort, but they should not be subjected to the temptation of putting the interests involved in the ownership of their own individual property before the interests of the community as a whole.

Hence, therefore, Plato is one of the first theoretical communists, at least in regard to the governing section of a community.

Property, however, was not for Plato the only corrupting influence in the case of a governing class; another source of corruption was the Family. If you allowed your governing class to have an individual family, to have each one a wife and children, each individual of that governing class would tend to place the interests of the family belonging to him before the interests of the community as a whole. And so, as far as the guardians were concerned—the people, that is to say, who were to make the laws and to administer them; who were to be the soldiers and defend the State from foreign aggression-marriage, in the ordinary meaning of the term, was not allowed.

Here, too, comes in what we are inclined to think a very modern notion. governors being, as they were, a separate section of the community, with a qualification that I will mention directly, would naturally have to reproduce their kind; and, in this connection, something like the ideas embodied in the new so-called science of Eugenics, came, necessarily, to be thought of by Plato. These individuals of the governing class were not to be allowed to mate, even without marriage, except under regulation and guidance from the class as a whole. In order that the particular race of governors should be maintained. Plato sketched out a very clever system of selection of temporary mates by means of lot. When the children of those unions were born, they were to be taken away from their parents, brought up by nurses—who were not, in any case, to be either parent-and, if they were of good quality, were to be given the kind of training and instruction which should make them efficient successors to their parents as governors. This notion of direct human selection for the breeding of a superior race is, therefore, very much older than the modern and less drastic proposals associated with what is called the science of eugenics.

Another very striking and modern—and, as it seems to some people, extremely subversive—view concerning the position of women, is also to be found in Plato.

You must remember that in Greece the position of the married domestic woman was very inferior to that of the male citizen. She had no political rights-at least, with the exception, perhaps, of Sparta. In most Greek communities a married woman was a domestic animal, restricted entirely to the home, outside public life and public interest altogether. But, on the other hand, in Athens especially, there was a class of woman which was respected in the community, but which would not be respected in a modern community-a class of which Aspasia was a type. She is said to have been cultured, highly educated, extremely intelligent, and able even to advise the chief men of Athens in matters of politics. It is, therefore, not altogether surprising to find that in Plato's ideal republic the women are given a place among the guardians equal to that of the men. The women were to have not only the right to be magistrates and administrators, but, if they pleased, they could also be soldiers, taking their place with the men in the defence of the community. This, of course, does do away in part—I admit only in part with the objectionable nature of the proposal for continuing the race of governors or guardians. Plato did give women an equality with men in that particular caste or class, and, therefore, whatever was objectionable with regard to women was also equally objectionable with regard to men. It could not, in other words, be said that the abolition of permanent unions of a monogamous character would have meant the submission of women to the power of men.

I want, however, before leaving the question of the way in which the guardians were to continue as a separate class, to point out that, although it is clear that, in the main, the aristocracy who were to be the guardians would be a class who were aristocrats by birth through the selection of proper persons to be the parents, nevertheless, whether it was a concession to democratic ideas or not, Plato does not insist there should be no rising from the lower class of the population into the class of guardians. On the contrary, he contends, over and over again, that the guardians should be an aristocracy of merit;

and he makes avenues whereby persons who were not actually born into the governing class might be brought up into it on account of talents they displayed which would be useful in the work of government. And it seems, also, that there were means whereby persons born into the guardian class, who were not up to the standard, could be excluded. As I have said, gradually, as the Republic goes on, one loses sight of the general population; and it is, therefore, impossible to see whether the proposals that marriage should be abolished, and that there should be a communism with regard to property, were to apply to the whole population. Benjamin Jowett is of the opinion that Plato had very little interest in the mass of the population; that he was, as I have said, very much interested in the question of how to get an efficient governing class. Therefore, the whole of the emphasis in the Republic is laid upon the obtaining of such a class, and the general and most interesting part of the discussion, apart from the description of these political and social arrangements, is connected with the way in which these guardians should be educated, the subjects in which they should be instructed; and, in a word, how they should be turned into efficient and ideal governors of the community by cutting away from them all temptation to serve their own personal interests before those of the community of which they were guardians. As far as one can see, the only persons who have approached that kind of ideal attitude as governors towards their community were the Samurai of Japan; and it is very doubtful whether the Samurai of Japan ever took up the very Spartan attitude with regard to family life and pleasure and so forth, which was prescribed as the attitude of the guardians in Plato's Republic.

I must now pass from Plato to the next great Utopia—that is, Sir Thomas More's; and it is not a very great step in philosophy or in social ideas; because, like nearly every intellectual person of the period, More was very largely influenced by Plato. You will remember that Sir Thomas More lived during the time when what is called the New Learning was gradually spreading over

Europe. The New Learning arose through the final destruction of the little remnant of the Byzantine Empire and the exile, voluntary and otherwise, of the people who still held in Constantinople the remnant of the old Greek learning. This learning gradually came westward, and Sir Thomas More was one of the people who was enthusiastically attracted by it. He was one of the little band of people in England who tried to popularise Greek philosophy. And, therefore, it is not extraordinary to find a man of his wonderfully wide sympathy



SIR THOMAS MORE.

and deep insight and interest in social and political matters, turning his attention not only to the *Republic* as a piece of philosophy and literature, but as an attempt at constructive statesmanship, and trying to imitate it and bring it up-to-date, and apply it to the problems of his own time.

There is another interesting fact in connection with the *Utopia* which one must remember in order to understand why it was that More wrote it. At the time when More was taking such a keen in-

terest in the New Learning, people's imagination had been stirred by the discovery of America, which opened up great possibilities. They began to speculate as to what kind of human beings and what kinds of government existed in, as yet to them, unknown parts of the world. You can see the influence of the discovery of America in the form in which More cast his *Utopia*. The description of Utopia is given by an English sailor who had been on a voyage and discovered this country, which never did exist—and probably, as More said, never will.

Another thing that is of great importance in considering the birth of More's Utopia is the condition of England at that time. To describe to you fully the social and political aspects of England, as it was at that period, would take up a very long series of lectures; but you will remember that it was not so many years before the time that More lived that England had been devastated by the Wars of the Roses, which did as much harm, relatively, to England and its population-especially to the poorer people-as the Thirty Years' War did to the population of Germany. Side by side with that, too, was a rapid change coming over England's economic life. Where formerly men had been employed on the land digging and cultivating, they were gradually being driven off by the turning of cultivated land into sheep farms, which meant that a considerably less amount of manual agricultural labour was required. And so, just as we have in these days social problems that have direct relation to our land and industrial systems generally, so in More's time, there were economic problems which interested men of keen sympathy and insight such as More himself.

Then there was the unsatisfactory state of English government. You will, perhaps, be aware that it was not a very uncommon practice for the King to get his own way by threatening and bribing his Parliaments. It was quite a common thing for judges at that period to be influenced by presents from the persons interested in cases that were brought before them. These were only some of the things which More had in

mind when he wrote the *Utopia*, and those of you who are interested in history will find that the first portion of the *Utopia* is an extremely valuable picture and criticism of the social, political, and industrial state of England at that period, and it has the advantage of not being written in a dry and uninteresting way, but with a very fine literary flavour.

Now, over against this England that More saw and pictured, he placed his idea of what a country ought to be, and how a country ought to be governed; and he added to and modified in many ways the ideas that he took from Plato. First of all, the *Utopia* of Sir Thomas More is not a City State, but a nation made up of a number of small town or city communities. Although not particularly democratic in his own practical life as a statesman—though that sentiment ought to be modified, perhaps, when we remember that More made a very brave stand at times against the tyranny of the king-nevertheless, you find that there is no distrust of democracy, such as you find in Plato's Republic. More pictures his community as being founded on communism, as in the Republic. He agrees with Plato that the possession of property by individuals led to difficult, troublesome, and dangerous social and political problems. Unlike Plato, however, he brings his communism not only into the sphere of the governing classes (because there was no separate governing class with More in his Utopia), but also down among the mass of the population. As More lived in a comparatively slave-free country-although serfdom in certain forms still existed in England —you see no suggestion in the *Utopia* that there was any slave or serf class. citizens were living in a state of freedom and equality. The little city communities were made up of family groups who lived in common (not in common, however, in the sense of Plato's communism, because with More the families were of a monogamous character, and marriage was the rule). And these little family communities elected each a head, who, in turn, became the member of an electoral college which elected the higher magistrates; who, in turn, elected the king. Now if you will consider a moment you will see how very remarkable this sketch of a constitution was, when the age in which it was written is taken into account. It shows how modern More was in thought and spirit. More lived at the time when the idea of the divine right of kings, as distinct from the idea of the king being simply the chief among a feudal class, was making ground in Europe, and for a statesman closely connected with the work of government of a great nation, as More was, to turn away from that and talk of electing the king as one would elect a president, shows a very remarkable elasticity of mind and great modernity of spirit.

But the most interesting portion, perhaps, of More's *Utopia* is that in which he deals with the economic and industrial side of the people's life of the community which he pictured. More was one of the first propagandists of the idea of a shorter working day. worked out the theory that if every person in the community, even in England as it then was-with its imperfect economic machinery, without the great inventions that have made labour so much more easy and so much more productive—did something useful, there would be no necessity for any man or woman to work longer than six hours a day. Therefore, in his Utopia, all work was limited to six hours per day, and he contended that that would be quite sufficient to supply every member of the community—the workers and the nonworking women and the children-with all the real necessities, and even with some of the luxuries, of life. He contended, moreover, that to produce more than was necessary for simple and plain wholesome living was dangerous; that one way to corrupt a community was, as Plato would have said, to introduce wealth which would enable people to live in a luxurious and complex manner; that simplicity of life was to be aimed at in all ideal communities, and was, therefore, aimed at in his Utopia.

Then there is another very modern notion to be found in the *Utopia*, and that was the necessity of not looking upon the town as a place for the permanent occupation of the population without change. Living in London, as More did—Tudor London—which must have been an abominably filthy place, he was struck, evidently, by the necessity of people using towns more or less as a necessary evil, and not as a good; and so in his *Utopia* the whole of the population changed from town to country at intervals, in order that they might get over the disadvantages, both to health and in other ways, that arise from living long in a town, especially a town of the period in which More lived.

Then a further very modern notion, which is also remarkable in connection with a man like Sir Thomas More--who was a strictly orthodox Catholic—is the complete religious toleration that is to be found in the Utopia. More lays it down that the best way to get rid of religious difficulties is to tolerate all forms of religion; and, furthermore, he argues that all forms of religion have a kernel very much alike, and, therefore, whatever the outer form may be, a religion should be tolerated because of that inner likeness. So, in his *Utopia*, the law was that a man, if he liked, could worship the sun or the moon or the stars or some impersonal deity or some great idea; and he relates that it was found, as a matter of experience, that the differences among all these people in their outward religious forms did not prevent them coming together at intervals and worshipping the reality which lay behind all their different religions. That is a very striking idea to come from a Roman Catholic of the Tudor period, and shows what a tremendous influence the philosophy of Plato must have had upon the mind of More.

These, ladies and gentlemen, are the general outlines of these two first Utopias. How far they have influenced, directly or indirectly, the ideas of constructive statesmen, we will discuss later on, when we come to our actual practical experiments in ideal communities. Apart from how far they have influenced, directly or indirectly. practical constructive statesmanship, it is certain that these two men have influenced, in a most remarkable way, all persons who have come in to contact with direct social, industrial, and political problems; and it is, I think, impossible to deny that these two books have been very largely instrumental in shaping those modern notions of Socialism and Communism which are being discussed so widely in all civilised countries at this moment.

If you go to the great Social Democratic Party of Germany and study their literature, you will find at the beginning of things, in the great genealogical tree which they depict, showing the growth of Socialism, that at the bottom is Plato's Republic, and growing up out of the Republic is the Utopia of More, and spreading out from More all the various experiments in statesmanship and in the building of ideal communities in theory and practice that have gone on in modern times. So that these two books are not only valuable as literary and philosophical productions, but also as influences in the growth of great popular democratic movements.

W. S. SANDERS.

(To be continued.)



Mrs. G. F. Watts, in her Annals of an Artist's Life, says of her husband: "He believed that in the next century the Christian creed would have to be purified from encrustations. It will have a great sifting, probably a great saviour. Christianity needs to be re-stated and put upon a different basis."

In the history of man, nothing is made, but everything evolves by its own inner necessity. But it is this inner Life through which we are allied with the whole of Nature, and thus are brought into a relation with the essence of things that eludes the forms of outer knowledge, time and space.

-RICHARD WAGNER.

NOTES AND COMMENTS.

THE LETTER AND THE SPIRIT IN GOSPEL INTERPRETATION.

A TOO rigid and unthinking literalism in Gospel interpretation has always been one of the enemies to spiritual progress in Christian countries. It is refreshing, therefore, to find a clergyman of the Established Church pointing out upon what very uncertain ground we are treading, from the critical point of view, when we accept the strict letter of the Gospels as the basis of our spiritual life.

Even with regard to the actual teachings of the Christ Himself, His pronouncements on the various problems of life-where accuracy would be so profoundly desirable our information, writes the Rev. C. W. Emmet, in the Nineteenth Century for January, is precarious in the extreme. The Gospels, as we have them, are recognised by scholars to be only the last stage of a process with many links in it. At the very least, we have (1) the actual words spoken by Jesus, probably in Aramaic; (2) the recollection and interpretation of them by those who heard them; (3) the record of these recollections in the first written document (known to scholars as Q), from which the synoptic Gospels were later derived; (4) the process of the translating and editing of Q, until it reached the form in which we know it in the Gospels. "Unless we posit a miracle," declares Mr. Emmet, "it is evident that we cannot claim, under these circumstances, any certainty as to the ipsissima verba of the historical Jesus."

This uncertainty runs right through the Gospel teachings. There are verbal differences, for example, in the two versions of the Lord's prayer; of the Sermon on the Mount we have two divergent accounts. The actual teaching on divorce is uncertain; and the whole question of Gospel eschatology is admittedly obscure and confused.* Other instances are mentioned by the writer of the article, who remarks, "The points we have been considering are not vagaries

of advanced sermons, but are facts of Gospel criticism, which are admitted in various ways by sober scholars of recognised authority. We may wish that these things were otherwise, but it is clearly our duty to look at them as they are."

What, then, should be the truth-seeker's attitude towards the recorded teachings of We are driven back, says Mr. Christ? Emmet, on the old contrast between the letter and the spirit. The actual words of Christ we clearly cannot recover: we must endeavour, therefore, to recover their spirit, and to apply that spirit intelligently to the needs of our own time. But if we do this at all, we must, says the writer with great sense, do it honestly and consistently; not, as we often do, appealing to letter or spirit spasmodically, according as it may suit our case. We must be thorough in our method, and must apply the interpretation of the spirit to the whole body of the traditional teachings of Christ, even to His teachings on "directly religious and spiritual questions": for even these had to be expressed through symbol and metaphor, and through the cramping limitations of speech, and cannot, therefore, be considered adequate or final.

This attitude towards the utterances of Christ, Mr. Emmet holds, so far from being in any way disloyal or derogatory to the Great Teacher, is rather that which He Himself would have wished. (1) Had Christ meant Christianity to be based on the actual letter of His spoken words. He would have secured that these words should have been recorded without alteration and mis-(2) The method of the spirit, as opposed to the letter, is the method of all great teaching, for it draws forth the intuition of the pupil. Christ did not wish to lay down cast-iron dogmas: He wished that His people should grow into an intuitive comprehension of His teachings by their own effort. His method, in the words of the writer, was "the method not of the dogmatist who lays down on authority definite facts and clear-cut rules, which must be

^{*} This should interest Christian members of the Order of the Star in the East.

taken or left as they stand, but of the sympathetic teacher who works with his pupils, eliciting their own sense of truth, right, or beauty, and leaving as much as possible to their own initiative." Our duty is to grow, and growth implies responsibility; and so "to some extent each individual, to a greater extent each age and Church, must bravely shoulder the responsibility of interpreting for itself the mind of Christ and applying the principles of His teaching to its own needs and circumstances."

The article is sensible and useful; and, coming from a clergyman just at a time when there are signs, in certain ecclesiastical quarters, of a temporary recrudescence of bigotry and literalism, exceedingly welcome. It is interesting to note that it was first read as a paper before the Church Congress at Southampton, in September of last year.

THE ARCHBISHOP AND THE FOX.

Some time in November last an invitation was extended to the Archbishop of York to unveil a memorial to the deceased vicar of a Yorkshire parish, a cleric of the oldfashioned "sporting" variety. In the course of his remarks on that occasion, His Grace spoke, as it seemed to all who read the account of his speech, in favour of foxhunting. This came as a considerable shock to large numbers of people who, while not expecting the paid officials of an Established Church actually to question, or attack, a barbarity so well supported by money, rank, and custom as fox-hunting, had yet hoped that such officials might, at least, observe a certain becoming reticence on the subject. Consequently, much feeling has been roused by the Archbishop's indiscre-Amongst other written and spoken protests, the occasion has drawn the following letter from a Berkshire clergyman to the Daily News and Leader, which, together with the Archbishop's somewhat ambiguous reply, and the Editor's comment thereon, we venture to reproduce here, chiefly as a tribute to the estimable clergyman who, in the name of the Law of Love, had the courage to raise his voice in rebuke of the second greatest Magnate of his Church.

Wokingham, Berks. December 30th, 1913.

My Lord Archbishop,-- Judging from newspaper reports, I presume I am correct in thinking that your Grace views with favour the practice of foxhunting. I am sorry to think this, because it seems clear to me that the sport involves cruelty. To hunt a fox to death with a pack of hounds inflicts

upon it unnecessary pain

The quarry undoubtedly endures great agony while it is straining every nerve to escape from its canine foes. Watch it toiling over the last fields of the run, making for an "earth," which it often finds stopped up! See how it will enter a human habitation, hiding itself under furniture in a room, or crawling even up the chimney. All this proves the animal to be full of dread. Instead of being preserved for such torture as this, foxes might be humanely exterminated by the gun. Wolves have disappeared, why have not foxes? In my opinion, foxhunting offends against high Christian principle.

2. There is still more to be said against this form of sport, and what I am going to remark applies equally to stag, hare, and otter-hunting The hunter gets enjoyment out of the fact that the palpitating animal in front of the hounds is making protracted and tremendous efforts to save its life, and the suffering which is thus inflicted is, it must be remembered, an essential element in this kind of chase.

Now, my Lord Archbishop, when we recollect that the pure love of amusement lies at the root of all these doings, do you not think that foxhunters rightfully come under condemnation? They procure pleasure out of what brings pain to other beings! To act so must injure human character, and be displeasing to the Creator

If the suffering of the fox were not part of the spice of foxhunting, the draghunt would be universally adopted, and the chase of foxes, hares, otters, and stags abandoned.

3. To such appeals as mine it is sometimes said: Look at Nature; see how the hawk pounces on the sparrow, the weasel runs down the rabbit, and so torth!

My reply is: Man ought not, in his moral conduct, to copy the procedure of hawks, or weasels, or wolves, etc. He ought to rule his life by the principles of justice, mercy, love, and generosity. He should detest the idea of imposing

on any living thing unnecessary pain.

Has it occurred to your Grace that legislation has, in some measure, adopted this principle? It penalises wanton paining of domestic creatures, but allows it to be done to what are regarded sometimes wrongly, as in the case of park-deer hunted from the cart—as wild creatures.

Country lads who might hunt a cat with terriers, would be prosecuted by the R.S.P.C.A., but hunters of foxes, otters, hares, and deer, are untouched. Why? Because the first class are poor and powerless, the second rich and influential! But truth is truth, and ministers of the Gospel should speak it to rich and poor alike.

4. In reference to the diversion of foxhunting, I would earnestly commend to your Grace—if you are not acquainted with it—an article which appeared in the October number of The Formightly Review, 1869, from the pen of Professor A. E. Freeman. It went, with particularity, over the whole ground of foxhunting, and laid bare every sophistry employed by its defenders. Mr. Anthony Trollope replied to it, but, as I think, he was completely crushed by the Professor's rejoinder. The writings were afterwards printed in book form, and, it your Grace would care to read the volume, I would gladly send it to you. I may just add that I reserve to myself the right to publish this letter and any reply it may receive.

Archbishop of York.

Believe me to be,
Your obedient servant,
Jos. Stratton (Rev).
To the Most Reverend the Lord

Bishopthorpe, York, January 5th, 1914.

The Archbishop of York regrets that, though he fully appreciates the spirit of the Rev. Jos. Stratton's letter of December 30th, it is impossible for him to enter into public correspondence in regard to the ethics of fox-hunting and other similar forms of sport. The many letters which his Grace has received, and noticed in the newspapers, are evidently based upon very inadequate reports of the sermon which the Archbishop preached on November 16th, and certainly on a complete misunderstanding of the object and character of that sermon.

[We would point out that the Archbishop's reference to the very inadequate reports of the sermon is an unfortunate one, as in the Conservative Yorkshire Post a long report of the sermon appeared and a number of verbatim extracts from it were given. This was published on November 17th, and not till now does the Archbishop find that the reports are "inadequate."—Editor, "D. N. &. L."]

A NOTABLE EXPERIMENT.

What seems to be an epoch-making experiment in the way of profit-sharing and co-operation is reported from Detroit, Mich., in connection with the Ford Automobile Company, of that city. According to a scheme announced in January last, a sum of \$10,000,000, approximately half the earnings of the concern, will be distributed annually to the employees of the company. At the same time it was announced that the working day for the men would be cut one hour, making an eight-hour day, with no decrease in pay, and that 4000 new employees would be added to the company's working force immediately, making a total of 22,000 Under the terms of the plan, the company announced, no employee of twentytwo years of age or over will receive less than \$5 for an eight-hour day, even though he be merely a floor-sweeper. The minimum wages for employees is now \$2.34 for a ninehour day.

In connection with this profit-sharing plan, it is also announced the Ford Company has organised a sociological department, which will keep close watch on the manner of living of all employees; and those found to be using their extra money in an improper manner will immediately cease to be beneficiaries under the plan.

The plan originated in the mind of Henry Ford, the head of the firm, and is the outcome of his belief that there has hitherto been too wide a division between capital and labour, and that labour has not shared to the extent it should. The profit-sharing plan is not to be looked upon as an increase in wages. It is merely a plan whereby the employees of the company will share in what the plant and its branches produce. It is believed that it will materially improve the standard of the firm's employees.

With regard to this remarkable scheme, we can only say that if only the sociological department can avoid the dangers of officialism and espionage, and be a really beneficent agency, making for the general well-being of the employees, and preserving mutual respect and affection between employer and men, then this experiment of Mr. Henry Ford's should mark a turning point in the relations of capital and labour. For it is along lines such as these that the only really possible and practicable solution of many of our labour troubles can be tound. Not by each side seeking to crush the other, but by the co-operation of all together, and the recognition of every element, whether of manual skill and industry or of organising and controlling ability, which goes to the building up of a great business, will the industrial problem of our age be resolved; and it is to the credit of Mr. Ford not only that he has recognised this, but that he has been willing to give his insight a practical expression on so heroic a scale.

ART AND ALTRUISM.

Adelaide has a Repertory Theatre, which has certain interesting features of its own. A correspondent writes: "The Adelaide Repertory Theatre has been in existence for six years. It is a part of the well-known

Repertory movement, which aims at a drama in which ideas shall replace sensation, and in which the social and industrial problems of the day shall be presented in a literary and artistic form. But in Adelaide the movement differs somewhat from that aspect of it found in the larger European cities, in that from the beginning, when it sprang into existence in a small room at the Elder Conservatorium of Music, until now, when its subscribers number hundreds, and, consequently, larger halls are necessary, all the players have been amateurs, who give their services without remuneration. None of the board of management, neither officers nor producers, benefit financially. The cost of hiring, of printing, of advertising, of maintaining rooms for rehearsal, is met by a small annual subscription. Plays from the pens of such authors as Granville Barker, Bernard Shaw, Henrik Ibsen, Elizabeth Baker, August Strindberg, George Moore, Maurice Maeterlinck, John Galsworthy. Bjornsterne Bjornson, Basil Hastings, and J. M. Synge have been performed in Adelaide, which, but for the enterprise of this intrepid band of amateurs, would have remained unknown to the large majority of the public.

Since Adelaide established its Repertory Theatre, Melbourne and Sydney have followed suit. The Servant in the House is being played this month in Sydney. We have staged many of the plays included in Miss Horniman's repertoire, and in that of the Irish players, and are helping by means of the literatures of the various countries to knit the nations in bonds of brotherhood."

MAD OR SANE?

The following is the last will and testament of a gentleman named Charles Lounsbury,

who died in an insane asylum in Illinois, U.S.A. It is difficult to believe that one who had at his command the tenderness and freshness of thought, the felicity of phrase, that are therein revealed, could have been a madman.

"My right to live being but a life estate, is not at my disposal, but these things excepted, all else in the world I now proceed to devise and bequeath.

I give to good fathers and mothers in trust for their children all good little words of praise and encouragement, all quaint pet names and endearments, and I charge the said parents to use them generously as the needs of the children require. I leave the children for the term of their childhood, the flowers, fields, blossoms and woods, with the right to play among them freely, warning them at the same time against thistles and thorns. I devise to the children the banks, the brooks, and the golden sands beneath the waters thereof, and the white clouds that float high over the giant trees, and I leave to the children long, long days to be merry in, and the night and the moon and the train of the Milky Way to wonder at.

I devise to the boys jointly all the useful, idle fields, all the pleasant waters where one may swim, all the streams where one may fish, or where, when grim winter comes, one may skate, to have and to hold the same for the period of their boyhood. The meadows, with the clover, blossoms, and butterflies thereof, the woods and their appurtenances, squirrels, birds, echoes, and strange noises, all the distant places which may be visited, together with the adventures there found, I give to the said boys each his own place by the fireside at night, with all the pictures that may be seen in the burning wood, to enjoy without let or hindrance, and without any encumbrance or care.

To lovers I devise their imaginary world with whatever they may need, as stars, sky, red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else they may desire. To young men all boisterous and inspiring sports and rivalry, and I give them disdain of weakness and undaunted confidence in their own strength. I give them power to make lasting friendships, possessing companions, and to them, exclusively, I give all merry songs and brave choruses. And to those who are no longer children or youths or lovers, I leave memory, and bequeath them the volumes of the poems of Burns, Shakespeare, and other poets, if there be others, to live over their old days again without tithe.

To the loved ones with snowy crowns, I bequeath happiness, old age, the love and gratitude of their children until they fall asleep."



O the joy of manly self-hood!

To be servile to none, to defer to none, not to any tyrant known or unknown,

To walk with error corriege a step springs.

To walk with erect carriage, a step springy and elastic,

To look with calm gaze or with a flashing eye,

To speak with a full and sonorous voice out of a broad chest, to confront with your personality all the other personalities of the earth.

-WALT WHITMAN.

A SIGNALER: les cours donnés par M. Bergson au Collège de France. Ces cours sont plus suivis qu'ils ne l'ont jamais été, le public en foule envahit la salle des heures d'avance. L'intérêt éveillé par la philosophie bergsonnienne ne date pas d'hier, mais il prend aujourd'hui la forme d'une véritable vogue et surtout d'un véritable mouvement intellectuel. Tous les gens du monde aussi bien que les savants veulent entendre exposer cette philosophie particulièrement subtile.

C'est la philosophie de l'intuition, M. Bergson redonne à cette dernière l'autorité et la réalité que lui avait enlevé au cours du siècle dernier l'amour de la science expérimentale. M. Bergson ne nie pas la valeur de l'intelligence, mais il démontre que l'intuition est une faculté d'un ordre absolument distinct, et sa philosophie a pour but de définir avec rigueur le domaine de l'une et de l'autre en délimitant leurs attributions, ce qui du reste n'exclut pas leur collaboration: l'intelligence ayant besoin de l'intuition, non pour connaître, mais pour discerner ce qu'elle connaît, car en se développant chez l'homme elle en est arrivée à obscurcir les données immédiates de la conscience. La grande originalité de la méthode bergsonnienne est de préciser la notion de l'intuition et de la rendre positive. aboutissant ainsi à une sorte d'expérimentation intuitive sans précédent, parallèle à l'expérimentation scientifique.

LE THÉÂTRE DU VIEUX COLOMBIER.

Ce théâtre s'est ouvert en Octobre dernier, son directeur M. Jacques Copeau veut faire oeuvre de rénovation. Voici ses propres paroles:

"Une industrialisation effrénée qui de jour en jour dégrade notre scène française et détourne d'elle le public cultivé, l'accaparement de la plupart des théâtres par une poignée d'amuseurs, partout le dédain du créateur et la haine de la beauté, une production de plus en plus folle et vaine, une critique de plus en plus consentante, un goût public de plus en plus égaré: Voici ce qui nous indigne et nous soulève . . . Nous pensons qu'il ne suffit même pas aujourd'hui de créer des oeuvres fortes: en quel lieu

trouveraient-elles accueil, rencontreraientelles à la fois leur public et leurs interprêtes, avec une atmosphère favorable à leur épanouissement?

C'est ainsi que fatalement s'imposait à nous ce grand problème : élever sur des fondations absolument intactes un théâtre nouveau; qu'il soit le point de ralliement de tous ceux, auteurs, acteurs, spectateurs, que tourmentent le besoin de restituer sa beauté au spectacle scénique. Un jour verra peutêtre ce prodige réalisé. Alors l'avenir s'ouvrira devant nous . . . Si nous voulons retrouver la santé et la vie, il convient que nous repoussions le contact de ce qui est vicié dans sa forme et dans son fond, dans son esprit, dans ses moeurs. . . . Considérant les choses d'un peu haut, il est impossible de ne pas reconnaître que plusieurs générations se sont succédées sans qu'un artiste véritable ambitionnât pour y manifester son génie la forme dramatique. Lors même que ses facultés semblaient proprement le destiner au théâtre, l'artiste dont nous parlons, a toujours cherché refuge en quelque autre genre, l'estimant plus digne de lui, fût-il moins conforme à sa visée. Est-ce à dire qu'il soit sans ressource et comme désaffecté, trop fragile dans une main puissante et rebelle à toute nouveauté, l'instrument qu'ont façonné et dont se contentèrent les Sophocle et les Shakespeare, les Racine, les Molière, les Ibsen? Non. Mais il a déjénéré parmi des pratiques infâmes et l'usage en paraît interdit à quiconque prétend, de nos jours, faire librement oeuvre de beauté. . . .

Nous voulons travailler à lui rendre son lustre et sa grandeur. . . . Mettons-nous d'un seul coup en face de toute notre tâche. Il la faut attaquer à pied d'oeuvre. Elle est vaste et sera laborieuse. Nous ne nous flattons guère de la mener à bout. D'autres que nous peut-être achèveront l'édifice. Essayons au moins de former le petit noyau d'où rayonnera la vie, autour duquel l'avenir fera ses grands apports. . . . Nous ne savons pas ce que sera le théâtre de demain. Nous n'annonçons rien. Mais nous nous vouons à réagir contre toutes les lâchetés du théâtre contemporain. En fondant le Théâtre du Vieux Colombier, nous préparons un lieu d'asile au talent futur." I. M.

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(R. L. CHRISTIE.)



The Herald of the Star.

VOL. III. No. 4.

April 11th, 1914.

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





I am sure that all who have known Mrs. I. Cooper-Oakley will learn with sorrow of her death at Budapest, Hungary, a short She is best known, of course, time ago. for her magnificent work in masonic research, in the course of which she published remarkable details regarding the life of the Great Master who is known in the West as the Comte de St. Germain. Equally. however, she threw all her energies into Theosophical and Order of the Star in the East work—being the life and soul of these two movements in Hungary. I deeply regret the loss of a National Representative, whose fiery enthusiasm made up for a body broken by disease, but I cannot help being thankful that her Master permitted her to leave a worn out body that she may soon return with all the vigour and power she has so well earned.

* *

I have received the following notes from well-known members of the Order and I think they should be carefully studied.

We often urge upon members the importance of keeping the Order on a very broad and non-sectarian basis in connection with its belief in the coming of a Great World-Teacher; of allowing that belief to be held by members in the form most natural and acceptable to each. It seems to me we should also draw their attention to the desirability of an equal tolerance and avoidance of any sectarian and personal elements in connection with the Star work generally, and more particularly with Star meetings.

It must be remembered that, in connection with both of these, temperament counts for a very great deal. A certain type of

mind will be naturally drawn towards certain kinds of work, and will tend to think these the most important and valuable, in the same way a particular kind of Star meeting will appeal to a particular type of member, and where that member happens to be in authority there is a danger of his imposing his own individual preferences upon others who do not share them.

This is a danger which all, who would really help the Order and its work, should strive to avoid; and this advice is not given idly, since there have been several instances of late where difficulties have risen through an unwise insistence, on the part of the officers of the Order, upon their own points of view. There are, as a rule, two or three typical forms of this class of temperaments. One, which arises frequently, is that of the division between the practical and the devotional types of mind; which leads to the differences of view both as to the best kind of work and the best kind of meeting. Another is the difficulty of seeing eye to eye, which is found in the case of the ceremonial and non-ceremonial temperaments. difficulty arises chiefly in connection with meetings, and there have been cases already where some friction has been caused by the attempt of a leader of the ceremonial type to impose upon the members of his Section or Group, a form of ritual which was distasteful to many of them. type of difficulty, which is likely to arise, although it has up to the present actually risen very much less frequently than might have been expected, is that connected with the difference between the Theosophical view of the Order and its belief, and that of any of the individual Religions.

In all these cases it cannot be too strongly impressed upon those who are responsible for the welfare of the Order, that they must give every possible consideration to views and temperaments which differ from their own; for, in a world-wide Order, this is the only way in which harmony and cooperation, and hence a true and vigorous life, can be attained. In the case of the conflict of the practical and the devotional temperaments, it should be realised that both are necessary for the work, and that it is possible to develop a scheme of usefulness appropriate to each, through which they may supplement and complement, rather than interfere with each other.

With regard to the question of ceremony at Star meetings, the rule which should be observed is that which was laid down at the recent Star Conference in London—that, instead of all members having to submit to a form of ceremonial with which many of them perhaps do not agree, separate groups should be formed for "ceremonial" and "non-ceremonial" members respectively, thus affording free play to differences of temperament, and at the same time avoiding an otherwise inevitable disharmony.

One other point was decided at the Conference, in connection with this, and that was that any form of ritual proposed for Star meetings in any country should first of all be submitted to the Head for approval. With regard to the question of the Theosophical and non-Theosophical conceptions of the belief and purpose of the Order, it must be strictly remembered that, although many of our Star Theosophists, members are yet Theosophical view is not the official view of the Order, but is only one among the many varieties of outlook and belief which exist within that unsectarian and catholic body. Wherever, therefore, the Theosophical view is put forward by our official propagandists, it should be put forward as Theosophical, and not as a doctrine of the Order, which has no doctrines.

I wish it were possible to gather into one place all the evidences from every part

of the world, showing the efforts made in innumerable ways to alleviate suffering, and to promote well-being in all the various kingdoms of nature.

It would be well in each great city throughout the world if there were established a permanent museum of examples of the recognition by the human race of the overwhelming need for practical brotherhood towards all living things.

Friends send from all parts of the world cuttings from newspapers, in which are set forth methods of bringing more peace and brightness among those who lead hard and sorrowful lives; and I feel, therefore, that if people could only be given an opportunity of seeing for themselves what is being done, they might the more easily be able to arouse in themselves the desire to help.

The following is a good illustration of much being done at little expense:—

"Pupils in one of the manual training schools of Chicago have been engaged for several days in an enterprise that might be tried out successfully in Tacoma another year. The students allied themselves into the 'Brotherhood of Christmas Workers,' and called upon the public to send to the school all kinds of broken toys. Of course, the donations were large. Many of the toys were beyond repair, of course, but hundreds of them were made as good as new with a bit of glue or wire. New eyes have been put in rabbits, horses have been re-haired, dolls have been given new scalps, railroads, trains and streets cars have been made over. Fresh paint in bright colours has completed the renovation. All of the hundreds of toys will be sent into homes where toys are scarcely known. The boys and girls who have done the work have shown great enthusiasm. It is work they like to do. It gives them employment of a pleasant kind, tests their ingenuity, and furnishes abundant fun. More important, it gives them an insight into a part of life that every person should have. Their work will be an annual reminder of what they should do at this season throughout their lives to ease the way of the unfortunate and the unhappy."

Then again I should like to draw attention to that remarkable word picture of the work of the Salvation Army for 1913–1914, in the book called *Pictures of Joy and Sorrow* (London, 101, Queen Victoria Street, E.C.) All who know how much the Salvation Army means to those whom it helps, will heartily agree with the following words of General Bramwell Booth:

"There could be no hope of carrying out

any part of this Work, but for the fact that so many thousands are ready at my call, and under my direction, to labour to the very utmost of their strength for the Salvation of others, without the hope of earthly reward. Of the practical common sense, the resource, the readiness for every form of usefulness of those Officers and Soldiers, the world has no conception. Still less is it capable of understanding the heighth and depth of their self-sacrificing devotion to God and the poor."



A GOOD MOVEMENT.

Members of the Order of The Star in The East, and all who are interested in the mission of *The Herald of the Star*, will be pleased to know of the work which the *Karma and Reincarnation Legion* is doing in preparation for the coming of the Great Teacher.

The organization of the *Legion* has been in existence since September, 1910, and is proceeding with great rapidity because of donations and the assistance of persons able to give much time to the work.

The Legion is publishing a magazine called Reincarnation, copies of which are sent as samples, gratis, to all who request them.

The special work of the *Legion* consists in placing the necessity for co-ordinating doctrines in regard to the meaning of life, before as large a number of people as is possible.

The approval of the Head of the Theosophical Society of this work is

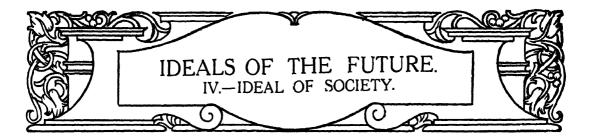
evidenced by the following quotation from a paragraph in the *Theosophist*:

"Dr. Van Hook, in Chicago, is working very hard to spread among the masses of the American people a knowledge of this great doctrine, with its inevitable corollary, the law of karma. The doctor has formed the Karma and Reincarnation Legion for the propaganda of these two important truths, and I earnestly hope that many will join it and strengthen his hands."

Mrs. Besant has also been kind enough to write for the magazine an article that appeared in the February number, on the subject of "The necessity for the study of reincarnation and karma as fundamental bases of a true philosophy of Life."

The Legion is fortunate in having the disinterested co-operation of the Rajput Press, and in having also funds with which a small building is soon to be erected.

WELLER VAN HOOK.



HE effect of the great development of individualism in the West has been to create a Society based on competition, and its law of evolution has been the survival of the fittest. Now the fittest to survive in the struggle for existence in a competitive society are the cleverest, the strongest, and-the most unscrupulous. The race is to the swift, the battle to the strong, and the slow and the weak have been trampled under foot. In this struggle many useful qualities have been developed-strength of will, tenacity of purpose, endurance, courage, perseverance. power of organisation and of combination. But no Society can be stable which is based on competition, on the assertion of individual rights, on the conception of a man as an independent unit instead of as a cell in an organism. The separation of functions has brought about the evolution of organs. but the central life which those organs should subserve has been forgotten, and so the body as a whole is sick; it is rent with the struggles between its component parts. and is threatened with dissolution as a whole by the unregulated vigour of its various members.

But inasmuch as the Spirit embodied in man is divine and is ever unfolding, the very evils resulting from over-development in one direction give birth to their own The spectacle of the sufferings caused to the wounded in social struggles awakened ruth and sympathy, and gradually philanthropy arose and strove to remedy hospitals, asylums, them bv refuges. Then the keen charity of every kind. intelligence evolved in struggle, scrutinising these alleviations of the misery wrought by social conflicts, recognised the folly of continuing to create sufferings which

perpetually called for relief, thus making a vicious circle ever repeating itself. Hence arose discussions on possible reconstructions of Society, and in the midst of these we are living to-day. The continuance of the present system is felt to be intolerable, and the cry for change grows ever more insistent, not alone from those who suffer, but from those who feel that the sufferings which others endure are a crime against Humanity, an outrage on reason, and a blasphemy of the Divinity in man.

The time has come for a relaying of the foundations of Society, for the substitution of the strong cement of co-operation for the loose and rolling stones of competition. Society, having developed strong individualities, has now to unite these individualities for Social Service, having, as its aim, not the creation of ambulances and hospitals for the victims of social conflict, but the prevention of social war. It has learned how to produce in abundance: it has now to learn how to distribute with justice: and for this it must take as its ideal the division of necessaries in a family, not the division of spoils among the victors in a battle.

The Family offers a unit composed of different parts, but all the different parts are united by the acceptance of a common aim—the happiness and prosperity of the Family. Substitute the Nation for the Family, and we have the Ideal of Society before our eyes.

The elders in the Family are represented by the wise and the self-sacrificing in the nation, those who hold and follow the highest ideals with an intelligence commensurate with their goodness. These are the ideal Rulers—Rulers by the Grace of God was the old religious phrase; Rulers by the height of their human evolution is the modern equivalent expression.

One of the tasks of Democracy is to find out the method of discovering these inborn Rulers and of placing them in the seats of power.

The principle of Social Organisation is that laid down in the middle of the last century: "From everyone according to his capacity. To everyone according to his needs." Each person should render service to the community, according to the capacities he possesses; the little-developed in mind but strong in body should render manual service, under the careful and wellplanned direction of intellectually competent organisers; the hours of labour should be the shorter, the harder and more unpleasant the work; educational and recreational opportunities should be amply supplied, and the principle should be kept in mind that the less stimulus a man has from within the more should be supplied from without. Music, paintings, statuary, beauty of household utensils and furniture, shows, pageants, drama, games-all are means for awakening dormant faculties and stimulating their growth; the least developed should be supplied with them, in forms graded to their small capacities. They should be cared for by the Nation as the children by the Family.

Every child should start in life with an education comprising essentials, and specialised—after the pupil is about eight or nine

years of age—according to the tendencies shown by the child in one or other direction of useful manual or intellectual work. That which caste was designed for in ancient days—the union of capacity and function—must be accomplished in modern days by the determination of social function by inborn character. Then will the joy in appropriate work replace the present justifiable discontent with incongruous toil.

The amount of wealth which can be produced by well-organised labour, freed from the expenses caused by competition, is shown in the results of the American Trust; Mr. Ford's 20,000 workmen are his 20,000 partners, and the wealth they earn goes back to them. Pool the Trusts, and we have the organisation of labour; and in the Mr. Fords of the future we have the National Distributors.

In such a Society all will have leisure, and natural capacity will enjoy its full expansion. Work, in becoming self-expression, will lose its drudgery and become Art. Genius will have full play, but the humblest faculty will also grow by exercise, and when the recognised aim of all is the increase of the general happiness, there will be no grudging of success to another, but only generous joy in work well done.

Towards such Ideal will the coming civilisation strive, but the realisation will be far more glorious than anything which our purblind eyes can glimpse to-day.

Annie Besant.

Though nothing can bring back the hour Of splendour in the grass, of glory in the flower,

We will grieve not—rather find
Strength in what remains behind;
In the primal sympathy
Which, having been must ever be.
In the soothing thoughts that spring
Out of human suffering;
In the faith that looks through death—
In years that bring the philosophic mind.
—Wordsworth.

Chi pus capire, capisca,
Chi vuole intendere, intenda!
—Giordano Bruno.

"The sun, the moon, the stars, the seas, the hills and the plains,

Are not these, O soul, the vision of Him who reigns?

And the ear of man cannot hear, and the eye of man cannot see;

But if we could see and hear, this vision—were it not He?' '—TENNYSON.



LECTURE II.-By Mr. W. SANDERS.

(Continued from page 185.)

LADIES AND GENTLEMEN.

The next Utopian to whom I have to draw your attention is a man who is not very well known, and whose works are not very well read in this country, but who certainly could not be over-looked when one is dealing with the subject of Ideal Communities. He is an Italian monk of the name of Campanella, and the Utopia for which he is responsible is called "The City of the Sun."

Campanella was a Dominican monk who was born in Calabria in 1568. I want you to remember that he was a monk, when I come to describe his Utopia to you; I want you to remember that for a special reason. Campanella was one of those people who had



TOMMASO CAMPANELLA.

been taken up, as it were, by the New Learning to which I referred when dealing with Sir Thomas More, and his somewhat un-monkish studies drew the attention of the ecclesiastical authorities to him, with the result that he spent something like twentyseven years of his life in prison, partly because he was an Italian subject who objected to the Spanish domination of his country, and partly because he was rather a fearless and unecclesiastical thinker. After spending twenty-seven years of his life in prison, he was able to escape to France, where he lived under more pleasant conditions. He was befriended there by Cardinal Richelieu, who prevailed upon the King of France to give him a pension, and he died in Paris at the age of seventy-one.

Now this monk, as I said, coming under the influence of the New Learning, naturally was led to study Plato, and as with Sir Thomas More so with Campanella, you find that the influence of Plato upon him was very great. Most of Campanella's life before he was imprisoned was spent in Naples, and the Naples of that time was apparently a place which deserved, though in a different sense from which it was meant, the proverbial saying, "See Naples, and die," for, if one is to believe Campanella's Utopia, it was a mass of poverty, and degradation, and was even, to a considerable extent, a home of chattel-slavery. It is not unlikely, indeed, that, just as it was the condition of England which had roused Sir Thomas More to think out his theory of economic and social reconstruction, so it was this personal experience of conditions at Naples which induced Campanella to write his Utopia, The City of the Sun.

According to Campanella, the City of the Sun was a community which relied, in a most modern way, upon the influence and the importance of a thorough education. Any one would think, in reading the City of the Sun, that Campanella was a modern German professor of education. The whole city was, practically speaking, an embodiment in stone of all the knowledge of the Campanella pictures his city as being surrounded by seven concentric walls, and on each of these walls was carved all the knowledge of astronomy, philosophy, history, natural science, and other branches of learning, that was then available; and it was carved in that prominent and arresting way so that no citizen, no man, woman, or child, should be able to overlook it. Then we find that the most important governors of the city were men who represented various aspects of education: that is to say, those highly placed individuals who had the control of the destinies of the people were men grounded in metaphysics, in history, in philosophy, and in the various subjects which interested the educationalists of that period; and it was their business to see that the mental and moral training of the people was kept up to the very highest possible standard.

Being under the influence of Plato, and realising the terrible social and economic condition of the city he knew best, Campanella made the social and industrial and economic sides of his Utopia communistic, gave them a communistic structure similar to that found in Plato's Republic, only a little more worked out in detail. He took the Platonic view that if we give people the opportunity of amassing private property we create a separation between them and their interests, and the community and its interests. And he went further; he took Plato's view, also, with regard to marriage. He held that the reproduction of the species was so important that it could not be left to individual caprice. As in Plato, we find the vague and tentative beginnings of a science of eugenics, so in Campanella we find a further extension of the basic idea of all eugenistic theory—the idea, that is to say, of the conscious selection of parents in order that a proper race should be bred. Campanella, like Plato, gives to women a perfect equality with men; but, unlike Plato—who confines the principle of equality to the class which was supposed to carry on the government of the city—extends it to all sections of the community. In Campanella's city, not only in the governing section, but in all classes of society, the women are on equal terms with the men, and are given the same opportunities in every possible branch of activity, in ruling, in industry, and in the Arts.

In The City of the Sun all work is honourable. No person is looked down upon, says Campanella, because he has to perform useful industrial occupations. The children are definitely marked off, according to indications given by their budding faculties, for careers in the various occupations necessary for the carrying on of the work of the community. Their education is undertaken by the State. They are not left with their parents, because Campanella shared the Platonic view that the establishment of the family, like the institution of private property, creates a division between the private interests of the individuals forming the community and the interests of the community as a whole.

Finally, with regard to the religion of this Ideal Community. Here I wish you to remember what I said a few moments ago about Campanella being a monk. One would have thought that a member of a Christian Order would have held that any community meriting the title of "ideal" would naturally be strictly orthodox in its religion; that is to say, it would have been Roman Catholic or have embodied some form of the Christian religion. But instead of that we find this disciple of Plato, although a member of the Roman Catholic Church and a member of one of the strictest Orders of that Church, declaring openly and frankly that, in his opinion, the ideal religion for an ideal community was the worship of the force which is represented by the Sun. I mention that particularly, because it shows what a tremendous influence the New Learning, especially the Greek philosophy (which was a part of the New Learning), exercised over the minds of thinking men of this period, even over men who were strongly under the influence of the great organisation of the Roman Catholic Church; and it shows, with striking distinctness, how much of freedom of thought existed among cultivated men of this period. In spite of the almost overwhelming power of the Church, it is quite evident that, among the class of men who thought over and discussed matters of philosophy and religion, in those days, there was a great deal more of what we should call genuine "free thinking" than we might have suspected to have been the case.



LORD BACON.

On the whole, it cannot be said that Campanella's City of the Sun has had very much influence upon the thought of social reformers, because fundamentally, it is nothing more than a paraphrase of Plato's Republic, with a considerable additional democratic idea added to the Republic. And so I will leave The City of the Sun and glance for a moment at the next great Utopian, namely Lord Bacon.

Here again we have a man who was profoundly impressed with the necessity and the power of knowledge, and in the Utopian fragment we have, entitled the New Atlantis, we see how completely this idea dominated the mind of the writer. The whole of what we have of the New Atlantis is, indeed, nothing more than an attempt to picture the great educational institutions which, in the mind of Bacon, were necessary for the building up of an Ideal Community. Bacon's great contribution to human thought was the insistence upon the necessity of a close experimental study of all phenomena and the nonacceptance of mere tradition in matters of human knowledge; hence his great educational establishments in the New Atlantis were composed very largely of laboratories where men could make experiments, where they could, as far as was possible, penetrate behind the outer phenomena which we see all around us, and thus-studying Nature, as it were, afresh-check and discriminate between the alleged facts that had been handed down to them from earlier and more imperfectly equipped generations of inquirers. Again, I have to say of Bacon, at least as far as his Utopian speculations are concerned, what I have said of Campanella. that he does not seem to have influenced particularly any school of social reformers or any individual social reformer.

So I pass on, omitting two or three centuries, to the last hundred and twenty years, at which point we come to our next great Utopian School, and arrive at a group of Utopians who have influenced thought very considerably since their time, and have been linked up, partly by their own desire and partly by the efforts of their followers, with distinct Utopian experiments, and with definite organised movements for social reform and social reconstruction.

Two of these Utopians were Frenchmen. The first is Saint Simon, who lived in the latter part of the eighteenth and the beginning of the nineteenth century, and who was very strongly influenced by the social criticism which had risen under the influence of the writings of Rousseau. Saint Simon was a very remarkable aristocrat, who traced his descent from Charlemagne and who, from the very beginning of his thinking career, was impressed with the necessity of

fitting himself for the achievement of something great in the world. It is said of him that he instructed his tutor and his valet to awaken him every morning with the phrase that he was destined to do some important work on behalf of humanity, and must therefore waste no time in the task of equipping himself for the great work. Being under the influence of Rousseau, St. Simon naturally turned to the existing social order in the hope of discovering what modifications would have to be brought about so that a better, a juster, and a better organised social system might be built up; and, like all the other Utopians, he was struck, before all else, with the harm that was being done to society by the private ownership of property. And so, in sketching out the more perfect form of society of which he dreams, he falls into line with all the other Utopians, and bases the structure of his ideal community upon the common ownership of practically all forms of property. St. Simon, however, was a little more practical then the other Utopians. He really wanted his ideas carried into practice; and so he advocated that persons of influence and of property should voluntarily come together for the purpose of making experiments for the building up of ideal communities on his The citizens of these communities were to be graded according to their ability. There was to be no democracy, as we understand the word "democracy" in England; there was to be a governing class, consisting of people selected for the exercise of authority because of their special powers, and selected not from below but from above. people were not, however, to enjoy any more material wealth than the ordinary members of the community; they were to be rewarded for the extra work and thought they would have to give to the community by the knowledge of their authority and the pleasure of exercising it.

The influence of St. Simon was very considerable upon the social thought of his time, inasmuch as, on the one hand, those ideas brought into existence the beginnings of the modern socialist movement in France, and, on the other hand, they were, to a considerable extent, it is said, influential in

shaping the philosophy of Auguste Comte; and, moreover, quite a number of persons of considerable ability and considerable property joined together to form a community, on his lines, in the neighbourhood of Paris.

I do not wish, this evening, to deal with this practical experiment in St. Simonism, because I propose to touch upon it next week, when I come to describe the actual results not only of this experiment, but of a large number of other experiments, in the formation of ideal communities. wish to touch upon one aspect of it, and it is always the most difficult aspect. The failure of the experiment made by the followers of St. Simon in their Community did not arise because of any friction in connection with the ownership or the management of the material side of the Community, but it arose over the very, very difficult problem of the relation of the sexes. The followers of St. Simon not only attempted to carry out communism in the matter of property, but they attempted, it is said, to carry on the Platonian view of the sex relations. result was that friction arose within the Community itself. There was a split among the followers of St. Simon; and, following on the split, the Community was suppressed as being a scandal to the people of France. I want, however, to say, with regard to St. Simon as well as to the next man I have to touch upon, and also with regard to practically all those thinkers who have advocated unconventional ideas about sex relationships, that they were men of personally umblemished reputations, that their morality, in the one sphere of life in which they were so very unconventional and unorthodox in theory, was absolutely spotless. In spite of St. Simon's unconventional idea with regard to the theory of sex relationship, no reflection of any kind can be cast upon his own life in that connection.

And so with our next Utopian—also a Frenchman—Fourier. Fourier was of quite a different type from St. Simon. He was not an aristocrat, but the son of a small shop-keeper; and very early in life he had been struck by the dishonesty which was rampant in the commercial life of his city. Having, when quite young, been given a

position in the shop of his father, he suddenly discovered that in business, at least in business as carried on in his city, it was very wrong to tell the truth. He found himself in hot water, because he would tell the customers, who came to his father's shop, what was the real quality of the goods! For this crime his father chastised him very severely; and he states in his biography that it was that first drew his attention to the way in which trade and commerce and the industrial and commercial life generally, were carried on.

I might mention here, by the way, that



FOURIER.

this idea of telling the truth about the quality of the goods you sell has been revived in France in a very practical shape, showing that Fourier has had a certain amount of influence even on the current thought of the ordinary working man. You doubtless have heard a good deal lately of Syndicalism and what is called sabotage. Sabotage means that you take your money for doing your work, but you do it as badly as you can. That is the common theory, but there are several variations in the form of

sabotage. For instance, one way of earning your money and at the same time upsetting your employer is to carry out his instructions literally; and the provincial workmen of France, and the railway workmen of France, have caused a great deal of trouble to their superiors by insisting that they must work to the very letter of their instructions, and not use any judgment at all. Another way is the way indicated by Fourier. The shop assistants in various shops in France have caused a great deal of trouble by using, as a form of sabotage, the telling of the truth about the various articles they were selling, on behalf of their employers, to their customers.

Now Fourier, as I have said, having been brought face to face with this indication of the dishonest way in which trade and commerce were being carried on, set himself to study the whole system of the existing social and industrial order; and he, exactly as St. Simon and the other Utopians had done, held that the whole trouble arose, on the economic side and the industrial side, owing to the private ownership of propertythe only difference was that he carried the analogy somewhat further, and included in his condemnation the private ownership of land and capital. He advocated the establishment of small communities all over the country, in which the land and capital should be, so to speak, "pooled." Rights over this land and capital should then be distributed, in varying degrees, according to capacity, the efficient and capable enjoying a larger share than their inferiors. You will note there is a difference here between the communism of St. Simon and that of Fourier. Fourier departs from the idea of complete ownership and suggests that while land and capital should be. in a certain sense, common property, yet the rights over such land and capital should be individual, and the amount or the strength of the right should vary with the individual.

The scheme is, in fact, something on the lines of the idea of Hilaire Belloc, that we should have, instead of the existing state of society, something he calls the "distributive" state. The distinction between

that and socialism and communism being very much the distinction that Fourier makes. Let me give you a concrete example. The Socialist would say that you should nationalise your railways and that ultimately no individual at all should own a share in the railway, any more than an individual holds a share in a road; that the value of a share should be gradually paid off, and that the property in the railway should remain absolutely in possession of the people through their representatives of the railway department. Mr. Belloc, on the other hand, would say that you ought to divide up the value of the railway amongst the individuals of the nation, giving each one, let us say, one or two shares; and that any surplus on the working of the railway, instead of being put into a State Exchequer for any State purpose, should be divided amongst the members of the community according to the number of shares they possessed, care being taken that nobody should be able to get hold of the shares belonging to anybody else. That idea, which Mr. Belloc promulgates in a book known as The Servile State, was an idea which you will find in Fourier's description, of his ideal community.

I should like, before passing away from Fourier, who was a most interesting individual in many ways, to point out that, as distinct from the older Utopians, Fourier had a complete cosmology and a psychology which is distinctly his own, a good deal of which is very foolish but a good deal of it is very far-seeing. foresaw, for instance, the invention of flying machines; he foresaw the invention of many other modern forms of machinery which have been exceedingly helpful to industry. He held that what one had to do with regard to the organisation of labour was to give it more the aspect of play, and take away from it the compulsory nature which is allied to it in the minds of the great majority of the population. He insisted that there was in man a very large measure of demand for activity. and that if work could be so organised as to satisfy that demand for activity, a good deal of the objection to work, as such,

which has ordinarily to be overcome by compulsion, the fear of starvation and other incentives, could be got rid of. Moreover, in his philosophy there was a considerable amount of revolt against the rationalism of the eighteenth century. I suppose a number of you must be students of literature, and you have possibly been struck with the fact that the eighteenth century, which was so cold and formal and so fond of logic and of reason, actually gave birth, towards its close, to a tremendous revolt against the subordination to reason of imagination and instinct. Fourier, for example, insisted that what men wanted was freedom from a good many of the restraints which so-called reason had imposed upon them, and that they stood in need of a revival of the belief in instinct and passion. In England that revolt, as I suppose many of you will remember, was voiced best perhaps by William Blake, who insisted that it was totally wrong to put reason on a pedestal and to give it the supreme dominion over men; that reason was really nothing more than a subordinate instrument which you could use as a guide, but not as a creative force; that reason itself was as it were, an alien thing and that the real creative force in man was something far superior to reason which he called "imagination," and that the true office of reason was to be a guide to the imagination and not an independent creature force. It was not a thing you should worship; the thing you should worship was human imagination, which he calls the divine part of man. Fourier, using somewhat different phraseology, has the same idea, that progress had been stopped, and that a very inefficient and corrupt state of society had been created, very largely because men had been worshipping cold reason and had not allowed their passions and their imagination to have sufficiently free play.

I must now pass on and take a big leap from the beginning of the eighteenth to the close of the nineteenth century. The next Utopian whom I have to bring to your notice is a man who has not been dead for many years; and that is the poet, the artist and the craftsman, William Morris.

The reason why William Morris wrote his *Utopia* is quite obvious, because, unlike the other Utopians, he has written very broadly and very lengthily. The reason why he set his imagination to work to picture, what he considered to be a much better state of society than the present, the reason which you will find coming up over and over again in his writings where he explains his attitude, is the revolt that rose up in him, as an artist, against the ugliness, the dirt and the meanness of the industrial system of the nineteenth century. I need not enlarge upon this. I suppose some of vou have perhaps not been so unfortunate as to live in the Potteries, but you may have visited the Potteries. You may have visited some of the industrial cities of the north of England, and you can quite imagine that a man with any artistic feeling whatever, who, moreover, had felt some of the glories of the freer life of the people who lived before the modern industrial period, that such a man must have been struck when he came face to face with the social and industrial conditions prevailing in those centres of which I have spoken.

And so side by side with his career as a poet and a craftsman and as a socialist agitator, William Morris took up the rôle of the creator of a Utopia, and that Utopia is called "News from Nowhere." In the book of that name William Morris describes how he dreamed himself into a later period than the present one after the great industrial and social revolution had taken place. In that Utopia which followed the social revolution, there was no place for modern industrialism. Machine industry had been swept on one side as degrading, as souldestroying, and men had gone back to a simpler and more natural life. The glories of craftsmanship had been revived. People lived less in towns and more in the country. They ceased to take much interest in politics, as we understand politics; they had very little central government; opinion had become localised, people lived, as I have said, more in the country where less government is required than in towns; and, in a word, society had gone back to a simpler and less complex state of things.

I do not know that there is very much to learn from William Morris's Utopia; it is more the dream of the artist than the constructive work of a statesman. It has been said that, in News from Nowhere, everybody seems to be earning a living by making hay or by going out to milk cows in green silk dresses. Perhaps that is a little unfair. The accomplished literary style does, there can be no doubt, cover up a multitude of deficiencies; and it is no injustice to Morris to say that his Utopian dreams are rather a revolt against existing conditions than a piece of genuinely



Photo.] [London Stereoscopic Co. WILLIAM MORRIS.

constructive work, showing how society can really be built up on better lines. But it has this one distinctive feature, that, whereas the older Utopians failed to make any suggestions as to how their Utopias could be realized beyond, so to speak, getting hold of a piece of land and inducing a number of people to live on it, with a view to making a voluntary experiment in the very midst of the present capitalist system, William Morris, in News from

Nowhere, tried to picture how, out of the existing condition of things, the revulsion of feeing against the modern industrial system would, of itself, inevitably create a great movement which would bring to existence this Utopia which he describes so beautifully in News from Nowhere.

I need hardly say that, being a communist, the social foundation which William Morris selected for his Utopia was that of communism; and the influence of Plato once more appeals in the abolition of marriage. The relationship of the sexes is a purely



EDWARD BELLAMY, author of "Looking Backward"

Reprinted from "Great Thoughts."

voluntary one; in a way, it is even more unconventional than it was in Plato, and is moreover, from one point of view, quite unsocial. For, whereas Plato is strongly influenced by the social necessity of having a good race of people, and for that reason abolishes marriage as ordinarily understood, in William Morris's Utopia the idea of the abolition of marriage comes about through Morris's desire to give the people as great a measure of freedom as possible, even a measure of freedom which, in my opinion,

is incompatible with the very existence of all social order and social convenience.

I have no time to touch upon the American Utopia Looking Backward. It made a very great impression on people twenty years ago or more, when it was first written and published. The attempt to work out in detail the many-sided life of a great organised community does not strike one in Looking Backward as being particularly "alive" and convincing. The social foundation again is socialistic, or communistic. All the Utopians have, as we have seen, placed very great importance upon the abolition of private property, at least in land and capital; but in the Utopia described in Looking Backward there is a kind of feeling that everything is composed of right angles-everything is so orderly and so straight—so rigid and inelastic. One feels, in short, that one would get very tired of living in the place described in Looking Backward.

Now I come to my final Utopian, and that is Mr. H. G. Wells He has described the loveliest Utopia that has ever yet been Mr. Wells' Utopia is, perhaps, more a criticism of the existing state of society than the detailed description of a newer and better order. But, nevertheless, in spite of the fact that there is a good deal of criticism of the existing state of society in the "Modern Utopia," as Mr. Wells calls it, there are a very large number of highly suggestive and valuable ideas with regard to the organisation of the state in the future. And the striking thing about it is that it is not a logical Utopia, that is to say, it is not, as the Utopia of Plato, or St. Simon, or Campanella, or Fourier are, based on the logical application of a single idea say with regard to property-but is one of a quite refreshing elasticity. Mr. Wells is capable of seeing, as all of us see, that no idea about the ownership of property or about sex relationship can be applied in its logical fulness to any form of society; that there must be variations; that there is nothing absolute about any of the ideas, no matter how useful or suggestive, which can be employed in a reconstruction of society. And so you find.

for instance, in Mr. Wells' "Modern Utopia," that although he, like all the other Utopians, is fundamentally socialistic, in that he believes that the community must have the last and the first word to say with regard to ownership of property, he sees, nevertheless, very clearly, that it does not at all follow that, in order to make society something like a decent institution, it is therefore necessary to "socialise," or make common property of all land and capital, let alone all forms of property. He recognises, that is to say, that, even presuming all these Utopians are rightand that of course is a matter for discussion—in the suggestion that a large amount of the evil that we see in the present state of society on the economic side is due to the private ownership of property, it does not, for that reason, follow that, in order to cure those evils, you have to get rid of the institution of private property altogether. It may be that you have only to modify it; it may be that only certain forms of property, if they are privately owned, bring forth evil; and so you find, in Mr. Wells' modifications of the theories of the older Utopians, that something which makes them seem more possible, more probable, and more capable of being applied to society.

Then again, Mr. Wells emphasises a point which modern women are discussing more and more, and which is creating not only interest among women, but among all men who are seeing that the present state of society is bound to be modified, no matter whether we like it or not, and that is what is called the economic independence of Plato, if you remember, and Campanella, and to a certain extent More. and to a certain extent also St. Simon and Fourier, all argue that women must be given an equal standing with men, in all departments of life, in an ideal community. Mr. Wells analyses this idea further, and points out that one of the reasons why women have had to be dependent on other individuals called men, is because motherhood places them at a disadvantage, that while women are the bearers of children it is necessary for their support to be found

by some other person, and the institution of marriage has provided that support; but that in the institution of marriage you have, without wishing it possibly, brought about the economic subjection of women in all cases where women have not been able to secure separate property for themselves. And so Mr. Wells works out the way in which women can secure equal rights with men in an ideal community, where the disadvantage of motherhood shall be neutralised; and he suggests that the way to do that is by giving the mother a claim



Photo.] H. G. WELLS. [Hoppe.

not simply upon her husband, but a claim for support from the community as a mother; so that, although she may remain the mate of a man in the ordinary marriage state as we understand it, she shall, nevertheless, not be economically dependent upon that man and thereby be dominated by him. Mr. Wells is the first man who has given emphasis to this particular fact which is now being driven home by thousands of women up and down the country; and, if alone on the ground that he has given that emphasis, Mr. Wells' Utopia,

apart from all its other virtues, is very valuable.

Then one other point. Mr. Wells believes, as Plato believed, that the business of government, especially in a great and complex modern community, is a very difficult business; consequently, that special people will always have to be used for that particular business, if it is to be success-Unlike Plato, however, Mr. Wells introduces a certain element of democracy into his Utopia. He suggests that all the great governmental functions, allnecessary work of the community, should be done by people who voluntarily give themselves to the work in a special order, and he takes as a name for that Order the Japanese word, the Samurai. He suggests that the only way in which you can get the work done, that is to say done efficiently, by people who have the capacity to do it, is by making it not a business which will be rewarded in the material commercial way, but which will be a reward in itself. And so, in Mr. Wells' Utopia, the Samurai are people who devote themselves to the work very much in the same way as men in Christian Orders devote themselves to the work of the Order they join; that is to say, their rewards are not material rewards but are simply the knowledge that they are carrying on the work unselfishly, and the pleasure which the exercise of power gives them. As distinct from the Utopia of William Morris, which was the revolt of the artist against modern conditions, one can see that Mr. Wells' Utopia is the revolt of the man of science; not against machinery,

for Mr. Wells loves machinery in the same way as William Morris loved old tapestry and old missals; the revolt of the man of science is not against the machines, but against the muddle and the disorder and the chaos that exists in modern society. You see as you read Mr. Wells, not only in the Utopia but in his other works of a social and economic character, that he feels, as many other men of science feel, that if mankind is capable of inventing the marvellously complex and delicate machinery which carries on a large amount of the industry producing the wealth of a modern community, then, if men would only put their brains to it they could with the same ability and success, create a social system far superior to that in which we now live. It the mind of man could be deflected for a short time from the work of creating instruments for producing wealth, to the work of creating a society where the distribution of wealth would be juster and more equal, then the task could be easily accomplished. It was with that idea that Mr. Wells wrote his Utopia, and it was with that idea that he put forward this Order of the Samurai which should devote itself to public work, not for material gain, but for the purpose of creating a higher and a nobler society than that which we see around us to-day. With regard to Mr. Wells' influence on current practical movements I shall have a word to say next week when we discuss some practical experiments in the formation of ideal communities.

W. S. SANDERS.

(To be continued.)



Hard it is
To pierce that veil divine of various shows
Which hideth Me; yet they who worship Me
Pierce it and pass beyond.

Song Celestial, EDWIN ARNOLD.—

What does your anxiety do? It does not empty to-morrow, brother, of its sorrows; but ah! it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it come.—IAN MACLAREN.

LADY ESTHER STANHOPE ET LAMARTINE.

N 1832, au cours de son voyage en Orient, le poète Lamartine rencontra une femme extraordinaire. C'était Lady Esther Stanhope, nièce du fameux ministre anglais, W. Pitt. Sur une des montagnes du Liban, voisine de l'antique Sidon, dans une solitude presqu' inaccessible, se dresse au milien d'un jardin féérique la demeure de celle que les Arabes proclamèrent "reine de Palmyre."

C'est là qu'elle passe ses jours dans le recueillement et la contemplation,

Et que, livrant ses nuits aux sciences des Mages,

Elle s'élève à Dieu par l'échelle des sages.

Au cours de la visite que lui fit le poete, et où Lady Stanhope lui annonça le rôle politique qu'il devait jouer un jour, il fut longuement question d'un futur Messie. C'est dans son voyage en Orient que Lamartine a écrit le récit de cette visite.

Voici de larges extraits de cette curieuse conversation, où Lady Esther proclama la venue d'un futur Sauveur. Le lecteur verra que ce qui empêcha Lamartine d'accepter dans toute sa teneur le message de la prophétesse, ce fut de méconnaître la vraie nature du Christ telle que nous la révèle l'enseignement théosophique.

". . . Vous êtes venu de bien loin pour voir une ermite, soyez le bienvenu; je reçois peu d'étrangers, un ou deux à peine par année; mais votre lettre m'a plu, et j'ai désiré connaître une personne qui aimait comme moi Dieu, la nature et la solitude. Quelque chose d'ailleurs me disait que nos étoiles étaient amies et que nous nous conviendrions mutuellement. avec plaisir que mon pressentiment ne m'a pas trompée, et vos traits, que je vois maintenant, et le seul bruit de vos pas pendant que vous traversiez le corridor, m'en ont assez appris sur vous pour que je ne me repente pas d'avoir voulu vous voir. Asseyons -nous et causons. Nous sommes déja amis.

-Comment, milady, honorez-vous si vite du nom d'ami un homme dont le nom et la vie vous sont complètement inconnus? vous ignorez qui je suis.

-C'est vrai; je ne sais ni ce que vous êtes selon le monde, ni ce que vous avez fait pendant que vous avez vécu parmi les hommes; mais je sais déja ce que vous êtes devant Dieu. Ne me prenez point pour une folle, comme le monde me nomme souvent; mais je ne puis résister au besoin de vous parler à cœur ouvert. Il est une science, perdue aujourd'hui dans votre Europe, science qui est née en Orient, qui n'y a jamais péri, qui y vit encore. Je la possède. Je lis dans les astres. Nous sommes tous enfants de quelqu' un de ces feux célestes qui présidèrent à notre naissance, et dont l'influence heureuse ou maligne est écrite dans nos yeux, sur nos fronts, dans nos traits, dans les délinéaments de notre main, dans la forme de notre pied, dans notre démarche; je ne vous vois que depuis quelques minutes; eh bien! je vous



Hester Lucy Starte

connais comme si j'avais vécu un siècle avec vous. Voulez-vous que je vous révèle à vous-même? voulez-vous que je vous prédise votre destinée?

—Gardez-vous en bien, milady, lui répondis—je en souriant; je ne nie pas ce que j'ignore; je n'affirmerai pas que dans la nature visible, et invisible, où tout se tient, où tout s'enchaîne, des êtres d'un ordre inférieur, comme l'homme, ne soient pas sous l'influence d'êtres supérieurs, comme les astres ou les anges, mais je n'ai pas besoin de leur révélation pour me connaître moi-même,—corruption, infirmité et misère!—Et quant aux secrets de ma destinée future, je croirais profaner la divinité qui me les cache, si je les demandais à la créature. En fait d'avenir, je ne crois qu'à Dieu, à la liberté et à la vertu.

—N'importe, me dit-elle, croyez ce qu'il vous plaira; quant à moi, je vois évidemment que vous êtes né sous l'influence de trois étoiles heureuses, puissantes et bonnes, qui vous ont doué de qualités analogues et qui vous conduisent à un but que je pourrais, si vous vouliez, vous indiquer dès aujourd'hui. C'est Dieu qui vous amène ici pour éclairer votre âme; vous êtes un de ces hommes de désir et de bonne volonté dont Il a besoin comme instruments pour les œuvres merveilleuses qu'Il va bientot accomplir parmi les hommes. Croyez-vous que le règne du Messie arrive?

—Je suis chrétien, lui dis-je, c'est vous répondre.

-Chrétien! reprit- elle avec un léger signe d'humeur; moi aussi je suis chrétienne; mais Celui que vous appelez le Christ n'a-t-il pas dit: "Je vous parle encore par paraboles, mais celui qui viendra après moi vous parlera en esprit et en vérité." Eh bien! c'est celui là que nous attendons! Voilà le messie qui n'est pas venu encore, qui n'est pas loin, QUE NOUS VERRONS DE NOS YEUX ET POUR LA VENUE DE QUI TOUT SE PREPARE DANS LE MONDE! Que répondrez vous et comment pourrez-vous nier ou rétorquer les paroles mêmes de votre évangile que je viens de vous citer? quels sont vos motifs pour croire au Christ?

—Permettez-moi, repris-je, milady, de ne pas entrer avec vous dans une semblable

discussion; je n'y entre pas avec moimême. Il y a deux lumières pour l'homme, l'une qui éclaire l'esprit, qui est sujette à la discussion, au doute, et qui souvent ne conduit qu'à l'erreur et à l'égarement; l'autre qui éclaire le cœur et qui ne trompe jamais; car elle est à la fois évidence et conviction, et pour nous autres, misérables mortels, la vérité n'est qu'une conviction. Dieu seul possède la vérité autrement et comme vérité; nous ne la possédons que comme foi! Je crois au Christ, parce qu'Il a apporté à la terre la doctrine la plus sainte ; la plus féconde et la plus divine qui ait jamais rayonné sur l'intelligence humaine. Une doctrine si céleste ne peut être le fruit de la déception et du mensonge. Le Christ l'a dit, comme le dit la raison : Les doctrines se connaissent à leur morale, comme l'arbre se connaît à ses fruits; les fruits du christianisme, je parle de ses fruits à venir, plus que de ses fruits déja cueillis et corrompus, sont infinis, parfaits et divins; donc la doctrine elle-même est divine : donc l'auteur est un verbe divin., comme il se nommait lui-même. Voilà pourquoi je suis chrétien, voilà toute ma controverse religieuse avec moimême; avec les autres, je n'en ai point; on ne prouve à l'homme que ce qu'il croît déja.

—Mais enfin, reprit- elle, trouvez-vous donc le monde social, politique et religieux bien ordonné? et ne sentez-vous pas que tout le monde sent le besoin, la nécesité d'un révélateur, d'un rédempteur, du messie que nous attendons et que nous voyons déja dans nos désirs?

—Oh! pour cela, lui dis-je, c'est une autre question.

Nul plus que moi ne souffre et ne gémit du gémissement universel de la nature, des hommes et des sociétés. Nul ne confesse plus haut les énormes abus sociaux, politiques et religieux. Nul ne désire et n'espère davantage un réparateur à ces maux intolérables de l'humanité. Nul n'est plus convaincu que ce réparateur ne peut être que divin! Si vous appelez celà attendre un messie, je l'attends comme vous, et plus que vous je soupire après sa prochaine apparition; comme vous et plus que vous, je vois dans les croyances ébranlées de l'homme, dans le tumulte de ses idées, dans le vide de son cœur, dans la dépravation de

son état social, dans les tremblements répétés de ses institutions politiques, tous les symptomes d'un bouleversement et par conséquent d'un renouvellement prochain et imminent. Je crois que Dieu se montre toujours au moment précis où tout ce qui est humain est insuffisant, où l'homme confesse qu'il ne peut rien par lui-même. Le monde en est là. Je crois donc à un messie voisin de notre époque; mais dans ce messie, je ne vois point le Christ, qui n'a rien de plus à nous donner en sagesse, en vertu et en vérité; je vois celui que le Christ a annoncé devoir venir après Lui, cet esprit saint toujours agissant, toujours assistant l'homme, toujours lui révélant selon les temps et les besoins, ce qu'il doit faire et savoir. Que cet esprit divin s'incarne dans un homme ou dans une doctrine, dans un fait ou dans une idée, peu importe, c'est toujours lui; homme ou doctrine, fait ou idée, je crois en lui, j'espère en lui et je l'attends, et plus que vous, milady, je l'invoque. Vous voyez donc que nous pouvons nous entendre et que nos étoiles ne sont pas si divergentes que cette conversation a pu vous le faire supposer.

Elle sourit, ses yeux, quelquefois voilés d'un peu d'humeur pendant que je lui confessais mon rationalisme chrétien, s'éclairèrent d'une tendresse de regard et d'une lumière presque surnaturelle.

—Croyez ce que vous voudrez, me ditelle, vous n'en êtes pas moins un de ces hommes que j'attendais, que la Providence m'envoie et qui ont une grande part à accomplir dans l'œuvre qui se prépare. . . .

Ici l'entretien cesse de nous intéresser. Lamartine nous décrit, quelques pages plus loin, le jardin merveilleux de sa mystérieuse hôtesse, où Lady Stanhope lui permit de voir une curiosité qui se rapporte à notre sujet. Voici le récit de Lamartine:

"Puisque la destinée vous a envoyé ici, et qu'une sympathie si étonnante entre nos astres me permet de vous confier ce que je cacherais à tant de profanes, venez, je veux vous faire voir de vos yeux un prodige de la nature, dont la destination n'est connue que de moi et de mes adeptes; les prophètes de l'Orient l'avaient annoncé depuis bien des siècles, et vous allez juger vous-même si ces prophéties sont accomplies."

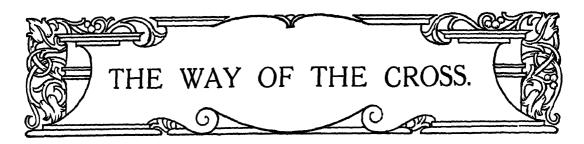
Elle ouvrit une porte du jardin qui donnait sur une petite cour intérieure, où j'aperçus deux magnifiques juments arabes de première race et d'une rare perfection de forme: "Approchez, me dit-elle, et regardez cette jument baie; voyez si la nature n'a pas accompli en elle tout ce qui est écrit sur la jument qui doit porter le Messie: elle naîtra toute sellée." Je vis en effet sur ce bel animal un jeu de la nature assez rare pour servir l'illusion d'une crédulité vulgaire chez des peuples demi-barbares: la jument avait au défaut des épaules une cavité si large et si profonde et imitant si bien la



LAMARTINE.

forme d'une selle turque, qu'on pouvait dire en vérité qu'elle était née toute sellée et, aux étriers près, on pouvait en effet la monter sans éprouver le besoin d'une selle artificielle; cette jument, mignifique du reste, semblait accoutumée à l'admiration et au respect que Lady Stanhope et ses esclaves lui témoignent, et pressentir la dignité de sa future mission; jamais personne ne l'a montée, et deux palefreniers la soignent et le surveillent constamment sans la perdre un seul instant de vue.

--[Lamartine. Voyage en Orient, T. 1, page 224 et seq.; Edition de la Société Belge de Librairie. Bruxelles, 1838.] PIERRE WHITE.



VERY true Believer, the man to whom Religion is a vital Reality, arrives at a definite point in his evolution when he is forced to become an enquirer, compelled to examine the origin of his Faith, and the why and wherefore of Belief; when, if his Citadel is to stand at all, he must look to its foundations. The Citadel does not, very often, stand the "Faith is the evidence of things unseen," he tells himself. "Yes," replies the inner voice, "but not blind Faith, the Faith which answers the requirements of 'the Light which lighteth every man,' the Divine Intuition." "There must be things we cannot understand," he argues. "But the Light, Intuition, is Understanding." "There must be mysteries," he cries. "Yes, but where are they?" He has come to the root of the whole matter. The early Church, in its fierce fight with the Gnostics, proclaiming that knowledge and wisdom had no place in Christianity, mistaking the ignorance of the little child for its dependence. as qualifying it for the Kingdom of Heaven. destroying all evidence of Inner Teaching, denying Initiation, to which it held the key. the value of which it must have known, may, according to its lights, have been right in thus dealing with the children of the Faith, but it forgot that some day the child would grow to man's estate, and that to its questions there would be no answer. "These are the facts," says the man; but facts are dead things, without an inner meaning. "This is the Veil," says the man; "but where is the Holy of Holies behind the veil?" "This is the Ark of the Covenant; but where is the Light which ever surrounded it?" "This is the Truth "; but the test of Truth is, that it should be eternal; the same Yesterday, To-day, and To-morrow. Truth, to be Truth, cannot be true at one point in Timeit is a living thing eternally enacted. "Before Abraham was, I am," says the Eternal Truth of all that is. Then the man retires into the deepest recesses of his Being, and, in that inner Temple, the true Holy of Holies goes through his first Initiation, and, taught by the Light, finds the mystery of the Christian Religion to be this: that it is not the history of one Son only, but of all; the true biography not of one, but of all potential Christs.

According to the Gospel: He is born of Spirit into Matter, and for a time "is subject" unto Matter; eventually He goes up to Jerusalem, and in the Temple discusses with the Doctors—that is, questions and examines the exoteric Teaching; and, to the reproach of his earthly parents, replies, as one and all must some day reply: "Wist ye not that I must be about my Father's business." Yet he returns to his home, and with his mother, ever the expression of brooding Love, ponders these things in his heart, while performing his earthly duties, waiting for the Infant Christ to grow to the "fulness" thereof. The Baptism is the consummation of this stage; a willing sacrifice, he descends into the waters of Purification, and, re-born of the Spirit, in that supreme moment, is accepted by the Father, in the immortal pronouncement: "This is My beloved Son in Whom I am well pleased." From these spiritual heights he is driven by the rallying powers of Evil into the Wilderness, the wilderness of loneliness and doubt, where Life shows him all it has to offer-Principalities and Powers, the easy path of worldliness, paved with earthly joys and success, and its alternative, of Renunciation, Hunger, and Loneliness, Persecution, Desertion, and Crucifixion: and if he is to remain the Son, he has to choose. The struggle is a fierce one. The Prince of

this World is glib of tongue, and has much to offer, and it is not easy to take the road which will lead him to be "reviled and despised of men." But the choice is made, and the great Temptation once resisted, "il gran rificito" once denied, the Spirit, which generated him, hurls the Tempter from his pedestal, and "Angels come and minister" to the fainting soul. He now returns amongst his fellows, for his work lies in the objective world: but he returns with expanded Consciousness. The narrow limits of place and family no longer hold him; his "Mother and his brethren" are those who do the will of His Father, his arms are outstretched to all Humanity, already the Mystic shadow of the Cross, and his mission is to bring to light the Brotherhood of Man. A small band of friends surround him, understanding imperfectly; and to him come the main, the blind, and the halt; for the power of the Spirit is most fully felt by those who starve at this world's banquet, and the Man of Sorrows is the only host whose portals are always open to them. But, in that they reverse the Law, and come only to get; their Love lacks the eternal, and cannot endure; and so in dark days, even these fall away, and the Man starts on his last pilgrimage of loneliness and agony, the eternal Passion of the Christ. In the night of the Spirit, he enters the gates of his Gethsemane, and in that darkness comes his last and final Temptation, though the victory is won before it begins. Not one hour can even the last devoted friends watch with him; they are "wrapped in slumber," unconscious of his struggle, unconscious of his agony; and alone, to the silence, the Man makes the final appeal of the Physical: "If it be possible, let this cup pass from me," and the complete self-surrender of the Spirit to the

will of its eternal Father: "Nevertheless not as I will, but as Thou wilt." This is the supreme moment of the Human Drama, after which the betrayal of Love, the complete misunderstanding of his whole life's work has no power to touch him, who, driven forward by the Sword of the Spirit, fatefully ascends his Calvary. There is naught but overwhelming Love and Pity for those who crucify, not Him, but the eternal Christ: "Father, forgive them, they know not what they do," and then the cry of anguish, resounding down the ages, as the Man turns, for the last time, from the God without, to find the God within: "My God, my God, why hast thou forsaken Me," and the Man upon the Cross merges into the risen Christ, the Christ triumphant, and ascends to the Right Hand of His Father. And to be at His Right Hand, is, to consciously cooperate in that great work of evolution, which is the consummation of the Logos, the Word which ensouls and "was made This is "the Son," the eternal Christ-principle, of which the Cross has ever been the outer manifestation, the symbol of the God nailed upon the Cross of Matter.

No longer, to the Man, is the Cross the emblem of suffering; it has become the Banner of all Religions. It is still the symbol of his Faith, to which he bows with passionate devotion and reverence; for it is the Symbol of symbols, the Master-Symbol of Creation, the Way, the Truth, and the Life. It stands, poised above him in Eternity, for the Eternal Sacrifice of the Son, the outpouring of Divine Love, the Divine Man crucified in Space, with arms outstretched, who accomplishes the true atonement, not "by conversion of the Godhead into Flesh," but "by taking of the Manhood unto God." L.L.

Most of us believe either because those whom we fully trust tell us that a Great World-Teacher is coming, or because we feel the conditions obtaining in the world to-day call for teachings which only a Great World-Teacher could give. Such belief has at its root I think the intuition rather than reason, although there are many arguments

to be brought from the reasoning standpoint.

I do not think that when we talk of the Coming of a Great World-Teacher that we merely mean that the Christ life must be born in us. I think the Order stands for the truth that a Great World-Teacher will come and live among us as did the Christ and the Buddha.

G. S. ARUNDALE.



From the Painting by Botticelli.]

[The Medici Society, Ltd.

THE STAR. THE MOTHER AND THE CHILD.



HESE three symbols, in all religions, point to one event, which we, fixing our eyes on its physical manifestation, express as the coming of a

Great Teacher.

In the Egyptian mystery the Star was not the foreteller of the coming of Horus the Deliverer, but of the outpouring which manifests itself as the Horus, the Krishna, or the Christ.

In Egypt, the great event on which the life of the land depended was the rising of the Nile, and this rising was heralded by the appearance of the Star, Sothis or Sept. When it appeared upon the horizon, the Egyptians knew that soon the life-giving flood would come down from the source of the Nile and spread over the land, renewing and revivifying the earth—no longer fruitful, because the fertility resulting from the last inundation was exhausted.

It is easy to translate this physical symbolism into spiritual quantities, and to see what it expressed in the mystery. The Nile is the stream of spiritual knowledge which is ever flowing down from its Divine Source, and once in every year or cycle, when the power of the last inundation or outpouring is spent, there comes a fresh outpouring, which breaks through the banks of the old stream, and flows over the earth, so that a fresh spiritual harvest may be sown and reaped by men.

Hence, the Star comes to be the Herald of the birth of the Teacher who is, so to speak, to be the outlet on the physical plane for the divine outpouring.

Thus, in the Christian religion—which is practically the re-embodiment of the old faith of Egypt—the Star is placed over the stable in Bethlehem because there was born into the world the physical vehicle through which the new outpouring was to take place.

In Egypt, the star Sothis rose heliacally with the Sun at the dawn of the first day of the Egyptian new year, the day upon which the sun god Ra again entered His boat that He might shed light and life upon the children of men.

So, also, at Bethlehem, the Star rose to herald in the new year or cycle; for once more the divine Ra had entered into His boat that, as the Christ, He might again



DEVAKI AND KRISHNA MOOR'S HINDU PANTHEON.

give the light and life to the children of men.

There is another link in Egypt binding the Star, the Mother and the Child together.

We are told that, astrologically, the Star Sothis is the abode of Isis, which is true, because only when the Star appears does the mother appear that she may bring forth a Son and call his name Emmanuel, God with us.

In the Book of Ezekiel you find the idea of the inundation which in Egypt the Star heralded, worked out in a slightly different way.

In the 47th chapter is recounted the vision in which the prophet saw the temple of God.

And the angel showed him that from under the Eastern threshold a river ran down into the desert.

And the Angel prophesied to him that "by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according

to his months," "and the fruit thereof shall be for meat, and the leaf thereof for medicine"

These trees, that shall grow upon the banks of the river, and which shall bear fruit each according to his month, are the religions given to mankind that their fruit may be meat and their leaves medicine, to the children of men.

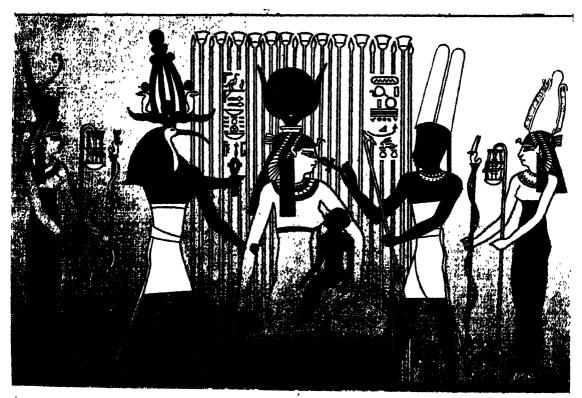
And the Angel gave the prophet the reason: "Because their waters they issued out of the sanctuary."

The waters all flow out of one Sanctuary, from one Divine Source, but through different channels on the physical plane.

Many times have the healing waters flowed forth to revivify the earth, and unless the Source is dried up, and the Sanctuary of God is no more, again will the waters rise and overflow their banks, that there may be a fresh spiritual seed-time upon the earth.

Once more shall the wise men see the Star in the East, and come to worship Him.

H. J. CANNAN.



Reproduced from "The Gods of Egypt," page No. 208] [By permission of the Publishers, Methuen & Co. ISIS IN THE PAPYRUS SWAMPS SUCKLING HORUS.



SOME DIFFICULTIES IN THE WAY OF PREPARATION.



E have been told by our leaders that if we would be sure of recognising the great Teacher when He comes we must try now to grow a little like Him, so that when He is amongst us we may vibrate to the note which He will strike. Mrs. Besant has said: "Try to imagine

what He must be, the Teacher of angels and men."

There may, however, be some danger that in thus building a mental image of what He will be, we shall be disappointed if, when He comes, He does not exactly correspond to that image of our building; for it is certain that however lofty our conceptions, however pure our ideals, they can only represent a part, the whole being always beyond our reach. The finite cannot grasp the infinite, the imperfect cannot truly reflect the perfect. So, I repeat, that even our ideals may become prejudices, and act as stumbling blocks in the way of our recognition of the highest.

How are we to reconcile these two positions? The necessity of building ourselves into His likeness, and the danger of making too concrete a picture of what He will be?

It seems to me that there are certain broad outlines which we may safely follow, certain qualities which we shall surely need.

The first of these I should describe as Bigness, the power to escape from the circle of class, family, or national prejudice; to realise that no one person, class or nation has a monoply of wisdom. The more we can stretch our minds to embrace new points of view, new aspects of truth, the more possible will it become for us to understand

the teaching of the Lord. We are sometimes apt to imagine that He is coming exclusively to the Order of the Star in the East and the Theosophical Society, forgetting that He is a World Teacher, and His message will. therefore, concern the whole world: He will speak to each nation in its own mental language, to each man according to his own ideal. The more we are able to assimilate the thoughts and feelings of other nations, the more we can enter into the hopes and aspirations of our fellow-men, the more useful shall we be in His service. We have not been brought into touch with the Order for our own sakes, that we might enjoy more of the company of the great Teacher than others will do, but rather that in the years that lie before us ere His coming, we might train ourselves to be more efficient servants.

But to acquire this wider outlook means a good deal of effort on our part, and it is not gained by sitting with folded hands at our own fireside. Where it is possible we should travel, that we may add to our experience by learning something of the thoughts and customs of other nations. In so doing we should leave our insular pride and prejudice behind us, and go forth in the spirit of the learner, anxious and eager to find something in other nations which we may wisely imitate, rather than with the attitude, too common amongst English people, of thinking that every custom which differs from their own must necessarily be bad. It is obviously not possible for all members of the Order to travel, but it is possible for them to read about other nations, to try and understand thempossibly to correspond with members in foreign countries—and so come into touch with an outlook upon life different to their

own. We might all do a great deal more, also, in our own country to understand the problems of those amongst whom we live.

We believe that the Great Teacher is coming to help us to unravel the tangled skeins of modern life, to solve the problems insoluble for us, and we shall be able to help Him in this task in proportion to our understanding of the problems with which He will have to deal. Therefore, we should try to get into touch with as many persons and Societies as possible, who are making efforts to remedy our social evils, that we may learn from their greater experience, in order to place that knowledge at the service of the Lord.

But to do this effectually we shall need that other great quality which I have in mind, and that is Sympathy, the power of putting ourselves in the place of someone else, of looking at life through the eyes of men and women who differ from ourselves, and the more they differ the more we should try to understand them. We are all too much inclined to move only amongst the people whom we like, and who share, to a great extent, our own views of life, to read books which represent our own thoughts for us, even to take in the newspapers which reflect our own political opinions; but if we wish to enlarge our minds, we should try rather to understand the people and the opinions with which we do not agree, because the World Teacher will also have a message for them—a message which will leave us untouched, unless we have previously trained ourselves in this sympathy with points of view differing from our own.

We are hurt very often because other people show so little sympathy with our particular beliefs, but have we always shown to others the sympathy we demand? If we had a truer appreciation of the beliefs and ideals of other people, we might less often have cause to complain of their lack of sympathy towards us. In spreading the principles of our Order we are often disturbed because our hearers remain unconvinced, but we sometimes forget the preliminary step, which is to discover that common meeting ground where their ideas and ours can touch. We shall never convince people of the truth of our message, till we can show them that it has

led us to a larger sympathy with, and a deeper understanding of, the hopes and aspirations of all mankind. Sympathy does not mean that we must give up our own opinions, but that we must enlarge them. Let us be as steadfast and unswerving as we will in our own faith, while recognising that it can only represent one facet of truth, and that the man who differs from us may be just as near to the heart of things as we are ourselves, for no one has a monopoly of truth.

Another needful quality will be that of Foresight. We have to remember that the great Teacher will belong to to-morrow, whereas we, for the most part, belong to to-day, and many of us even to yesterday. We must try and grow into that world of to-morrow, which is already dawning, and of which He will be the embodiment and the We must encourage the pure expression. movements which are trying to express the new spirit, which we may define as the spirit of Brotherhood, Unity and Co-operation, and which is beginning to display itself in religion, morality, and social relations.

In religion we must try to co-operate with all that makes for unity, with every effort to overstep the barriers of creed and dogma, and to understand that the same great principles underlie all religions, that God fulfils Himself in many ways lest one good custom should corrupt the world." If we would present the idea of the coming of a great Teacher to the members of the different religions, we must first understand and sympathise with their beliefs and ideas, so that we may be able to clothe our message in a form which will be acceptable to each faith. We shall also try and broaden our moral concepts, to remember that good and evil are only relative terms, and that the morality of one age is not necessarily the morality of another age. Moral codes only act as milestones to point the way along a road, and when once we have passed them they no longer help us. We have to try and see what is written on the milestone we are approaching, and we can be sure that it will mark a morality which recognises the unity of life, and the fact that an injury to one member of the human family means an injury to all. This recognition would, for instance, revolutionise our whole penal system. Instead of regarding the criminal as an enemy upon whom the vengeance of society should rightly fall, we shall think of him rather as one who is mentally sick, and needs to be nursed back to health by love and understanding. There was a time when the social conscience had not awakened to its responsibility with regard to the physically sick, and disease was considered as a mark of shame; but to-day we spend millions of pounds yearly on building hospitals and administering medical treatment to those who are sick in body. Surely the day will also come when we shall turn our prisons into hospitals for the sick in soul; or, as prevention is better than cure, we shall so try to alter social conditions that there may be fewer sick needing treatment.

The recognition of the unity of life will also make us question the morality of accepting our lives at the expense of those less evolved brothers of ours, the animals, or, at least, if we accept the sacrifice we shall do so deliberately, understanding to the full what is involved by it, realising that

"What we slay have given

Meek tribute of the milk and wool,
and set

Fast trust upon the hands which murder them."

This question of our responsibility towards the non-human kingdoms of nature is one that all of us must some day face. At present we accept the situation as we find it, and ask no questions lest the answers should disturb our peace of mind, but this attitude is hardly worthy of those who would serve the Lord of Compassion. In His spirit let us try to under-

stand our duty with regard to those who, though less evolved, yet share with us His life.

In our social and political outlook we have to get away from party strife, from that individualism which cripples, and strive after the true socialism, which is the practical realisation of brotherhood. We all eagerly embrace this theory of brotherhood when it enables us to claim kinship with the great ones of the earth, but the idea loses some of its charm when we are expected to acknowledge as brothers the criminal and outcast, and yet these are the brethren who need us most. The ideal of the family must be enlarged to embrace the whole nation; the principles of family life, embodied in the saying that to the elders belong the duties and responsibilities, to the younger the rights and privileges, should be followed. To the children of the family we give the joy, to the parents the burden of responsibility, and we may hope that in the State of the future this ideal will prevail over our present system.

Thus should we strive to pierce the veil which hides the future from our eyes, to have sympathy with all efforts to bring that future nearer, and to grow, ourselves, daily a little bigger through the assimilation of new ideas, new points of view, new ideals of life. It was said of old: "However men approach Me even so do I welcome them, for the path men take on every side is Mine." Every fresh path that we are learning to tread to-day will be an additional avenue of approach for us to the great Teacher when He comes, so let our paths be many.

EMILY LUTYENS.

My business is to teach my aspirations to conform themselves to fact, not to try and make facts harmonize with my aspirations. Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before fact as a little

child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing.

I have only begun to learn content and peace of mind since I have resolved at all risks to do this.



HYGIENE OF CHILD LIFE AND EDUCATION.

PART III.



N the course of medical inspection a certain number of children are found who are normally healthy and normally intelligent, in a word fit for the ordinary school. But others require medical treatment to fit them for these schools, a large number require feeding to bring them up to the level of health at which school teaching is helpful, and yet others are altogether unfit for the ordinary schools.

This unfitness may be physical, or it may be mental. A seriously deformed child, or one with severe heart disease is out of place alongside of normally healthy and active children. A very dull, backward or mentally defective child cannot profit by instruction suitable for those of average quickness. All these groups of children need special treatment, and there are others such as the blind and the extremely short-sighted (the "high myopes"), the deaf, the very "nervous," the epileptic, the tuberculous or those threatened with tuberculosis and the stammerers. For each and all of these groups of children special provision is actually made somewhere, and all of them need specially providing for. London, in England, provides for mentally defective, deformed, tuberculous, blind and deaf children among others. Germany has pioneered in open-air or "forest" schools for those who are "delicate" and therefore likely to be afflicted with tuberculosis. America is doing valuable service in showing the open-air school adapted for the town (Some American and for all weathers. children are provided with Esquimanux costumes in winter and have their lessons in the snow).

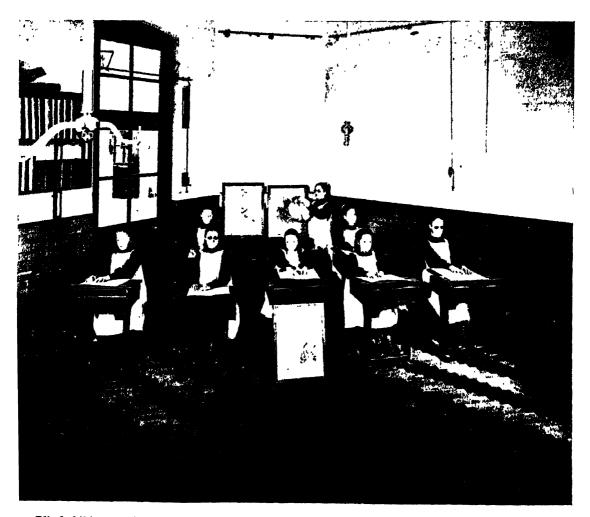
The causes set in operation by medical inspection tend inevitably to split up the heterogeneous mass of all kinds of children. sick and well, bright and mentally deficient, into specialized groups, each able to profit from schooling best if it be presented to them in an especially suitable way. But the classification and separation off from the normal mass of children of the special groups of which we have spoken is a help, not only to these special groups themselves, but to the normal mass. If children below a certain mental level or below a certain level of physical vigour are members of a class, the whole class is retarded because of And conversely because brighter and more vigorous children are in the class, the duller and less vigorous are left behind or strained. For the sake of both kinds of children therefore separation is beneficial.

The adaptation of the kind of education given, and of the surroundings in which that is given, to the child can only take place when the different groups of children needing special education are thus separated The classification of children therefore is one of the necessary pre-requisites to their efficient education. Each group needs special education. The blind child must have his hearing and his sense of touch educated to serve the place of eyes. The "high myope" must also be educated in this way, but his remaining power of vision exercised also so as to keep it active while not overstraining and destroying it. The deaf child needs a special school where he can be taught to see how sounds are formed by the lips, and thus aided to understand others speaking, and to speak himself. The mentally defective must be coaxed to

exercise his undeveloped mind and its powers awakened through the use of the hands and limbs, through movements and the sense The child crippled by heart of touch. disease or deformity needs allowance made for his deficiency, special furniture provided special protection ensured. The tuberculous or "pre-tuberculous" (that is likely to contract tuberculosis) child needs an openair environment. And similarly with the other groups of children mentioned. More and more as medical knowledge comes to be applied to the life of the school child, more and more is the scheme or system of education being modified to adapt it to the child.

The special adaptation of education to particular groups of children is one of the most helpful tendencies in the modern school. By this means the worsening of existing defects is arrested, and much improvement in conditions is often obtained. Sometimes the effects are definitely preventative. The open-air schools fortify little children against a tuberculosis to which they would otherwise have fallen victims High myope (very severe short sight) schools preserve and make useful the remnants of power of the eyesight.

The special kinds of education of defective groups of children are thus seen to be partly curative and partly preventative from the doctors standpoint. From 'the standpoint of the educationist they are adaptations of method to special cases, and they may therefore be regarded as



Blind children reading from raised printing with the fingers and learning the map of the world from a globe with a raised map at a Special Blind School

(By permission of the London County Council.)

educational experiments. A good deal is indeed learned from these experiments and it is significant that Dr. Montessori got her inspiration for the ideas which she has so wonderfully applied to the children in Rome while studying the mentally defective.

A study of the medically remediable defects of school children, enlarged tonsils and adenoids, decayed teeth, discharging ears, and so forth, a study of malnutrition (largely underfeeding), and of the groups of children who need specialised education, brings up the question of the causes of these conditions.

We discover many defects at medical inspection, and we "cure" them by medical treatment or by feeding, or we provide the special schools or classes required. Can we not go behind these conditions, and by discovering their causes, tackle these causes before they have time to produce their effects?

The causes which produce the defects of school-children are not simple in character. They are as complicated as is our social system. The causes fall, however, into two great divisions: those which operate within the school, and those which operate outside. The inside of the school is completely under the control of the school authorities, and nothing causing a defect of health in children should be allowed to remain. But while knowledge expands rapidly, school buildings once erected are fairly permanent, and school furniture and school equipment once bought are expensive to replace. And, in consequence, we find in many places conditions of school buildings and of school furniture and school equipment, which cannot be defended. The last report of the Medical Officer to the Board of Education in England and Wales* mentions, for instance, that the inside of some schools was so dark that the test for vision could not be carried out there. drastic condemnation of schools could not be imagined. For if a school is so dark, owing to ill-placed and insufficient windows, that a child cannot read easily, its eyes will be inevitably damaged. And very many schools, although not so badly lighted as just mentioned, are so badly lighted that they seriously injure the children's eyesight.

In the majority of school; the water supply and washing accommodation are inadequate, so that children cannot keep properly clean. In very many schools the desks are so badly shaped that they encourage lateral curvature of the spine, and stooping of the shoulders. Almost usually, ventilation is so poor that at the end of any lesson the air in a class-room will be unpleasantly "stuffy" to any one coming in from the outside. (This "stuffy" feeling is one of the best tests of ventilation.) And "stuffiness" means liability to "colds," tonsilitis, and general depletion of health and vitality.

School books, again, are more often than not printed in a type which is known to cause an undue strain on the eyesight, and children are taught "sewing" in a way which is definitely injurious.

To all the defects of school surroundings, furniture, and general equipment, medical knowledge is being applied, and a constant pressure exerted to produce change in the direction of the health-securing conditions. Ventilation is being steadily improved, as is also lighting, warming, and lavatory accommodation. The standard sizes and shapes of type have been ascertained, and are laid down in a report by a special committee of the British Association,† which is generally accepted as authorotative. In all ways, the school environment is being modified to better fit the child. More exercise, more fresh air, more fresh interest in the lessons, more freedom, less "discipline"—in these directions is education being modified. But outside all this lies the great realm of the world beyond the school, and in this realm lie most of the causes that produce illhealth. Can we deal with these too?

Some of the causes outside the school act directly on the school child as such in a way we can comparatively easily affect.

^{*}Annual Report for 1912 of the Chief Medical Officer of the Board of Education. Wyman & Sons, London. Price 2/6.

[†] Report on the Influence of School-Books upon Eyesight. British Association for the Advancement of Science, Burlington House, London. Price Fourpence.



A School for the Mentally Defective. The children are handling leaves which are the subject of the lesson.

(By permission of the London County Council.)

Others are further beyond our influence. A cause that contributes largely to the illhealth of school children is employment out of school hours. Many and many a boy or girl whose whole energy ought to be spent in growth, physical and other, wastes its strength on taking round milk or newspapers. Thousands of children work in factories as half-timers, largely in Lancashire, England, in the cotton trade. Children work as street traders, as helps at home-work in sweated trades, and all too often as domestic drudges. A great deal of such work can be prevented, and the half-time system should be extinguished as rapidly as possible—it is a discredit to all concerned, for it means wasted life. What, then, are we to say of certain

States of America (again cotton comes in !) and of the East, where children work "whole-time," and where education is entirely sacrificed to the gaining of a miserable pittance? Only that such utter barbarism should be swept away at once.

The regulation of school surroundings and the abolition of child-labour does not, however, either cover the ground of prevention or end our responsibilities. In the home itself is found the origin of many school defects. If the home is dark and dirty, the child will be unclean, and possibly afflicted with decaying teeth, diseases of nose, throat, and ear, and many others, including poor eyesight. And to get the home light and clean may be beyond the scope of the school

organisation. But every school should have attached to it—and many schools have attached to them—workers, voluntary or paid, who will visit the homes of the children, get to know the parents, and bring the teachings of hygiene and hygienic commonsense into the homes themselves. This is the line of work of the School Nurse, the lady Health Visitor, or of the voluntary member of a Children's Care Committee.

Much can be done in these ways, but much of evil, unfortunately, cannot be touched by any means yet specified. And of these untouched things, poverty is the chief, the evil which is most widespread and most disastrous. Remove poverty, and other difficulties could be dealt with easily; leave poverty, and all other difficulties are increased manyfold thereby. The influence of poverty is well seen when we come to analyse the ordinary defects of school children from the standpoint of treatment.

If one takes the whole list of children in any school who are suffering from defects needing medical treatment, they will be found to divide themselves into two groups. One set of children will have medical defects pure and simple, they will be normally healthy, of normal growth and intelligence, but their eyesight or the condition of their teeth, or some such defect, will need correction. The other set, while shewing similar medical defects, have the added defect of poverty. We may call these two sets of children the "medical group" and the "poverty group." The difference is vital, for while it is comparatively easy to get effective remedial treatment for the medical group, it is very difficult to get it for the poverty group. Indeed, one part of this poverty group, who are found to make up about ten per cent. of the number of children in schools, very often gets no adequate treatment at all. This lowest ten per cent. are also dirtiest and most neglected. Poverty acts in these cases by undermining the health through lack of sufficient nourishment, bad housing, and insufficient or bad clothing. But poverty also undermines the morale of a home. Order, cleanliness, even decency, may be, and often are, practically impossible, so that a child coming from a poor home is handicapped not only physically but morally, and, because of the ignorance which poverty engenders, mentally also.

The other causes which we have considered which produce effects upon school children can be largely dealt with through the school organisation or by modifying that organisation. Poverty cannot. Our civilisation at present is founded upon poverty, and if, in considering it, the School Doctor is bound to say that it is one of the greatest evils afflicting the school child we can either, remaining within the ambit of the school medical organisation, try to mitigate it by medical treatment, school feeding, and so forth, or we can rise beyond the merely school considerations, and plan to prevent this evil as we plan to prevent others.

The mitigation of poverty from the standpoint of the educationist can only be fully carried out when we undertake to supplement, in the case of a school child, everything-food, clothes, holidays, and amusements, for instance—which the home fails to provide. Some way in this direction we have already travelled, and some way further we shall certainly go. But there is a limit to the length to which the communal provision of the necessities of life for a school child may go, a limit to be found, perhaps, only by experience. Ideally, it would be best to have every home so well equipped that no child should ever to go school dirty for want of a bath or washing facilities, or hungry for lack of food, or badly dressed for lack of sound clothes.

And, considering these matters, I do not, personally, hesitate to go outside the ambit of the school organisation, and to declare for the abolition of poverty as the most essential of reforms. How to accomplish this lies outside the scope of these articles, but the measures designed to achieve this end must be based on the explicit assumption on the part of the government of responsibility at all times, and in all places, and under all conditions, for the well-being of every citizen. That is to say, that the government should make it its first duty to guard its citizens against any of the multitudinous combinations of events which may bring them to poverty. Poverty should be guarded against like the chief disease of humanity, which it is, and stamped out as rigorously as typhus fever or small-pox are stamped out.

However, we cannot wait for the sweeping social changes which the government assumption of responsibility for the individual well-being of all would bring in its train. We have to take schools as they are, and conditions as they are, and improve those in so far as we can.

Some of the improvements most urgently needed are very simple. The first is cleanliness. Most schools are dirty. They are insufficiently washed and insufficiently brushed and dusted. That is a matter of money only. A school, if it is to be a centre of good influences, should be at least as

clean as a good home. It is frequently much dirtier.

Another simple change also affecting cleanliness has to do with cloakrooms. Of the six million children in schools in England and Wales, for instance, from two to three million are more or less unclean as to their heads and bodies. Many are verminous. To prevent the spread of vermin from the 10 per cent. of bad cases previously mentioned, and who constantly harbour them, we need larger cloak-rooms, with completely separated pegs for the caps and outdoor clothing of each child. A cloak-room where caps and clothing are huddled together favours the spread of vermin. Again, if children are to be taught to be clean, they must learn,



A School for Physically Defective Children who are conveyed to and from school in the ambulance 'bus shewn.

(By permission of the London County Council.)



A Geography lesson at an Open Air School.

(By permission of the London County Council.)

and for this purpose more lavatories, especially more school baths, are needed. School baths, where children can be taught the method of washing, and the pleasures of cleanliness should be accessible to all. More fresh air is another necessity. Open-air schools are good for the ailing child. Why not for the normal child? is a question which is coming to be asked more and more. And the probability is that in the future we shall have less and less of the heavy barrack-like type of schools common in our large towns, and more of the open-air type, at present chiefly confined to the special schools for the sickly. A great deal of money can in this way be saved on buildings, with benefit to education, which sadly needs expenditure

on more and on better-paid teachers. Other directions in which reform will go are towards more and better school feeding of school children. The school meal might profitably be given to more than double the number of children who at present receive it in England and Wales, for instance. The school meal might also be made definitely educative, as it is not now, and should always be given under conditions of hygiene and good manners, which are at least not inferior to those prevailing in the schools themselves. These conditions are not often complied with at present.

Taking into consideration the reforms just indicated, the necessity for school clinics, and greater classification of and special provision for, different kinds of children, we are in a position to plan out the school of the future.

The normal type of this school should be the open-air school, and it should diverge from this type only as local necessities may make imperative. The children in the school should be not only inspected medically, but medically treated for any defects they may present. The different groups of children needing it should have special treatment and special teaching.

Nothing in the school, or within control of the school organisation, should be capable of injuring the child. The old lumber of defective desks and seats, and of books with crabbed texts, should find no place. The buildings, the furniture, the books, and other school equipment, should all pass under the scrutiny of the School Doctor, and be approved before being used.

More important still, the curriculum should be submitted to the doctor also, and study and exercise duly balanced, to give the conditions for perfect health for the growing child, which is a possibility hardly ever realised at present.

The provision of food and clothing should be as much a matter of course, in cases of necessity, as the provision of medical treatment. But as important as any other reform, is the provision of more teachers, and of better-paid teachers. Frequently, nowadays, does the school doctor find a teacher with a class of forty, fifty, sixty, or more. To "teach" this number is not fully possible. They can be controlled under a plan of "discipline"; they can be, to a certain extent, instructed; but not helped in the degree they might be to grow into knowledge, which is what true teaching implies.

The changes which are here indicated, and many others of detail not mentioned, inevitably suggest themselves as the results of medical inspection. And as medical inspection continues, and as first one bit of the reformed plan is applied here and another there, the pressure in the direction of reform will become ever greater and greater.

Some countries, such as India, have very little of medical inspection at present, although it has begun in Baroda and in the Panjab, among other places. But medical inspection can be applied everywhere, and everywhere the same general conclusions will be reached. The chief of these is that medical science should be preventive. We should discover illness not only to cure, but to unveil the cause behind, and prevent its operation upon others. And as inspection is good for the school child, it is good for the infant below five years, and for the "young person" above fourteen.

Indeed, in the future, we may look forward to regular systematic medical inspection of all infants, school children, and probably of all young people. And we may look beyond the inspection to a system of treatment and a system of prevention, which shall raise the standard of physical vigour and mentality of any race it be applied to one hundred, or even many hundred, per cent. But the vista thus opened up is not all. The application of science to life is only begun by medical inspection, which is, indeed, only one aspect of this application. The process must inevitably go further. The teacher wants to know not only how a child is physically equipped, but much about the mind and the emotions and the intuition. How science can help the teacher to this knowledge, and how this knowledge will aid in the upbuilding and improvement of the race, will be the subject of the next article.

L. HADEN GUEST. (To be concluded.)

Thou that would'st find the Lost One, lose thyself.

For nought but self divides thyself from Him. Ask ye how I o'erpassed the dreary void? One little step beyond myself was all.

AKHLAG-I-JALALI.

Virtue without knowledge is insecure. There is no stable foundation for the most religious life without some knowledge of the science of being.

THE ORDER OF THE STAR IN THE EAST TOLD TO THE CHILDREN.

OST of your stories begin with "Once upon a time," and that is quite as it should be, because everything that happens now—even flying in the air—has probably happened long ago, too, on this old, old world of ours. And the Wonderful Event of which I want to tell you has also happened before, and you may read something about it in the Scriptures of your religion, although it was so very long ago. But now, instead of looking back to "Once upon a time," we can look forward and say "Before long."

Something very marvellous is about to happen soon on this world on which you live, something so rare and joyous that the people in every land are beginning to get ready, though most of them do not know why they are preparing. But whether the grown-up people know why or not it is important that all the children of the world should know why, because this Great Event belongs specially to you as the men and women of the coming days. And it would be a pity to know nothing about it when all the time you might be helping to make ready and, if you tried very hard, perhaps even helping it to come a little more quickly.

Now before I tell you what this Wonderful Secret is, I want to remind you of the children all over the world who will share this joy too. Some of you are little white children in cold lands with names like Charles and Gretchen and Marie, and some are little brown children in hot countries with names like Ananda and Piyari, and some are little yellow children with names like Lao.

and some are little black children with names like Sambo.

Some live in caves and some in tents, some in deep forests and some in sandy deserts, some in rich palaces and some in ugly hovels, some in palm leaf huts, some in mud huts, some in trees, and some in places like your own dear home, but almost every child loves his own land best and thinks there is no place like home.

Some speak one language and some another, and some have one kind of temple or church and some another, and others have no temple of any sort, for all take the way that suits them best when they think of the Great Father and He understands them all.

All the children in the world belong to God, He is everyone's Father. You, perhaps, belong to a family of children with baby in the nursery, the little child at the Kindergarten, the boy and girl at school and the student at College, each learning different lessons in different classes, but having the same father and mother who care for you all. God has the whole world for His family and He too sets different lessons for the little ones and for the big ones because He knows what each can do.

And then, from time to time, when He sees that His children have been trying hard and are ready for another lesson (God's lessons are games), or sometimes when He sees that they are puzzled and do not know how to do their lessons, He sends to them His Son, the Great World Teacher, Who comes to help them and to show

them how to grow like Him, like God. This is the Great Secret which will come to pass in your life time and in which you may help. This is the Wonderful Event which happened long ago, and which now after many ages is coming again. For the Great World Teacher has been before, several times. He it was Who set the lessons for His different children throughout the thousands and thousands of years gone by. But as they all have different languages, so also they all have their own name for Him.

The white children call Him the Lord Jesus Christ, the brown children call Him Sri Krishna the Divine Child, or the Lord Maitreva, which means the Lord of Loving-Kindness, or the Jagat Guru, which means the Great World Teacher. The yellow children call Him the Bodhisattva, but all these are one and the same Person, if the children only knew. Perhaps they will For it is only know when He comes. quite little children who think their father plays with them alone and leaves the rest of the family to get on as best it can without teaching.

His school is the world, and His scholars are children and grown-up people alike, and the chief lesson He give us all to learn is Love. Have you sometimes been trying to work a sum, or learn a lesson, and found it very hard and puzzling, and then your father has come into the room and made it all quite easy in a moment? He has stayed and played games with you, and you have been so happy because he was there. He was teaching you in the most perfect way, but it seemed all play and of intensest interest. That is what it will be like when the Great World Teacher comes to us again. All will be easy because He is here, and it will be far better even than the game you like best.

Of all the splendid things that could happen to us we can think of none greater than that we are living now in these days, just before He comes, except the marvellous days when He is here, and those I hope you will all live to see. For we can help to make ready and we can watch for Him. No one knows exactly how or when or where

He will come, so we must be on the alert, and think and wonder often about it all. We can read the stories about Him in the Gospels and the wonderful tales of Sri Krishna the Boy, and dream that again He will do the same great deeds of lovingkindness. We can remember that He is the Great Lover of little children, to Whom they are always welcome, that every single child in the world is dear to Him, and may always go to Him and ask His help. does not love only the children who are called good or clever, but every boy and girl, although they may be supposed to be naughty" or "stupid"-perhaps even He loves them more because they need Him more, and He knows that His love will soon make them happy. For no one can be near Him and not be joyful. He is more beautiful than we have ever dreamt or thought of, and we shall know Him by His beauty. If we want to help Him and be with Him when He comes we must be beautiful too, in our words, our play, our workeverything that we do and are must be beautiful as well as strong. And this we can all do if we try hard because He, who is the King of Beauty, will help us.

Some children wear a little silver star to show that they are watching for Him, and many who do not wear this star are doing the same. If you live in London, perhaps you have seen the Star Shop, curtained in blue and named the "Order of the Star in the East," at 290 Regent Street, W., near Queen's Hall, where papers about this Wonderful Happening are to be had. It is a beautiful and a very happy Shop, and has a Children's Room upstairs—a kind of Club-room, kept for them alone with magazines and games and books where they may play and read and invite their friends. It belongs to all children, the only fee is Childhood, and to non-members just as much as to members, so this is your invitation to use it. We want you to come because it will be well if there is a large number of Children who are, as it were, Star-Scouts, ready to help and to carry out His orders when He comes. And before He comes we want you to tell everyone you can about the Great Secret, which it is time for all to know now.

We cannot tell whether all who are watching will know Him when He comes, for to do that the sight must be clear and pure, but children and young people are better off than the older ones in this way, also their ideas are not fixed and stiff, they are ready for anything and more daring. It is well to practise taking big views and to imagine that we are looking down on the world from high up in an aeroplane, so that all the people look alike except that some have a shining star or a flame of love in their hearts. Or if we cannot go up in an air ship we can watch an ant-hill of tiny ants and think that we must look as small as they to the Great One above, and yet by His help we may grow to be like Him, and in some far distant age and planet, help others in our turn as He will help us now. That is why we should begin to practise helping others every day, and specially to protect and serve all who are weaker than ourselves.

Perhaps there are some children who would like to wear the star but their parents ask them to wait till older. It makes little difference for they can make a temple for the Star in their heart by keeping it full of Loving-kindness, Beauty, Self-control, and Service. Then, if they will let it, the Star inside will shine so brightly that it shines right through them and makes them like a star too.

Some day the Great Star will come and gather round Him, His little stars. May you and I and all the children be there.

MARY E. ROCKE.



You ask about the Great One whom we call the Christ, the Lord Maitreya, and about His work in the past and in the future. The subject is a wide one—one also about which it is somewhat difficult for us to speak with freedom, on account of the restrictions with which we are hedged round. Possibly the suggestion may be of use to you that there is what we may call a department of the inner government of the world which is devoted to religious instruction—the founding and inspiring of religions, and so on. It is the Christ who is in charge of that department; sometimes He Himself appears on earth to found a great religion and sometimes He entrusts such work to one of His more advanced assistants. We must regard Him as exercising a kind of steady pressure from behind all the time, so that the power employed will flow as though automatically into every channel anywhere, and of any sort, which is open to its passage; so that He is working simultaneously through every religion, and utilising all that is good in the way of devotion and self-sacrifice in each.

C. W. LEADBEATER.

He who did most shall bear most; the strongest shall stand the most weak.

'Tis the weakness in strength that I cry for, my flesh that I seek

In the Godhead. I seek and I find it. O Saul, it shall be

A face like my face that receives thee; a Man like to me

Thou shalt love and be loved by for ever: a Hand like this hand

Shall throw open the gates of new life to thee. See the Christ stand.

—Saul, R. Browning.

G. F. WATTS.

Do you not realise that there is but one law that runs through all nature? The great laws of nature are all wrought one within the other—one principle is under all. The mistake has been in dividing off things into separate wholes. Here is religion, here is art, here are politics, and so on, whereas they are all one in fundamental principle. This is to me a truth that

pervades all life.

LES HIRONDELLES DU SEIGNEUR JÉSUS LÉGENDE DU LIBAN.

BIEN souvent chers enfants, vous avez attendu au printemps, le retour des hirondelles.

Vos petites mains battent joyeusement des que vous les apercevez à l'horizon. Elles approchent tournoient autour de la maison, l'effleurant, se reculant, revenant encore, s'appelant par des cris joyeux comme si elles reconnaissaient des lieux déjà vus, déjà habités

Et quand elles semblent élire un creux du toit, l'angle d'une fenêtre de mansarde pour y bâtir leurs nids, vous arrêtez vos cris, vous retenez votre respiration pour ne pas les effrayer, afin qu'elles ne quittent pas votre maison pour aller ailleurs. Ce sont des portebonheur, vous a-t-on dit, et vous voulez les conserver.

Oui, ce sont des Messagères de joie et de bonheur, et si vous voulez en savoir la raison, je vais vous dire la légende que l'on raconte



SWALLOWS IN FLIGHT

depuis près de deux mille ans, aux enfants, le soir dans les montagnes du Liban lorsque le printemps renaît, lorsque les hirondelles sont attendues.

"Le Seigneur Jésus, enfant, était beau comme le jeune cèdre qui s'élance vers le ciel; pur comme le lys qui croit dans nos vallées; doux et obéissant comme l'agneau qui ne s'éloigne pas de sa mère; et tous les êtres de la Création passaient sans lui faire de mal; et les animaux se prêtaient à ses jeux innocents.

Les oiseaux se posaient sur ses épaules et l'accompagnaient en troupe, gazouillant leurs plus mélodieuses chansons, lorsqu'il traversait la campagne, allant chercher des fleurs et des fruits pour les apporter à Marie sa mère.

Les fourmis construisaient pour lui des palais féeriques; il les dirigeait et les aidait de ses petites mains lorsque leur fardeau semblait trop pesant.

Les papillons voletaient autour de sa tête, lui faisant une auréole de leurs ailes diaprées, tandis que les abeilles a s'enivraient du miel de ses paroles plus douces que le miel du Mont Hymet.

Entre tous les oiseaux, ses préférés etaient les hirondelles. Chaque printemps il préparait les coins où elles pourraient construire leurs nids; mettant des provisions de brins d'herbe et de duvet à leur portée. Et quand la petite couvée était éclose, jamais il ne l'aurait laissée manquer de grains de mil ni de miettes de pain.

Dans ses mains les jeunes échappés du nid devaient faire leurs premiers essais pour voler dans l'espace. Et quand l'heure du départ sonnait, il fallait voir toute la bande ailée le saluer avec un cri de revoir, s'approchant à tour de rôle pour recevoir une dernière caresse, un dernier baiser avant de s'envoler tire d'ailes.

Et chaque printemps, la scène gracieuse se renouvelait. Et Jésus grandissait en sagesse et en âge devant Dieu et devant les hommes. Et quand il eut douze ans, et que, conduit par sa mère au Temple, il y resta pour émerveiller les Docteurs de la loi par

a sagesse de ses réponses, les hirondelles arrivaient. Elles s'arrêterent; et, décrivant leurs grands cercles autour du Temple, elles attendirent sa sortie. Et comprenant que Marie devait être inquiète, quelques-unes allerent la prévenir, et la ramenèrent à Jérusalem où elle le trouvait.

Plus tard, quand Jean-Baptiste fit couler sur le front de Jésus l'eau du Jourdain, elles entonnèrent leur chant de gloire, battant des ailes en signe d'allégresse à la descente de la Colombe qui lui portait l'esprit du Tres-Haut.

D'année en année elles revinrent à Nazareth; et, n'y trouvant plus Jésus qui parcourait les villes et les bourgades, semant la bonne parolè et les bienfaits; toujours fidèles, elles savaient le rejoindre et allaient lui porter leurs chants et leurs hommages.

Mais un jour vint; jour de tristesse et de deuil; la petite maison de Nazareth était close; Marie elle-même, ne s'y trouvait pas; personne pour leur souhaiter la bienvenue! Et le ciel était sombre et morne; une désolation semblait étreindre les Etres et les choses!

Et les hirondelles ne purent se résoudre à préparer leurs nids. La bande se reforma et elles partirent dans la direction de Jérusalem pour chercher leur Ami, leur Maître.

Quelle agitation dans la ville; quelles vociférations; Quelle est cette foule qui gravit lentesment la colline tout près?... Qui donc porte une lourde croix et tombe sous son poids?... Qui donc est étendu, cloué sur cette croix, élevé entre ciel et terre?...

Les hirondelles l'ont reconnu . . . c'est Jésus, c'est le Christ; . . . et toutes ensemble, elles poussent un long cri de désespoir. . .

Jésus lève les yeux; il a encore la force de leur sourire; et il semble les inviter à s'approcher plus près encore.

Mais, il allait mourir; et le soleil se voilait d'horreur, et les ténèbres couvraient la terre. . . . Et Jésus, dominant les ténèbres, ne voyait plus que le ciel et les hirondelles.

Et, avant de mourir il voulut les récompenser de leur fidélité à le visiter; et il leur dit: "Hirondelles, mes fidèles amies; les hommes me font mourir; et je n'ai pu aider les âmes, guérir les corps que pendant trois années.

Beaucoup auraient voulu me voir qui ne m'ont point vu; beaucoup, m' entendre, qui ne m'ont point entendu. Mais, je l'ai dit à mes disciples: Je reviendrai! je reviendrai encore sauver les hommes, qui encore auront besoin de salut; et ceux qui désiraient me voir, me verront; et ceux qui désiraient m'entendre, m'entendront.

Maintenant je retourne vers mon Perè; mais vous mes fidèles vous resterez mes Messagères entre la terre et le ciel. Chaque année, vouz porterez ma joie aux hommes; chaque année vous remonterez dans mon ciel me dire dans quelles maisons vous avez été bien reçues, bien choyées. Et quand les temps seront venus, c'est à vous que je confierai les âmes qui doivent renaître pour me voir sur terre. Vous les porterez dans les maisons où vous aurez été les bienvenues; elles m'y attendront; et dans l'une de ces maisons, la plus charitable, je descendrai moimême et je ferai ma demeure."...

Et Jésus expira . . .

Voilà pourquoi enfants, depuis bientôt deux mille ans, les hirondelles sont si impatiemment attendues à chaque retour du printemps.

Vont-elles apporter des âmes? . . . Vont-

elles nous amener de nouveau le Sauveur si désiré, si attendu? . . . Il semble à beaucoup que les temps sont venus . . . Enfants, surveillez-bien de vos fenêtres le vol des hirondelles. Soyez bons, charitables, compatissants pour tous; . . . pour vos frères; pour les animaux;...pour les hirondelles: elles doivent choisir lamaison où naîtra de nouveau le Sauveur du monde . . . — ARASHAM.



A FRAGMENT ON LEO TOLSTOY.

By THE COUNTESS TOLSTOY (his Daughter-in-law).

UCH has been written, and whole lives have been spent, in trying to explain to people the significance of Leo Nicollaevitch Tolstoy, and to tell his life and work. I do not presume to be able to say anything new. But, having read Mr. Arundale's letter, I felt a strong impulse to bring before the readers of the Herald of the Star the figure of the Count Leo Tolstoy. For half a century he has been for Russia their prophet, the man who lifted men's hearts to the highest, roused the conscience, prepared the way for



LAST DAYS OF COUNT TOLSTOY.
(Very little known portrait.)

"There are millions of suffering people in the world besides me. Why are you so many about me alone?" Tolstoy's last words.

the spiritual regeneration of men, preached brotherhood and the unity of religions.

From his earliest days of conscious life, he settled in the country on his estate, the "Yasnaya Poliana" ("Bright Meadow"), guided by his passionate desire to serve the men who needed him most, those who had been just (1861) liberated from serfdom—poor, illiterate, and living in most primitive conditions.

During this period of his life, he gave himself entirely to the interests of the village, and was the first to improve its agriculture. In winter, he taught in the school, schools throughout Russia being scarce. He was the first to clamour for village schools and cheap good books. At this time he started a magazine, From Yasnaya

Poliana, and devoted much of his time and work to literature for the people. The first cheap editions, which later were issued in millions of copies, were published under his editorship, and through his initiative. He caused to be written good biographies of the great founders of religions and sages. including the life and teaching of Buddha, Laotze, Socrates, Marcus Aurelius, Diogenes and others. Thus, a knowledge of these world-heroes came within easy reach of our Russian peasantry. From all parts of our large country came innumerable letters to Leo Nicolaevitch. They usually began by the words, "I read your book, or the book published by you, and realise that I am not alone, but a link, a part of a great organism, a part of the whole world. I realise the Unity of the Spirit and the brotherhood of men, and I owe to you my great joy." And Leo Nicolaevitch became day by day nearer and dearer to those who sought truth and spiritual beauty. His face shone with deep emotion when he found among people or their letters his spiritual brothers, who sought the Kingdom of Heaven and its truth.

The Sixties brought great trouble into Russia and the darkness of exile; a mere mention of the needs of the country brought censorship to the offending newspaper-magazine. For thirty years Leo Tolstoy, even then universally known as a gifted writer, took up quite a special and exceptional place. He could write boldly, where others had to keep silent, and his person was inviolable, for the Emperor Alexander III refused to allow him to be molested.

There was no single important feature of Russian life which he did not grasp.

In the land question he found a partisan in America. Joyfully and full of deep emotion, he spoke of Henry George's teaching. In his own articles, he put the question so tersely and so boldly, and he put it on such a high level, that people shuddered at the gross injustice they perpetrated, and became unable to silence their awakened conscience.

The fundamental note in his thoughts, in his words and writings, and in his private letters, was non-resistance to evil by violence. In his articles and novels he tried to expose war as an act inadmissible in a Christian country; it was impossible for a conscious man, he said, to take a gun and kill men. People who, under his influence, declined to serve as soldiers, were put into prison. Heartily sympathising with them, he attached, however, great importance to the individual refusals of military service, holding that these martyrs wake the popular conscience, and declaring that a time would come when conscription would become as impossible as slavery. From that time, though his freedom was not violated, another kind of persecution took place. All his friends and followers disappeared one by one from his surroundings, either exiled to Siberia or sent abroad. He used to say that he himself should be put in prison, not his followers; that it would be easier for him to feel the hangman's cord round his old neck than know himself so solitary surrounded by comfort and calm, while his friends suffered and died for truth in faraway Siberia, in their prison squads.

He stood up ardently for freedom of conscience, and spent four years in trying to liberate the Douchobors* and obtain permission for them to leave Russia, where at first their best leaders were exiled, before the mass persecutions began. The organised, industrious, families of the Douchobors were sent to live on the waterless hills of the Caucasus, where they died in hundreds. At that time, Leo Nicolaevitch, in order to help the Douchobors' emigration to Canada, wrote his Resurrection, and sold it for 15,000 roubles, handing the whole sum to them.

Thus, little by little, rose his spiritual teaching on the Great Unity of the world; thus he built a luminous plan of the one universal religion. The last fifteen years of his life he spent in the study of comparative religions, which resulted in his collection of the thoughts of sages and founders of religions, which he called *The Cycle of*

Reading, intended for daily reading throughout the year. The thoughts are arranged on a certain, definite plan of:

> Man's attitude towards God. Man's attitude towards himself. Man's attitude towards others

This book was his favourite child. Living a very regular life in his solitude, among the books of all the thinkers of the modern and ancient world, he began his day by reading the Cycle of Reading, lifting his thoughts to far-away India or America, repeating the words of Confucius, Emerson, Kant, Carlyle, Amiel, and many others. To these readings, he added selected literary pieces which are the pearls of our literature.

The little hamlet on a hill, the white house hidden in an old garden kept within their walls, the priceless life of Leo Nicolaevitch,



Little known photograph of Leo Tolstoy at "Tasmaya Polina" (his estate in the government of Joula).

whom many began calling by the affectionate name of granddaddie; his bright face reflecting both sweetest tenderness and a powerful flow of mental and spiritual insight, became more and more a centre attracting the cultured men of all the world. People from remotest corners of all countries came to pay him homage, to learn wisdom, to solve painful problems. Thousands of thought-currents and movements met and blended, in the light of his great tolerance and wisdom. A multitude of groups were formed under the influence of his teaching, trying to build a life more just and pure. Letters and books and papers poured

^{*}A Sect which objects to take up arms.

in daily, and so did visitors. He was always ready to welcome any one, rich or poor, peasant or lord. He seemed to be the very pulse of the world.

On October 28th, 1910, the news of his leaving his home spread all over the globe, and humanity read daily, with a sinking heart, the news of the illness of an eighty-year-old-man, who left his home in order to

blend with his people, refusing to live more comfortably than they, and who not being able to stand the cold and the hard roads, passed away.

His last words to his grieved friends were: "Why do you think merely of Leo Tolstoy, when there are millions of other sufferers to think of?"

THE COUNTESS TOLSTOY.

WHAT IS RELIGION?

"But is there any true religion? ligions are endlessly various, and we have no right to call one of them true, just because it most nearly suits our own taste,"is what people say who look at the external forms of religion as at some disease from which they feel themselves free, but from which other people still suffer. But this is a mistake; religions differ in their external forms, but they are all alike in their fundamental principles. And it is these principles, that are fundamental to all religions, that form the true religion which alone at the present time is suitable for us all, and the adoption of which alone can save men from their ills.

Mankind has lived long, and just as it has produced and improved its practical inventions through successive generations, so also it could not fail to produce and improve those spiritual principles which have formed the bases of its life, as well as the rules of conduct that resulted from those principles. If blind men do not see these, that does not prove that they do not exist.

This religion of our times, common to all men, exists—not as some sect with all its peculiarities and perversions, but as a religion consisting of those principles which are alike in all the widespread religions known to us, and professed by more than nine-tenths of the human race; and that men are not yet completely brutalized is due to the fact that the best men of all nations hold to this religion and profess it, even if unconsciously, and only the hypnotic deception practised on men by the aid of the priests and scientists now hinders men from consciously adopting it.

The principles of this true religion are so natural to men, that as soon as they are put before them they are accepted as something quite familiar and self-evident. For us the true religion is Christianity in those of its principles in which it agrees, not with the external forms, but with the basic principles of Brahmanism, Confucianism, Taoism, Hebraism, Buddhism, and even Mohammedanism. And just in the same way, for those who profess Brahmanism, Confucianism, etc.—true religion is that of which the basic principles agree with those of all other religions. And these principles are very simple, intelligible and clear.

These principles are: that there is a God, the origin of all things; that in man dwells a spark from that Divine Origin, which man, by his way of living, can increase or decrease in himself; that to increase this divine spark man must suppress his passions and increase love in himself; and that the practical means to attain this result is to do to others as you would they should do to you. All these principles are common to Brahmanism. Hebraism, Confucianism, and Mohammedan-(If Buddhism supplies no definition of God, it nevertheless acknowledges That with which man commingles, and into Which he is absorbed when he attains to Nirvana. So, That with which man commingles, or into Which he is absorbed in Nirvana, is the same Origin that is called God in Hebraism, Christianity, Mohammedanism.)

TOLSTOY.



THE THEATRE:

"The Melting Pot," at the Queen's Theatre.



OU may use this play of Israel Zangwill's as a touchstone. It is one of the great plays of a great day—the day just dawning. It is not "intellectualist," it has surpassed the intellect, and uses the intellect as an instrument. It is a new world of thought, feeling, emotion, a new visionthis play of America, the "Crucible of God." Into it pour all nations "Celt and Latin, Slav and Teuton, Greek and Syrian, black and " Jew and Gentile." yellow " . . . "How the great Alchemist melts and fuses them with his purging flame—" The play uses the music of feeling and idea as Wagner uses the music of sound, the living, vivid men and women in the play move and speak against the great background of the continents filled with their nations. The old hatreds, oppositions, and traditions of Europe, the new great splendours of America where all are surpassed in the making of, he who is yet unmade, he who is yet in the crucible, the American, this is the background. David Quixano, the hero, the Pogrom orphan," from Kishinev, where his mother and sisters and brother were massacred; Vera Revendal, revolutionist, the refugee Russian noble, also from Kishinev, whose father had directed the massacre, these two speak of the words of age-old hatred to each other, surpass them in service to "the God of our Children." The play begins in the room of a poor Jewish music teacher, uncle of David Quixano, and through it flash the three tremendous motives, love for the New America. in David's ecstatic apostrophe of the American flag, horror of the suffering and terror of the massacre in David's almost

epileptic outburst, when the scar on his soul is touched, and infinite pity of the old order passing away in the wordless sobbing of the ancient mother, whose old-time Jewish Sabbath (time of utter peace and quietude) is necessarily broken by the demands of money getting, the necessities of the house-hold

David is a musician, who would write the symphony of the New America. He is



fruel Zangarll

inspired by the school children, who salute the flag and pledge their lives to its honour and service, inspired by the dance in the Beer Hall, by the streets, by the ships that come laden with immigrants, to the place of debarkation at Ellis Island. He is inspired, not by the Old Testament "God of our Fathers," but by the "God of our Children."

The second act develops the themes, plays with them, introduces the debased American moneyed type, whose only care is to ape Europe with its outworn tage trappings, and introduces some fine humour, in the person of Herr Pappelmeister, the great conductor, who acclaims David's music as "Etwas neues" and "Kollosal." conducting of the music, in the brain of the conductor, is thrillingly exciting, and yet broadly humorous incident. While the scene fitly ends by the love-making of David and Vera Revendal, followed swiftly by the parting from the old home. For how can the Jew, David, marry the Gentile, Vera, and remain in the house of the ancient, pious Jewish mother, who would mourn for him as one dead, with rending of garments, and sitting on the floor for seven days. The new joy of America-the tragic pity of the old faith.

The third act clashes the new America against the old horror of the massacre, the old devilish hatreds. Vera's father has come to America to "save her" from marriage with a Jew. David sees him. realises that the father of Vera is the officer of stone, who had directed the massacre. sees the river of blood between himself and Vera-and cannot cross it. The tremendous tragedy of the old world overpowers the new, its hope is wiped out, its aspiration is forgotten. Even when Vera comes to David with the words of Ruth, "Thy people shall be my people and thy God my God," he cannot hear the music of the new, but only realise that he is one with the ancient people, who have been persecuted for ages; realise that he has turned from the solemn, piteous beauty of the old. to listen to the voice of the "butcher's" daughter.

The last act is short; it opens in tragedy.

Although David's symphony has proved an astounding success, he stands on the roofgarden of a high building overlooking the city, the river, the statue of Liberty, the great stretch of sky filled with sunset, thinking of death. There is the new America. And David has failed because he could not surpass the old hatred; when God tried him he was found wanting. But, inventing a pretext, Vera comes to him on the roof, and old pity of an ancient faith, tragedy of terror and horror, joy of the new vision of America, all are blended. They are reconciled. They speak of the massacre that had been at Easter-time, the time when Russians kiss each other thrice upon the mouth, because "Christ is Risen." The time that to David is most full of horror. because then Hell was let in upon his life, death, destruction, outrage, massacre. And in this way are they reconciled.

Vera (resisting, drawing back): I dare not. It will make you remember.

David: It will make me forget. Kiss me. (There is a pause of hesitation, filled up by the Cathedral music from "Faust" surging up softly from below.)

Vera (slowly): I will kiss you, as we Russians kiss at Easter—the three kisses of peace.

(She kisses him three times on the mouth as in Ritual solemnity.)

David: Easter was the date of the massacre—see! I am at peace.

In those "kisses of peace" is the new America born, where the old feuds are burnt up in the crucible of God, the fires of love. Christianity surpassed, Judaism surpassed—the religion of man born that shall worship—the God of our Children.

Romantic! Of course it is. Enthusiastic! Obviously—but full of life, full of ideas, full of a great ideal, up to which we can stretch our cramped minds and feelings.

The play is a touchstone. It is one of the great plays of the New Era dawning. Do you belong to the new day or the old?

L. HADEN GUEST.

(REPRINTED FROM THE "NEW OXFORD REVIEW.")

AMONG THE RUSSIAN PEASANTRY.

HIS is not a subject which we can take up or leave alone. It is a question of life or death. It is a direct outcome of the basic conditions of the peasant's life and work. And many have been the experiments, the trials and the failures of those, who approached this special field of work.

After watching for many years, the various methods of organisation introduced by the Government (the Zemstwos*) or by private people, after having spent twenty years in it, using every capacity I had in my possession, I have come to the conclusion that this is a case where Love has to throw its enlightenment and that nothing less will do. I do not say: Love and Wisdom, because love could not be without wisdom, or perhaps love is wisdom itself. The more I think of it, the clearer I see that all the failures were caused by the lack of love, by treating the subject either as a duty undertaken for ambition, wages, or mere profit, sometimes from a conceited desire of the leaders to teach the working classes, not having themselves any knowledge of work, nor any training, and still less humility.

In a few cases, where love dictated truly brotherly help, the results were strikingly fruitful.

This view, however, is not acceptable as a rule, and this is why I never dared to offer it as the basis of organisation till at last I felt a door open when I read Mr. Arundale's letter.

The peasantry of Russia makes up 90 per cent. of the whole population. Their main occupation is agriculture. The peasants became nominally free in 1861, when serfdom was abolished. At that time, each man received from 9 to 12 acres of land, for which the Government paid the landowners and on which the peasants had to pay taxes.

But since the year 1861 the population increased considerably, while the amount of land in the possession of the peasants remains the same; so much so, that in many provinces, especially where the land is fertile, each man is reduced to a few yards of land only, on which he cannot possibly exist.

This brought many cruel experiences. Our peasants are legally tied to their village communities and are not allowed to emigrate, but in some cases they are allowed to leave their village in a bulk and settle in Siberia. Some, after many tribulations and journeys of several thousands miles, having sold house and cattle and every stick of their property, have succeeded in settling on better land in the far away The majority, however, having country. lost everything they possessed, having suffered untold privations, lost one by one their children and their old parents, in fact, all that was dear to them, had to return to their former homes. They found house, cattle and land gone into other hands. Penniless, covered with rags, they represented a great army of miserable creatures, wandering from one window to another, begging for a crust of bread. And it is again the poorest who give this crust. They do not give money, of course, as they have none, but no peasant will ever refuse to open the window and to hand a piece of bread, with the traditional saving on his lips: "Accept in Christ's name."

To describe the sufferings of these people in their wanderings in search of a plot of land in order to transform a wild forest, sometimes a swamp, into a golden field of rye, after tilling it in the sweat of their brows, and making it yield enough to feed the family, tramping on foot for many months, sometimes without knowing where this homestead is, turned out here and there in cold and hunger—would need a new Homer to do it justice, to make it live through centuries, so as to outline our dreadful state of savagery and separateness, which soon may appear incredible.

^{*}The Zemstwo is an Institution similar to the County Council of England.

The Government, it is true, spent millions of roubles on this emigration and sent officers, whose duty it was to organise the settlement in Siberia. Yes, it was done, and our newspapers and magazines were full of this subject. Many a book has been written on it too. Yet the sufferings were going on, and are going on still, and much desolation and misery reigns in those far away places.

Here again it seems to me that Love, the only safe and powerful basis, was absent. There were only wages and red tape and those built a wall between the sufferers and the official guardians. Love alone could create understanding and confidence between the two parties, and this was not there.

The peasants, who are the real and sole tillers of the land, have not enough of it for their more than modest needs, while rich landowners, who never walked behind the plough, who never put a single seed into earth, who never planted a tree, whose hands never used a sickle-own thousands of acres. The Crown owns millions over millions of acres which represent wilderness and virgin forests. The best acres in the South, however, are covered with grapes, used for wine, which again is consumed by those who do not work. justice, a little understanding, would set those things right, because the peasants as yet wish nothing better than to vest their energy into "Mother Earth," as they put Only want of land drives them to the factory. Their only dream, their only ideal as yet, is, land to work upon, but in more human conditions.

Perhaps it will be more just to look into the parallel line of the peasant life, which belongs to the modern days and is a direct outcome of the dark and cruel conditions into which the ruling classes have allowed the peasants to drift. In the so-called civilised parts of the country, where railways and steamers bring their levelling influence, draining the countryside of all the vital food elements; milk, eggs, berries, game, corn and hay, where in their stead they bring gramophones and cinematographs of doubtful decency, where the alcohol has to provide an enormous excise to the Crown, where the younger men go away yearly to factories and

see the life from its worst side, it would be strange to expect the same unbroken trend of Yes, they come home very much changed, more or less given to drink, and full of venereal disease, which in many places of Russia has spread and invaded whole This change was working communities. its way for the last thirty years, and some of the new generation are very far from the old well-known type of our peasants. The old dignity, thoughtfulness, often wisdom, great power of endurance and inborn tendency to religion, give way to the opposite qualities. So much so, that the Russian peasantry now represents a very instructive field for observation. On the large area spreading over 10,000,000 square miles, one could find features belonging to all the last four or five centuries, according to their remoteness from railways and town centres.

I had to write these lines in order to show how the peasantry stands at present. I did but touch a very large subject, which is very dificult for any but a Russian to grasp.

These circumstances affect a great deal the subject of industries. To this we must also add the climatic conditions. In Russia the summer is short and the winter lasts from five to seven months. when snow lies several feet deep on field and forest and the rivers slumber under a yard thick crust of ice. It stands to reason, that if a family has to be idle for about six months every year, some by-industry has to be resorted to. And so it was from time immemorial. Industries were born under the influences of the surroundings. Where timber abounded, as was the case in the province of Nijny Novgorod and other northern provinces, people took to manufacturing wooden goods such tubs, buckets, sledges, bowls, spoons, toys and thousands of other things. sheep-breeding flourished, woollen cloth and carpets were made, and so on. goods were easily disposed of at local fairs Some industries reached and markets. such efficiency, that they were able to reach further markets. Some centres of special goods became famous and these goods found their way to both capitals. for the most part the peasant industries

were sold under a foreign name, as the customers were in the habit of thinking that goods of Russian make never could reach such perfection as the foreign goods. Thus, felt hats made by the peasants of the province of Moscow, were sold for Vienna Cutlery made in the villages of Nijny felt. Novgorod province were sold for English As to Russian national embroideries they were somehow quite unconsidered up to quite later times. People at that time managed to live side by side and know absolutely nothing of each other; just as little as we know of the countries abroad, when we pass them in an express train. Yet the peasantry is vitally connected with the life of the "better classes." If the peasants were to leave off work, even for a single day, the "better classes" would starve and all their lives would be disorganised.

This state of things lasted till the results of the emancipation of serfs was made evident (or rather the terms on which the emancipation was effected). Later on, famine made its dreadful appearance. This was a great eye opener. At first people helped all they could, and everyone tried to help. Soon, when the famine became somewhat periodical, people had to understand that a small handful of town residents, living mostly on monthly wages for official service, was unable to feed millions of people. Often large areas, as large as Germany, Great Britain and France together, were affected. Then it was that town people began to think that the peasants, though hungry to-day, were not common paupers, but each could work and work well. Soon they came to see that they could work, not only well, but artistically, if a chance was given them. Yes, only a chance given was needed to set the things right. The great famine some twenty-five years ago, was thus the starting point of the public recognition of the Russian peasantry, small depôts were started and after many mistakes and hard lessons a great movement was floated.

From the outside, the organisation of the peasant industries seems very brilliant. In both capital towns and many other towns large depots are exhibiting and selling the produce of the villagers. One of them, at Moscow, occupies a big mansion belonging to a merchant, Mr. Morosoff, who made a hobby of it, and gives his house free of charge, and it is considered one of the Moscow "sights," and no foreigner goes away from Moscow without paying a visit to it. The yearly takings of some of those depôts exceed 300,000 roubles (or £30,000). Moscow alone has seven depôts, not counting the common shops dealing with peasant industries. And this is not enough yet, as we have more than 120 millions of peasants, who each and all need work and earnings during the long winter.

A far greater outlet for the peasant industries and a far greater influence, are the local sharks, big and small. They know the peasant life and conditions much better than the official leaders of the industries. as they usually live among the peasants and sponge on them all their lives. They know exactly when and where the workers are helpless, and must inevitably come into their power. They have studied this question all their lives. Every branch of industry without exception, is hemmed in by such sharks, in every stage of flourishing. Some have already become rich, and their handsome houses tower proudly among the small low huts. Some are just beginning. It is quite strange to see how little financial means one needs to get perfect control over these helpless workers.

A living instance may make it clearer. Here is a village, or rather, a whole group of villages, on the river Volga. Every woman, every girl from tenderest childhood there makes drawn-thread work of one and the same pattern for the last thirty years. It is reduced now to such a cheapness that a fifteen hours' work brings about two-pence a day.

In a small house of a "capitalist," who herself is as poor as can be, but owns this house and a few square yards of land, in such a house a dozen little girls, from seven to about fifteen years of age, sit closely together at an embroidery frame, so closely indeed, that they can reach the work only by sitting sidewise. Sitting all day, all the evening, and part of the night, without exercise, without proper food, and in a very

bad light, for years and years, without hope of ever improving their condition. The proprietoress, or the "capitalist," has taken an order from another "capitalist" for, say, a few dozens of doylies or teacloths, and is able to buy cheap calico and a few spools of thread, and here is she acting as a regular shark to those ten or fifteen girls, who have only their patient, cheerless labour to offer. No other prospects. every house of their village the same thing is going on, and the same conditions prevail. The pay, coming through the four or five pairs of exploiting hands, gets less and less. The work gets unavoidably worse and worse, and no decent customer will buy these goods. It is bought only by those who want cheapness only, and have no ideas of beauty or justice. The industry is getting ruined. What is in store for the workers?

A drama of this kind has been enacted in this group of several thousands of workers when they had already another industry in hand. At the time they were all lace-The same pressure from above, the same exigence of cheapness, the same dull cruelty and narrow-mindedness of the ignorant employers, and the workers were brought to a hungry death. The lace they made became unsaleable. The sharks, though some of them acted only from ignorance, turned to another business, and little thought of what became of the workers. But who ever did think of them? What ray of love lighted on these wretches? No one even took the trouble to count those who died from hunger, or those who became consumptive; no one paid any attention to those children fading away like little pale blades of grass that one finds sometimes in a cellar without the sun ever reaching them.

These tragedies are very silent, and hide themselves from the world. This one happened some twenty-five years ago. It ended in one plucky woman succeeding in getting an order for drawn work. When the first pay, represented by a few shillings, took place, the village was revolutionised. Here was salvation! Here was hope and future bright days in view! Soon the whole population of this neighbourhood took to drawn-work. The sharks returned, and the

wheel of oppression started its dull work again. At the present moment, the villages I speak of are on the verge of another tragedy.

An outsider will say that there is no means to save them. They are not doing beautiful work, therefore there is no way to help them.

In a little book, Fellowship in Work, on page 31, I have brought forward a true story of a similar case, where Love saved thousands of workers. Love never fails to do so. At least this is the practical result I achieved from my long twenty years work among the peasants.

It would be possible to organise the said workers as well, in a couple of months; at the end of this time the workers would work quite differently, the material would be good and original, no machine stuff used, and the goods manufactured could be sold anywhere in London or Paris, or even St. Petersburg, for a very decent price. Moreover, those who would buy these goods would be very pleased, and feel quite proud of the Russian peasant women. I heard often from English and American people, while they examined the work of such women, that those who made it were really artists. It is only a chance they need, and the loving servants of the Master, who make the duty of their lives to train themselves for service, could give this chance.

What help do the leaders of the peasant industries give to the workers?

This is a very complicated question to tackle, and has a deal of unpleasant elements in it. One has to blame, to criticise a work, which is done not out of ill-will but out of ignorance and indifference.

It begins like this: The ideal of work is not yet realised. One needs to earn a livelihood. To earn a livelihood for self and children is taken by some for a lofty duty. They forget that a livelihood is only a means to serve, not the sole aim. So why not earn it by becoming a paid officer in some peasant industries depôt? Any trade needs training, it is true. But the industries of illiterate peasants! Any one can do it, surely! And here they come and begin by breaking down every tradition, every original expression of the peasant soul. They are all ready to teach, or think they are. It is so

easy to buy foreign samples of machine work and make the peasants copy them! Of course, the machine work is cheap, but the peasants can work so cheaply! Their requirements are so few and so elementary!

So the leaders attack the work with a light heart and go straight away to teach, not to learn; and this is, to my mind, the first and the greatest mistake.

Then, when the leaders come in contact with the sale of the goods they forget the first root-cause of their work: the improvement of the conditions under which the peasants live and work. They begin to consider only the goods, and the first thing they do is to open industrial schools and workshops. They train, more or less indifferently, young boys and girls in various trades. These in their time will form a newly created class of needy artisans, and will be totally cut off from traditions, and yet become most dangerous competitors to their fathers and mothers, and all the thousands of comrades, who cannot possibly avail themselves of the small official schools, and remain in a worse plight than ever before.

The influence of the school system on the industries is often disastrous. As the teachers are either town-bred or young peasants who have been sent abroad to learn a certain trade, the character, the traditional quality as expression of the spirit of the craft is lost, and the whole tendency is merely capitalistic.

I may give another instance, one of thousands. In the south of Russia, the Malorussian peasants make still very quaint pottery. The designs and the glaze are those which have been used there for ages. Nothing could be quainter then these traditional designs made freehand on every bowl, or jug, or plate, as the case may be. The glaze is of rich deep hues, dear to the artist's eye. The shapes are also very ancient, and make one dream of the Golden Age. The very imperfection of the handhandling is a relief to see in our machine age.

These potters, however, live in most awful poverty. The time has gone by, when the potter made his pots and jugs only in his leisure time for his village exclusively. The taxes have grown abnormally, the land is

reduced to a minimum. He has to work now at his pots as a professional. The potter's family lives in the same hut where a great quantity of damp clay lays about, and the unfired, damp pots are taking every available spot in the hut. Man, wife, and children, sometimes the old father and mother, often a grandfather or unmarried sisters, live among this clay and pots in one room, and the firing is done in the same hut. The baby gets as its first toy a lump of clay, and four years' old urchins model clay into whistles and little birds for sale!

It stands to reason that when the resolve of the Zemstwos to help the potters of Poltava was taken, and the money for it appointed (levied from the same peasants), these potters would be helped to build their workshops apart from the living hut, and facilities for getting their materials at wholesale prices provided, and also depôts would be established for the sale of their goods in towns and market villages. But no such thing happened. The Zemstwos opened in this province an expensive school of pottery, the glaze is much inferior. German and art nouveau designs introduced, and the old shapes and quaint colours of the glaze have disappeared. More than that, forming presses are introduced, and most horrible looking vases in "rococo" style are pressed by the hundred. What vulgarisation of a beautiful national craft could do more than this "help!" And as these schools and workshops are under the partonage of the local Zemstwo, facilities for taking orders and transportation are organised, and now these goods are spreading far and wide, while the real potters are left in the cold, and their beautiful ware will soon be a rare thing to At all the exhibitions and official depôts, we see now only this "improved" pottery. Am I not right in thinking that love only could help here?

If we could feel for these potters just as we do for our own kin—for instance, as we feel for our own boys and girls—could we leave them in such circumstances and go away, building workshops somewhere else? Is it the *goods* we want, or the development and the welfare of the people?

A. L. Pogosky.

NOTES AND COMMENTS.

THE following report of the French "Cercle des Activités" received some months ago from Mme. Blech, the National Representative for France, seems to us so practical and suggestive that we print it here for the benefit of those, in various parts of the world, who have to organise Star work.

The shaping of an organised body of active members, aspiring to join the Service Corps, is an important feature of the work done by the Order in France.

This organisation, called a Circle of Activities, is divided into nine sections, or departments, each of them being under the direction of a special Head. Members of the Order, who want to become active workers and join the "Circle of Activities," are directed to one or more of the Departments according to the capacities they offer for service. A printed list of questions they have to answer proves very helpful for that purpose.

The nine departments are as follows: 1.—Propaganda; 2.—Study; 3.—Literature; 4.—Art; 5.—Action by speech (classes for speakers); 6.—Action by thought (meditation groups); 7.—Recording Library; 8.—Translations; 9.—Secretarial work.

The three organising secretaries of the French section, together with the heads of Departments of the Circles of Activities, form the Committee of the Section, under the headship of the National Representative.

The main lines of this scheme are due to the former national representative, Mlle. Lucie Bayer. The French section of the Order owes a debt of gratitude to her for her devoted pioneer work.

The present National Representative has completed the task as to details, tracing, with the help of the heads of the departments, the lines on which each will have to work.

These lines, briefly stated, may be summed up as follows:

1. Propaganda.—This department works under the form of a special league, with regulations and principles of its own. Its members number already about one hundred. The Head of the League is helped in his work by

a staff composed of an Under-head and fourteen Correspondents. The number of the latter will increase in proportion as the work becomes more and more important in the future.

Every Correspondent directs a group of members and is responsible for the work done by his group. He must send a report monthly to the Head of the League. His work is done in connection with the Local Secretary of the Order for the centre to which he belongs.

The Propaganda League provides the Order with a constant sum of money quarterly. This money is used for the printing and posting of literature, the printing department comes thus within the activities of the League.

The Head of the League works in connection with the Secretary-Treasurer of the Order, who is officially in charge of T.S. and Star publications.

The Propaganda League, as an organised body in charge of the outer work of the Order, maintains as a principle that its business is not to secure members for the Order, but to present before the public the idea of the near coming of a Great Teacher as a possibility worthy of consideration and based upon reasons which the study of history renders eminently logical.

The League emphasises the fact that it does not care for the results of Propaganda as seen by physical eyes, knowing, on one side, that no amount of argument or of logic will convince anybody whose heart is not at least partially purified and that, on the other hand, those who have seen the light of the Star that burns within will inevitably join the Order as soon as they hear of it.

To assure the furtherance of its ideals more completely, the Propaganda League acts among the members of the Order by suggestions in the Sectional Magazine, by lectures and private talks, endeavouring to keep alive discrimination and broad-mindedness, to kill the tiniest germs of sectarianism and dogmatism in the ranks of the Order.

2. Study.—Up to the present time this department works by means of a central

group meeting regularly in Paris. This group is composed of twenty-one members, five of whom are not active members but correspondents.

The programme of the study group is a vast and interesting one. Its chief purpose is to investigate all kinds of data, whether new or taught by religions and religious sects, pointing to the coming of a great Teacher.

Besides that, the group will try to bring within its activities the consideration of the different problems of importance to the modern world, seeking to solve them in the light of the knowledge of the Great Coming.

- 3. Literature.—The Head of this department keeps in touch with all members of the French Section who are able to write anything of value to the Order. Any book, pamphlet, or article written by members on behalf of the Order is to be sent to the Head of the Literature Department for revision before permission to print can be given.
- 4. Art.—This Department, not yet actively functioning, will have to deal with all manifestations of artistic activity bearing on the ideals of the Order.
- 5. Action by speech.—A class for speakers has been started in Paris, and is being held regularly. The members of the class train themselves to clear exposition of the beliefs of the Order, and the reasons for those beliefs. Lecturers all over the section belong to this department, and have to send their name to its Head.
- 6. Action by Thought.—No special Head has been appointed by this department. Several meditation groups meet regularly.
- 7. Recording Library.—This department arranges exchanges of pamphlets, sectional magazines, etc. It keeps all documents, press cuttings, etc., of interest to the Order and its work.

No library for members or enquirers exists, the National Representative deeming it unnecessary, in view of the fact that the Theosophical Society Library contains all works on the subject of the Order.

8. Translations.—This department is able to provide translators from almost every European language.

The Heads of Departments of the "Circle of Activities," keep in constant

touch with the National Representative. They have besides to write a quarterly report stating the progress of the work given to them to direct and organise. In those reports they mention the names of members who, by unselfish efforts, have distinguished themselves to the point where they can officially form part of the Service Corps of the Order.

Thus, by scientific organisation of a staff of workers, the National Representative can devote herself chiefly to inspiring and directing, and her plans can be more efficiently carried out.

May our earnest desire to help in the great work give to us still greater opportunities of preparing the way of the Great One who is coming!

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One of the most noteworthy of recent letters to the daily Press of London has been the stirring appeal addressed by Mr. John Galsworthy, the celebrated writer and dramatist, to the *Times* of Saturday, February 28th, on the appalling inhumanity of a Parliamentary party system which can waste day after day in trite and futile interparty bickerings, when so much sheer cruelty, so many hideous blots upon our so-called civilisation, remain to be dealt with. Readers in other countries will like to read Mr. Galsworthy's letter, which we append in full:—

To the Editor of "The Times."

SIR,—I am moved to speak out what I and, I am sure, many others are feeling. We are a so-called civilised country; we have a so-called Christian religion; we profess humanity. We have a Parliament of chosen persons, to each of whom we pay £400 a year, so that we have at least some right to say:—" Please do our business, and that quickly." And yet we sit and suffer such barbarities and mean cruelties to go on amongst us as must dry the heart of God. I cite a few only of the abhorrent things done daily, daily left undone; done and left undone, without shadow of doubt, against the conscience and general will of the community:—

Sweating of women workers. Insufficient feeding of children.

Employment of boys on work that to all intents ruins their chances in after-life—as mean a thing as can well be done.

Foul housing of those who have as much right as you and I to the first decencies of life.

Consignment of paupers (that is, of those without money or triends) to lunatic asylums on the certificate of one doctor, the certificate of two doctors being essential in the case of a person who has money or friends.

Export of horses worn-out in work for Englishmen—save the mark! Export that for a few pieces of blood-money delivers up old and

taithful servants to wretchedness.

Mutilation of horses by docking, so that they suffer, offend the eye, and are defenceless against the attacks of flies that would drive men, so treated, crazy.

Caging of wild things, especially wild song-birds, by those who themselves think liberty the

breath of life, the jewel above price.

Slaughter for tood of millions of creatures every year by obsolete methods that none but the interested defend.

Importation of the plumes of ruthlessly slain wild birds, mothers with young in the nest, to

decorate our gentlewomen.

Such as these-shameful barbarities done to helpless creatures—we suffer amongst us year after year. They are admitted to be anathema; in favour of their abolition there would be found at any moment a round majority of unfettered Parliamentary and general opinion. One and all they are removable, and many of them by small expenditure of Parliamentary time, public money, and expert care. Almost any one of them is productive of more suffering to innocent and helpless creatures, human or not, and probably of more secret harm to our spiritual life, more damage to human nature, than, for example, the admission or rejection of Tariff Reform, the Disestablishment or preservation of the Welsh Church, I would almost say than the granting or nongranting of Home Rule—questions that sop up ad infinitum the energies, the interest, the time of those we elect and pay to manage our business. And I say it is rotten that, for mere want of Parliamentary interest and time, we cannot have manifest and stinking sores such as these treated and banished once for all from the nation's body. I say it is rotten that due time and machinery cannot be found to deal with these and other barbarities to man and beast, concerning which, in the main, no real controversy exists. Rotten that their removal should be left to the mercy of the ballot, to private members' Bills, liable to be obstructed; or to the hampered and inadequate efforts of societies unsupported by legislation.

Rome, I know, is not built in a day. Parliament works hard, it has worked harder during these last years than ever perhaps before—all honour to it for that. It is an august Assembly of which I wish to speak with all respect. But it works without sense of proportion, or sense of humour. Over and over again it turns things already talked into their graves; over and over again listens to the same partisan bickerings, to arguments which everybody knows by heart, to rolling periods which advance nothing but those who utter them. And all the time the fires of live misery that could, most of them, so easily be put out, are raging and the reek thereof is going up.

It is I, of course, who will be mocked at for lack of the senses of proportion and humour in daring to compare the Home Rule Bill with the caging of wild song birds. But if the tale of hours

spent on the former since the last new thing was said on both sides be set against the tale of hours not yet spent on the latter, the mocker will yet be mocked.

I am not one of those who believe we can do without party, but I do see, and I do say, that party measures absorb far too much of the time that our common humanity demands for the redress of crying shames. And it, Sir, laymen see this with grief and anger, how much more poignant must be the feeling of members of Parliament themselves, to whom alone remedy has been entrusted!

Yours truly,

JOHN GALSWORTHY.

Taormina, February.

WHAT IS THE MOST IMPORTANT SCIENTIFIC DISCOVERY OF MODERN TIMES?

From the New York Times, February 13th, 1914:-

IMPRESSIVE WHEN REALISED.

When Mr. Edison, in the course of a birthday talk this week, was asked what he considered the most important of recent scientific achievements, without hesitation he answered that it was the production of ammonia by passing nitrogen and hydrogen over red-hot iron.

As this is something of which certainly not one person in ten, perhaps not one in fifty, has even heard, the inventor's reply may excite something like general doubt as to the accuracy with which Mr. Edison judges relative values. He spoke, however, with knowledge. What he meant to emphasise was the fact that at last there has been made available the vast store of potential plant food which exists in the limitless ocean of arr. All animals, including men, are vegetarians, either directly or indirectly, and for plants to live the first and chief requirement is a supply of nitrogen in a shape they can use.

That is what gives value to all fertillisers, "natural" and "artificial." For nitrates and nitrites the world has been searched carefully over, and the exhaustion of the known deposits is a matter of the not-distant future. As it approached, we would all be put on short rations, tending ever to become shorter, if means had not been found to bring the atmospheric nitrogen, practically inexhaustible in quantity but inert and useless as it is, into one of the combinations

which plants can assimilate.

It was to the attainment of this end that Mr. Edison referred as so momentous. He spoke more of the future than of the present, for as yet ammonia from the air forms but a minute fraction of the commercial fertilisers sold. It can profitably be made only where very cheap water power is available for the purpose, and even then its price is not so much less than that of other assimilable nitrates as to make it now a serious rival of them in the markets. Its importance will steadily increase, however, as time goes on, and it is not an exaggeration to say that within a period easily calculable it will be humanity's chief bulwark against starvation.

So Mr. Edison was right in his reply, though so many other discoveries, including not a few of his own, have made a greater stir in the world than this one.

COURRIER FRANÇAIS.

A nouvelle loi sur les Tribunaux pour Enfants vient d'être mise en application.

La tâche belle entre toute de ce tribunal consiste moins à réprimer le délit commis par le jeune délinquant, si dépravé soit-il, que de ramener celui-ci dans la bonne voie. Jusqu'ici l'enfant coupable d'une infraction à la loi pénale était pris dans l'engrenage de la justice criminelle. Il en subissait tous les contacts avilissants et permicieux il n'était pas soustrait aux règles du droit commun. A présent, les crimes et délits de tous les mineurs de treize ans ne seront plus déférés aux tribunaux correctionnels ni criminels, mais aux tribunaux civils ou plus exactement à la Chambre du conseil. Dès le moment où le malheureux enfant sera arrêté on le soustraira à la promiscuité du Dépôt, à la contagion des prisons. De plus les audiences de la Chambre du conseil ne seront pas publiques, seuls les parents de l'enfant et les témoins seront admis La publicité des débats sera interdite ainsi que la reproduction de tout portrait des mineurs poursuivis.

Si la prévention est établie, le Tribumal prendra une des mesures suivantes :

- 1. Remise de l'enfant à sa famille (si l'enfant et la famille le méritent).
- 2. Placement jusqu'à sa majorité soit chez une personne de confiance, soit dans un internat, dans un établissement d'annormaux ou une institution charitable reconnue d'utilité publique.
 - 3. Remis à l'Assistance publique.

Tout dans ce tribunal tente à la réadaptation de l'enfant coupable à la vie sociale, il veut moins réprimer une faute que redresser la déviation d'un caractère. Le Législateur averti des réalités douloureuses et de l'importance de la tâche à accomplir a voulu l'union de toutes les forces et de toutes les énergies sociales: il a fait appel à tous les concours. Un article de la loi nouvelle dit en effet que le tribunal pourra désigner, pour l'aider dans son action, un certain nombre de personnes qui deviendront en quelque sorte les tuteurs civiques de l'enfance criminelle. Ces collaborateurs seront chargés de prolonger l'action du juge au-delà du prétoire et de vivifier sa sentence.

Immense domaine à exploiter pour les hommes qui veulent coopérer à la plus belle des tâches: aider à faire des hommes, relever des volontés défaillantes, éveiller à la lumière de la loi morale des intelligences et des consciences désorientées.

Il est évident que l'efficacité de la juridiction des mineurs dépendra pour beaucuop de la valeur personnelle de leurs juges et de leurs protecteurs.

* * *

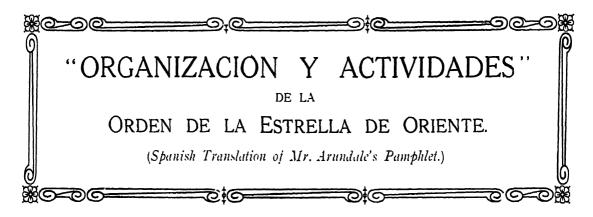
Une manifestation intellectuelle intéressante a eu lieu à Port-au-Prince à la fin du mois de Décembre. M. l'avocat D. Vaval a fait une conférence sur le "Préjugé des races" de Jean Finot.

Les notabilités de Haïti réunis ont écouté avec enthousiasme l'éminent conférencier.

La thèse de l'égalité des races, et de l'avenir le plus brillant réservé à tous ceux qui, sans distinction de couleur sauront se montrer dignes et énergiques, a vivement ému la population haïtienne. Une adresse collective signée par les personnalités marquantes du pays a été envoyée à M. Jean Finot.

I. M.

Nothing can work me damage except myself; the harm that I sustain I carry about with me, and never am a real sufferer but by my own faults. If I feel overshadowed and out-done by great neighbours, I can yet love; I can still receive; and he that loveth maketh his own the grandeur he loves.—EMERSON.



INTRODUCCIÓN.

ESEO atraer la atención de todos los miembros de la Orden de la Estrella de Oriente hacia las opiniones que Mr. Arundale desarrolla en el presente folleto. Habiéndolo leido con atención, mi parecer es que en él se hallan perfectamente trazadas las lineas a que nuestra Orden debe ajustar la marcha de sus trabajos, y deseo que los miembros se familiaricen con el espiritu fundamental de las ideas que contiene.

Dice con acierto, que es deber nuestro representarnos al Gran Instructor del Mundo com Aquel que nos enseñará a vivir en el espiritu de nuestras creencias actuales, mas bien que como el Fundador de una fe nueva destinada a suplantar las religiones existentes. Más que verdades nuevas lo que necesita el mundo es un impulso nuevo y este tan sólo puede darlo un Instructor de la Humanidad. Podemos estar seguros de que Su impulso tendrá por objeto ayudarnos a aplicar el principio de Amor hasta en los actos mas insignificantes de la vida; en nuestra casa, en nuestro circulo, en la nación y en el mundo.

Mr. Arundale señala igualmente que nuestra Orden pertenece á la humanidad entera y no solamente a una nación o a una profesión de fé determinadas. Existen en nuestras filas representantes de todas las creencias y de todas las naciónes, y los principios fundamentales de nuestra Orden,

asi como su ideal, deben ser tales que puedan adaptarse a todos y ser bien recibidas por cada uno.

Cualesquiera que sean las ideas que individualmente se tengan acerca de la identidad del Gran Instructor y de la naturaleza de su mensage, la Orden, como entidad, sólo habla al mundo de un Gran Instructor de la Humanidad y limita la interpretación de su mensage a su único gran principio fundamental de Amor. Tengo el mayor empeño en que los miembros de la Orden mantengan los principios de esta en la forma amplia y antisectaria que les carecteriza en la actualidad, y en que consideren como el primero de sus deberes tomar parte en toda obra cuyo objeto sea aminorar el sufrimiento que existe en el mundo.

Por último, recomiendo á la atención de los miembros las reflexiones de Mr. Arundale relativas á los métodos para el trabajo y a la conexión que, existe entre nuestra Orden y los grandes problemas de la vida moderna. Él hace gran hincapié en la necesidad de emplear métodos apropiados a las cuestiones de la época y de asociarse, de manera activa, a todo movimiento que tenga por objeto promover condiciones de vida superiores a las actuales.

Asi es como nuestra Orden justificará su existencia y podrá preparar, al gran Ser cuya llegada se aproxima, un recibimiento mejor que el que en otro tiempo se otorgó en Palestina á "Aquel que no tenia en donde reclinar la cabeza."

J. KRISHNAMURTI.

I.—EL CARACTER DE NUESTRA OBRA.

Los que se hallan en la situación privilegiada y envidiable de conocer alguna grande e importante verdad, tienen el deber de presentar esta al mundo bajo la forma que mejor pueda contribuir á su aceptación, dejando por completo a un lado la manera como han llegado a percibirla o el aspecto bajo el cual ofrece para ellos la mayor inspiración.

En los negocios corrientes de comercio una mercancia es presentada a la vista del público de modo que atraiga su atención, para que se interese por ella, la compre, la aprecie y la recomiende. Si la mercancia carece de valor real no tardará en desacreditarse pues admitiendo que se llegue, durante algun tiempo, a abusar de la credulidad del público, por la manera como se disimula su escaso valor, este público no sostiene a la larga mas que aquello cuya utilidad y objeto definido ha podido reconocer.

Los que pertenecemas a la Orden de la Estrella de Oriente, hemos recibido en depósito para el mundo, una verdad sublime y de un valor incalculable; una verdad cuyo alcance crece mas y mas a medida que va siendo mejor comprendida. Ningún movimiento, en parte alguna del mundo, puede ofrecer a los hombres un don mas grande que el conocimiento de la próxima venida de un Gran Instructor de la Humanidad, mas es este un conocimiento cuya posesión tiene sus peligros, pues implica una responsabilidad de las mas serias.

Al poseer nosotros esta verdad tenemos el deber de difundirla por el mundo. Es una verdad que se dirige a todos los pueblos, a todas las profesiones de fé, de cualquier condición, y sea cual fuere el aspecto de ella, que mas nos haya impresionado particularmente, debemos considerarla bajo todas su múltiples fases, para poder elegir la que mejor se adapte a las gentes entre las cuales hemos sido llamados a vivir en la actualidad.

Esta es la razón por la que el Jefe de nuestra Orden ha dicho recientemente que esta no proclama la venida del Cristo o del Señor Maitreya o de otro determinada Salvador del mundo; que la Orden no dice en modo alguno que este Gran Instructor fundará una religión nueva, que

haya de suplantar a las demas; sino que se limita a proclamar la gran verdad general, y sin atributos, que nos permite esperar la próxima llegada de un Gran Instructor de la Humanidad. Individualmente los miembros podrán acariciar la concepción que les inspire el mayor deseo de servir, la representación de la verdad, que les ofrezca el mayor grado de sus cualidades intrinsecas. pero la Orden pertenece al mundo y no solamente a vosotros y a mi, por lo que, para realizar la grande obra a que hemos sido llamados, nuestros temperamentos personales, nuestros prejudicios, nuestros actos convencionales, nuestras creencias, deben ceder ante las necesidades supremas de este mundo, del que la menor porcion es una morada del Gran Instructor, y cada una de ellas debe darle una acogida favorable.

Por lo tanto, el principio fundamental a que ha de responder nuestra organización es que la verdad que poseemos pertenece a todos los hombres, en todas las religiones y en todas las razas, aun cuando en su vida actual no se hallen en condiciones de reconocer el valor de lo que es suyo. Cada uno ha tocado esta verdad abordándola por cierto lado y no debemos olvidar que nuestro contacto con ella ha sido tambien por uno solo de sus aspectos y no por todos á la vez, lo que indica que hay tantos puntos de contacto como personas existen en el mundo. En los comienzos de este vasto movimiento permanezcamos, pues, por encima de los dogmas y de las supersticiones que desfiguran las grandes verdades, escondidas en todas las creencias, a traves de la imnumerables formas que estas creencias revisten en el curso de los siglos.

Enseñad a los pueblos a que dirijan su mirada hacia un Padre que ha de venir a poner órden en la casa de sus hijos, que levantará su ánimo y sus esperanzas y les ayudará a ver con mas claridad el objeto y utilidad de la vida. Poco importará entonces que estos pueblos proclamen la venida del Cristo, del Señor Maitreya o de otro Instructor que encarne su ideal y su esperanza. Enseñadles a esperar la llegada de un Hermano Mayor y seguramente le reconocerán por Su sabiduria, por Su compasión suprema, puesto que vendrá con toda cer-

Aun mas, no desdeñeis asociar vuestro gran mensaje a los detalles ordinarios de la vida diaria. Es un error nuestro separar demasiado las verdades espirituales de la vida corriente; avergonzarnos de exponerlas ante los demas, no obstante representar ellas lo que hay de mejor y mas duradero en nosotros, lo que mas ayuda. Se dice a veces que no hay que increa con los coses centres.

su imaginación, aun cuando puedan verdaderamente reconocerle, es necesario no perder de vista que "Dios se manifiesta de diversos modos" y no segun el concepto que de El hemos formado. Así es como el Hermano Mayor, en verdad el Primogenito y el Hermano, podria pasar desapercibido ya que, seguramente, no responderia a la espectación que las enseñanzas dadas al mundo han asociado a su persona.

Mas, si insistis en afirmar que será

el Cristo u otro Instructor de los que los

pueblos ya conocen y que no admiten mas

que con los atributos de que los ha revestido

Partiendo de este principio, los organizadores de la Orden de la Estrella de Oriente deberán tener el mayor cuidado de no imponer su actitud personal y de no hacer depende la admisión en la Orden de la mayor ó menor concordancia que exista con esta actitud. Ellos deberán crecer en poder mental y en estatura espiritual a fin de desarrollar, por medio de la gran verdad que poseen, aquella sutil simpatia que les ponga instintivamente en contacto con las necesidades de los que les rodean, por muy distantes que de los mismos se hallen en lo que concierne al modo de ser y al comportamiento ante la vida.

Asi, pues, aseguraos en primer lugar de que existe el deseo de instruirse, indagando los medios que hayais de emplear para reconocer facilmente la existencia de este deseo, y tomad las medidas convenientes para que vuestra propaganda lleve el alimento mas adecuado a los diversos temperamentos de aquellos a quienes penseis dirigiros. Penetraos bien de que ningun inconveniente existe en adapter la gran verdad a las necesidades de las mentalidades diferentes. Esta verdad no es tan pequeña ni tan insignificante que no pueda presentar mas de un aspecto ni ser dirigida a mas de algunos pocos. En tanto seamos noveles podrá una parte parecernos el todo, pero si hemos de ser verdaderamente los mensajeros de la sabiduria y de la compasión del Gran Instructor, es necesario que aprendamos a reconocer la parte como parte y a presentir la esencia de la verdad de tal suerte que, al acuparnos de las pultiples formas, aparezca siempre encerrada en cada una de ellas.

nosotros, lo que mas ayuda. Se dice a veces que no hay que jugar con las cosas santas, mas cuando podemos asociar las cosas santas a nuestras distracciones es cuando realmente nos aproximamos a las realidades de la vida espiritual.

Por lo tanto, en nuestra propaganda procurad presentar la gran verdad al espiritu de las gentes que se hallan alejadas de vosotros, tratando de alcazarlas en su propio

medio. Asociad esta verdad a sus ocupaciones diarias por medio de un signo, un simbolo, un mensaje impreso, una palabra, un dibujo, un color, y si estos han sido convenientemente elegidos para que, por si mismos, hablen a todas las cualidades superiores de las personas entre las cuales los habeis colocado, serán en todo momento testimonios silenciosos de la verdad y tal vez uno de estos mensajeros inconscientes toque el corazon de alguno cuando, en ciertos momentos, aparezca ante su vista, lo que vosotros, vehiculos de mas poder, no hubierais podido efectuar por no hallaros presentes en el momento psicológico en que él era mas accesible a las realidades de la vida superior. Tomemos por ejemplo el caso de un hombre duro, frio, absorto en la adquisición de la riqueza por amor al lucro y no por el bien que puede sacarse de ella; este hombre se repliega en si mismo, pasa desapercibido del mundo salvo en su calidad de hombre de negocios. En su casa tal vez sea un hombre huraño, cinico y desdeñoso. Una mañana se halla sentado en su despacho y, por cualquier circunstancia (Dios sabe como), le invade un fugaz sentimiento de fatiga y un germen de descontento le es enviado por su "Yo" superior y mas noble. Un vago deseo de ser mejor le ilumina durante un segundo para ser, enseguida, rechazado como una niñeria ó como una avanzada de la vejez. Mas tal vez durante estos breves instantes sus miradas han sido atraidas hacia algun objeto colocado sobre la mesa por

un amigo; un calendario, un limpiaplumas, un secante, un pisa papeles, cualquiera objeto que ha pasado por las manos del que conoce la venida del Gran Instructor y que ostenta Su simbolo, ó un mensaje o bien Su color. En verdad puede este objeto no revelar exteriormente su caracter sagrado como mensajero, pero sin embargo habla, habla continuamente v, en todo momento, se halla presto a enviar su debil rayo de esperanza tan pronto se presenta la menor ocasión; siendo muy posible que este objeto, formando parte del menaje de escritorio de este hombre y asociado generalmente al lado trivial de su vida, reciba una recompensa a su encierro, pacientemente soportado, presentándosele la ocasión, que a vosotros y a mi se nos niega, de cambiar la vida de un hombre a quien no conoce.

Recordad tambien que las grandes verdades no estan destinadas a ser solamente proferidas por los labios o leidas en los libros. Ellas deben ser oidas en la música y percibidas en las formas, en los colores. En consecuencia, los que pertenecemos a la Orden de la Estrella de Oriente tenemos el deber de presentar nuestro mensaje, no sólo en discursos, folletos o libros, sino tambien por el sonido, por el color y por la forma. Toda musica que eleva, toda forma que inspira, todo color puro, pueden contener este mensaje si nosotros queremos encerrarle en éllos, y un concierto de música, que despierta el alma si es ejecutado por los que en su corazon desborda el sentimiento de la venida del Instructor, es una forma de propaganda tan buena como una conferencia o un articulo, y aun tal vez mejor, puesto que el sonido, bello ya de por si, es influenciado por el Hermano Mayor con Su Bendi ción y Su Compasión a través de los corazones que le aman y le esperan, para darle la bienvenida. Las ondas sonoras se difunden por el mundo y contribuyen a aumentar su espectación de algo grande a sobrevenir.

Nuestro Jefe nos ha dado ya un simbolo especial; la estrella de plata de cinco puntas, y un color particular, el azul de la cinta de nuestra Orden Quien sabe si la estrella—que por alguna razon tiene que haber sido escogida—no estará, en grado muy elevado, relacionada con el Hermano Mayor hacia el

cual volvemos nuestra vista? Quien sabe si este azul, de tono especial, que nos ha sido dado, no forma parte de El mismo, reflejando Su naturaleza en donde quiera que pueda manifestarse! Haced que estos simbolos, adaptados a diversas formas y a diversos usos, deslicen su mensaje sutil en los oidos de los hombres en aquellos sitios donde nosotros no podriamos hablar y en condiciones que tampoco nos seria posible obtener. Revestidlos de formas explendidas; no los asocieis a ningun uso indigno y la Orden de la Estrella de Oriente habrá de quedar tal vez muy reconocida a estos modestos mensajeros, muy humildes, si, pero siempre dispuestos a servirla.

Para llevar á la practica las recomendaciones que siguen será preciso os deis buena cuenta de que a menos de que sean adoptadas con un espiritu de veneración y con el deseo de utilizar todos los medios legitimos para alcanzer un fin elevado; acarrearán el descredito a nuestra causa y producirán un daño donde debieran hacer un bien. Observad el mayor respeto en vuestra organización y en vuestra propaganda; tratad de sentir el espiritu del Instructor actuando a traves de vosotros y asi llegareis insensiblemente a elegir los medios y procedimientos adecuados a Su dignidad y que mejor convienen a Su mensaje. Mas si os extraviais llevados por el mero desco de establecer vuestro trabajo bajo un pic puramente mundano, pregonando a los cuatro vientos el conocimiento de la Orden sin considerar la dignidad de esta, emanada de la representación que ostenta, la colocareis en la posición vulgar de aquellos movimientos que peuden, en efecto, ser proclamados por muchos pero que solamente residen en los corazones de unos pocos.

II.—MÉTODOS DE TRABAJO.

Importa mucho darse cuenta de que cada miembro de la Orden de la Estrella de Oriente, que se esfuerza en prepararse para poder reconocer al Gran Instructor cuando se halle entre nosotros, tiene, ante el mundo en general y ante el medio en que vive en particular, el caracter de un mensajero.

De hecho es un embajador y asi como al representante de una nación se le destina a estar en contacto directo y familiar con la mentalidad y actividades del pais cerca del cual ha sido acreditado, de igual modo el individuo que pertenece a la Orden de la Estrella de Oriente debe estudiar lo que le rodea, informarse de los grandes problemas mundiales y acercarse a todo movimiento que tienda a acrecentar el orden en la existencia o sea de utilidad a la vida social.

Los miembros que no han podido asir mas que una pequeña parte de la gran verdad puesta a su examen y estudio se contentan generalmente con una propaganda puramente devocional; ellos se consideran satisfechos con que esta verdad les ofrezca la ocasión de abismarse en meditación extática, en un vago ensueño y en singular alegria personal, independiente de la felicidad del resto del mundo. Olvidándose de estudiar la naturaleza del terreno en que ha de ser depositada la semilla, estos miembros se conducen en su trabajo como si su propia concepción de la venida del Instructor debiera necesariamente satisfacer a todas las personas con quienes se ponen en contacto y, de esta manera, la verdad es presentada a muchas gentes en términos cerrados, que destruyen toda perspectiva.

Tambien muchas personas no abarcan por completo la significación real de la venida de un Gran Instructor de la Humanidad; imaginan que viene para arrullar al mundo y especialimente para mecerles a ellos mismos en bienaventurado reposo. No se dan cuenta de que, por el contrario, viene para infundir en nosotros nuevo vigor, a promover un mayor esfuerzo, para dar solución a los problemas que hasta el presente los han desafiado a todos, y a crear un nuevo ideal de vida al que las generaciones futuras aprendan a adaptarse.

Será preciso explicar que la venida de un Gran Instructor del Mundo no es como una oleada de compasión y de buena voluntad que se extenderá sobre el mundo, sino antes bien el largo y paciente esfuerzo de nuestros Hermanos Mayores, quienes conociendo las necesidades de la tierra, intentan hacer entrar, en las muy complejas condiciones de la vida moderna, una regla de existencia mejor, una regla mas apropiada al mayor número y suficientemente de este mundo para

ser reconocida y accesible a los que en él viven.

La preparación para la venida de este Hermano Mayor consistirá, pues, en emplear todos los medios de que podamos disponer y todos los recursos de la civilización moderna, no solamente para propagar el conocimiento de Su venida, sino tambien para darse cuenta de cuales serán los problemas que habrá de resolver. Puede suponerse que El habrá, en cierto modo, de penetrar en todas las complegidades de la vida para enseñar el camino sencillo; que hará resonar la nota precisa por la que las disonancias se transformarán en harmonia, v deber nuestro es, si queremos aproximarnos a El y a Sus servidores, poner toda nuestra inteligencia, toda nuestra voluntad v todo nuestro corazón en la obra que ha de ocuparle.

Aunque en grado muy humilde, nosotros nos convertimos en Sus mensajeros, los precursores de la paz venidera, porque Su mano se extiende para bendecirnos como miembros de Su Orden y porque nos esforzamos para comprender y mejorarnos. En donde haya un problema que resolver, una miseria o una pena que aliviar, una necesidad que satisfacer, tratemos de que El se manifieste por medio de nosotros, para enseñar el camino del Amor que conduce a la Paz. De esta manera, por la alegria que infundamos, hasta en las mas infimas penas y dificultades, es como seremos en realidad Sus representantes en la tierra, el reflejo de Su substancia, la promesa de la gran fuerza que vendrá pronto en ayuda de la gran fatiga del mundo.

Una tarea muy vasta se presenta ante nosotros, para ejecutarla en los pocos años que faltan. Los que por su temperamento se inclinan á la plegaria, que rueguen, pero que todos trabajen hasta los mas jovenes, los mas ignorantes, los que se hallen menos dotados de capacidad y de poderes. Haced comprender con claridad a los miembros que no hay ni uno solo que no pueda hacer algo para preparar el camino; que se penetren todos del hecho de que el Hermano Mayor escoje con cuidado sus trabajadores, miembros de Su Orden, y que entre ellos no hay ni uno solo que carezca de un campo de actividad en donde pueda obligarse a traba-

jar, y que se de cuenta cada uno del sitio donde su labor le llama, aunque se sienta con pocas aptitudes para esta labor. El Hermano Mayor le ha llamado. ¿ No obedecerá él con resolución y con alegria a los requerimientos de un poder interno ignorado tal vez hasta entonces?

Es, naturalmente, imposible entrar en los pequeños detalles referentes á los diversos trabajos que los miembros de la Orden estan llamados a realizar. Existen casi tantas lineas para sus actividades como miembros y tantas ocasiones de trabajar como individuos hay en el mundo a quienes deben ser transmitidos el conocimiento de Su venida y de todo cuanto ella implica. Considerad cuán poco es el tiempo que queda para hecer tantas cosas y esto os hará pensar continuamente en los medios que podreis emplear para ejercitar vuestros poderes, vuestra influencia y vuestro ingenio, de manera que no se pierda ni un segundo ni se desperdicie la menor ocasión durante el tiempo que tenemos por delante, hasta el momento en que el Maestro vendrá a ver el recibimiento que le hemos preparado.

Es necesario arreglar su morada futura lo mejor posible, ayudar a sus habitantes en el ennoblecimiento de sus vidas, tanto como podamos hacerlo ayudados por El, de suerte que encuentre una paz relativa, si somos capaces de procurarsela, y un aseo relativo, si llegamos a asegurarlo; y para ello es preciso que los miembros sean activos, esten siempre a la espectativa, proyecten aunque sea debilmente Su luz sobre los demas e infundan en los que les rodean un reflejo siquiera de Su serenidad y Su incansable energia.

Hagamos todo cuanto podamos. Penetrémonos bien, en primer lugar, de que el mensaje que traerá nuestro Hermano Primogénito es un mensaje de amor y, en consecuencia, apliquémonos a fortificar en nuestra naturaleza el elemento amor, de modo que, por una mayor simpatia, podamos profundizar mas en los problemas de la vida moderna y tratar de resolverlos. ¿ Pero cuales son los problemas de la vida moderna? ¿ Cuantos de nuestros miembros saben en que consisten, como han aparecido, y que esfuerzos han sido hechos para comprender-

los? ¿ Que dificultades son las que hallan en su camino los hombres, las mujeres, los niños, los animales y todos los seres? ¿ Por quien y como son ayudados?

Evidente es que cada miembro de la Orden de la Estrella de Oriente tiene el deber premioso, como mensajero del Gran Instructor, de identificarse con uno, al menos, de los problemas de la civilización moderna. tratando de comprenderlo y aplicándose a su resolución, haciendo uso de aquella intuición que habiéndole hecho percibir la próxima venida del Maestro, ha demostrado su valor como guia. En donde exista una reforma en vias de hecho, alli habrán de ir los miembros de la Orden para prestar su influencia, para dirigir, sabiendo como saben que alguien mayor que ellos se halla detras de si, aun ahora, y que vendrá bien pronto en persona para inspirar sus esfuerzos.

Reflexionad sobre las multiples complicaciones de nuestra civilización contemporánea y tratad de descubrir el sitio adonde os conduzca vuestra intuición, el campo que el Hermano Mayor os ha señalado, a fin de ir a él y preparale el camino.

Para salir al encuentro de las necesidades de la masa del pueblo en cuyo seno vive, debe todo miembro de nuestra Orden hallarse bien informado de la historia de su pais, de la marcha de su politica, vista con imparcialidad, de sus condiciones sociales y de los esfuerzos realizados para mejorarlas. Ademas debe aplicarse a estudiar los principios fundamentales de las religiones, distintas de la suya, como los presentan los que realmente saben hacerlo. Asi es como los miembros de nuestra Orden se pondrán en condiciones de hablar y de escribir, de manera inteligente, sobre los problemas de la vida moderna, tal y como son entrevistos por los pensadores contemporáneos, estadistas, filosofos, reformadores, teólogos, etc. y no solamente estarán en situación de saber en qué dirección la reforma podrá realizarse, sino que por la sutileza de su intuición, digna ya de crédito en lo qué concierne a la venida del Gran Instructor de la Humanidad, podrán ellos presentir y definir la verdadera naturaleza del camino que haya de seguirse.

Para ayudar a los miembros a comprender los diferentes problemas que ante la humanidad se presentan deberá hacerse una cuidadosa selección, por medio de folletos, libros, etc. de los antecedentes mas auténticos de los siguientes asuntos, añadiendo aun a estos los que sean de importancia vital para el pais de que se trate:

- 1.—Historia general de vuestro pais; la mas imparcial v menos voluminosa.
- 2.—Historia imparcial del desenvolvimiento religioso de vuestro pais, por periodos ó en su conjunto. (La alta critica de vuestra religión.)
- 3.—Historia de la enseñanza.
 - (a) Sus condiciones actuales.
 - (b) Sus necesidades y su porvenir.
- 4.—Las declaraciones mas imparciales acerca de la situación politica con especificación de las caracteristicas de cada partido. Cuales son las reformas políticas de mayor urgencia, a juicio de vuestros mejores hombres de estado, y por que direcciones pueden estas llevarse a cabo.
- 5.—Condiciones del movimiento pacifista en vuestro pais. Noticias a interesar de las Sociedades pacifistas sobre el estado del sentimiento público acerca del desarme y arbitraje internacional.
- La mendicidad y medios empleados para aliviarla, tanto por el Estado como por la acción individual o el esfuerzo colectivo.
- 7.—Progresos hechos por la ciencia y por la medicina en lo que concierne a la extensión de las facultades de la conciencia; hipnotismo, investigaciones psiquicas, etc., reconocidos oficialmente. Obras del género de "Quimica oculta" de Mme. Besant y Mr. Leadbeater. Estudiad tambien los aspectos mas modernos de la psicologia y de la ética.
- 8.—Los pintores y sus cuadros, los músicos y su música, los escritores y sus obras, los dramatúrgos y sus dramas que mejor expresen el despertar espiritual que se anuncia en el mundo.
- 9.—Condiciones sociales.

- (a) El mejor libro, acerca de la libertad.
 - (b) El sentido gerarquico en la evolución.
- (c) Estado y tratamiento de la criminalidad y medios empleados para mejorarlos.
- (d) Progresos de la co-operación y de la participación de los obreros en los beneficios; relaciones entre patronos y obreros. El socialismo elevado; el trabajo de la mujer.
- (e) Situación politica de la mujer y leyes referentes a su posición con respecto a sus hijos.
- (f) El problema de la bebida, el del ahorro y el de la pobreza.
- (g) Movimientos en favor de la propagación de diversiones saludables para el pueblo.
- (h) Iniciativas de reforma en lo que concierne a la alimentación, la higiene, etc.
- (i) Nuestros deberes para con los animales y otros seres vivos.
- 10.—Que se hace en vuestro pais para despertar en los niños el sentimiento de su responsabilidad como ciudadanos y para hacerles apreciar la grandeza de las demas naciones.

Todas estas cuestiones deben estudiadas, por los que de ellas se ocupen, desde el punto de vista especial de la próxima venida de un Gran Instructor y a la gran claridad que emana de la Sabiduria. No deben mirarse con espiritu sectario o de partido. Uno de los privilegios de los miembros de la Orden de la Estrella de Oriente debe ser el que aprendan a vivir sin necesidad de andadores. Los partidos y las sectas ayudan todavia a las almas jóvenes en su desarrollo, pero son una traba cuando el alma empieza a sentirse libre y a efectuar su unión con aquello de que ha estado separada hasta entonces. Los resultados del estudio guardarlos el que los poesea para alimentar su orgullo, sino que deben ser aplicados al conocimiento de lo mas profundo de la

vida y puestos al servicio de quien los necesite.

Será provecheso que los miembros de la Orden concurran a reuniones en que personas competentes hablen de sus trabajos sobre las diversas cuestiones en que se ocupan. Deberán pesar las diferentes conclusiones que oigan emitir acerca de los asuntos tratados y, dejando pasar la noche, volverán a hablar de ello con otros miembros, siendo muy probable lleguen de este modo a alcanzar una comprensión del asunto mas completa que la adquirida por el propio perito, despues de muchos años de experiencia. Pues cabe en lo posible que del gran Centro de donde provienen todas nuestras energias, surja un relámpago de intuición, puesto que se ha dicho: "En donde quiera que dos o tres se hallen reunidos en Mi nombre vo estoy con ellos."

Innumerables son las actividades que se presentan a mi espiritu mientras escribo estas lineas; he explanado muchas de ellas en mis cartas a los Representantes Nacionales o en ideas ofrecidas a los trabajadores de la Orden, y no quiero recargar a mis lectores con el peso de los infinitos y pequeños detalles que se acumulan sobre aquellos cuyo temperamento es aproposito para la organización. En cada sección de nuestra Orden debe de haber muchos miembros que habrán concebido los métodos de

trabajo mas adecuados a las necesidades del pais en que habitan y la manera mas facil de llegar a las masas.

Las ideas que acabo de exponer las he recibido viviendo al lado de nuestro venerado Jefe y entre los que son ya viejos en el servicio de la Humanidad. A medida que he ido viendo como los detalles de la vida se ponen en perfecta correlación con la preparación para la venida del Gran Instructor, cuando son ordenados por quienes han aprendido a colocarse por encima de ellos, he sentido mayores deseos de dar a conocer a los demas el espiritu de vida mas elevado, cuya actividad he podido comprobar entre nuestros Mayores.

En consecuencia, ya que nuestro bien amado Jefe ha dado su aprobación a este pequeño, opúsculo en lo que constituye su nota fundamental, no vacilo en darlo a la publicidad y deseo ardientemente que cada miembro de nuestra Orden pueda ayudar al mundo a que demuestre, cuando llegue el caso, que dos mil años de progreso, de experiencias y de tierna dirección por parte de nuestros Hermanos Mayores, han grangeado para uno de ellos, miembro de su poderosa Fraternidad, una acogida mejor que la que en tiempos pasados se otorgó en Palestina a Aquel "que no tenia en donde reclinar la cabeza."

GEORGE S. ARUNDALE.

Give, give, give continually, for giving is of the very nature of love. Love asks for nothing save the right to give; love asks for nothing save the right to spend; love asks for no return, no gratitude. It asks for no enjoyment for itself. It asks only to be allowed to love, to spread itself out in every direction and make all happy in the embrace of the lover. As our hearts are hard and selfish even in religion itself, we have the subtlest forms of selfishness,

we ruin the pure gold with the dross; therefore it is that religion, the noblest and purest of all things, sometimes becomes degraded and defiled, because men bring their selfishness into the sanctuary, and convert that sacred place to a market where buying and selling goes on, so much worship for so much joy. Where there is no free giving there is no place for God.

ANNIE BESANT.

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The Herald of the Star.

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May 11th, 1914

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By the time this issue is in the hands of its readers, our beloved Protector, Mrs. Besant, will once again be with us in England, though only for a short time, I fear. We have all been longing to see her, and I hope she will be able to meet many members of the Order in Europe before she returns to India. My heart is very full as I think of her Dearest of mothers to my brother and to myself, she is beloved and revered by all who know her. What more can I write? Words cannot express our joy in welcoming her among us.

* * *

I print below a slightly amended version of the oath taken by Athenian youths in the days when Greece was strong, powerful, and an example to the world. They must have been the fore-runners of our boy scouts, whose influence should be so valuable in helping future generations to be more alive to the purpose of life.

"We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city's laws and do our best to incite a like respect and reverence in those around us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways, we will transmit this city, not only not less but greater, better, and more beautiful than it was when transmitted to us."

* * *

Mr. Arundale puts me a question which I think I shall ask my readers to answer.

He says: "The Order of the Star in the East is obviously suited to those whose lives are spent amidst pleasant surroundings and who have a very appreciable share of the happiness which is not quite large enough to go round. People who know what joy is can easily understand the deeper joy of preparing the way for the coming Lord, but what are we to say to those whose lives are almost bereft of happiness, to those whose lives are one long drudgery, one long struggle with misery in all its forms? We can work upon the memory of those who have enjoyed happiness, even though they may enjoy it no longer, we can recall to them all that the happiness meant to them. We can arouse expectation in them. But what are we to say to the poor man or woman, whose only expectation can be less trouble rather than more, who has no time to think of life apart from its ceaseless struggle and continuous fear lest the struggle may, after all, prove in vain? How are such people to be approached, how are they to be made to understand that the coming of the great World-Teacher will mean much to them personally? I can imagine them scornfully replying: 'Do you suppose He will take notice of the likes of us? Most probably He will drive about in His motor cars, and be surrounded by rich friends, and have fine clothes, and eat rich foods. What will He know of trouble? What can He do in face of the appalling misery in which millions of us live?' In other words, how are we to present the great truth we know so that it will mean something to those who will not take it unless they can see and feel its immediate value to them in their daily lives? How are we to prepare among the poor for the coming of the Lord?"

I take from The Theosophist the following:

As all the world knows, there is to be an Exhibition next year in San Francisco, U.S A , to celebrate the opening of the Panama Canal It has been arranged that an "International Congress of Religious Philosophies" shall be held there, to which representatives of the great religious philosophies of the world shall be invited and the Congress is to be held under the auspices of the Theosophical Society. All tacilities are given to the Congresses thus welcomed by the Exhibitions, halls are provided, advertising is done. Mr. Warrington. the American General Secretary, has sent the following letter, in reply to the telegram approving of the proposed International Congress:-

Jas. A. Barr, Esq., Manager,

Bureau of Conventions and Societies Panama-Pacific International Exposition, San Francisco, California

My Dear Mr. Barr,-

I am happy to have your telegram and to know that the Exposition will welcome an International Congress of Religious Philosophies under the auspices of the Theosophical Society, and that it will provide tacilities given to congresses.

I will at once set the machinery in motion to bring about the end desired, and will bear in mind that it is your understanding that this Congress will be based on the philosophy of the leading world religions.

Thanking you for your prompt attention to the matter, and hoping that this undertaking will be of such nature as to add to the importance and

tanie of your great Exposition,

I am, Heartily yours, A. P. WARRINGTON, General Secretary.

The Congress will give a magnificent opportunity to men and women of different faiths to meet and learn from each other, and it will aid in spreading the peace and goodwill which are the truit of mutual understanding.

A man who has thus trained himself, a man who has thus done the utmost that he can do, who has given his time and thought and trouble to make himself fit to find the Teacher, even verily for him the Teacher shall be found; or rather, the Teacher shall find him and manifest Himself to his soul. For do you imagine in blindness and in ignorance that these Teachers desire to be hidden? Do you imagine, veiled in illusion, that They deliberately hide Themselves from the eyes of men in order to leave humanity to stumble helpless, unwishful to aid and to guide it? I tell you that much as you may for a moment desire to find your Teacher, the Teacher is a thousandfold more constant in His desire to find you in order that He may help. Looking out over the world of men, They see so many helpers are wanted, and so few are found. The masses perish in ignorance; teachers are wanted for them and they perish by myriads; there is none to help them. The great Teachers need disciples who are living in the lower world, and who, trained by the Teachers, shall go out into the world of men, and bring help to the suffering, bring knowledge to the darkened minds.

They are always looking out into the world to find one Soul that is willing and ready to be helped; always looking over the world in order that They may at once come to the Souls that are ready to receive Them and will not shut the doors of their hearts against Them. For our hearts are closed against Them and fast-locked, so that They cannot enter. They may not ' break down the doors and come in by force. If a man choose his own way and if he lock the doors none other may turn the key; we are locked up by worldly desire; we are locked up by grasping after the things of the earth; we are locked up with the keys of sin and indifference and sloth; and the Teacher stands waiting till the door be opened in order that He may cross the threshold and illuminate the mind.

You must light the soul in order that the Teacher may see it.

He stands watching, but you must give the signal in order that He may become your Teacher and guide you on the way.

The Teacher is watching, is waiting, is desiring to find you, desiring to teach you.

You have the power to draw Him to you. Only you can let Him come.

He may knock at the door of your heart, but you must cry out the word that bids Him enter.

ANNIE BESANT.



OST people consider that they are free if they are not subjected to external compulsion, if they are not so fettered by laws or by customs as to be unable to express themselves freely, or to act according to their own reason and conscience. A nation is said to be free if it enjoys representative institutions, if it is not taxed without its own consent, if it is self-governed. A person is said to be free if his own liberty of thought and expression is complete, and his liberty of action is only limited by a similar liberty enjoyed by those around him. It is not generally understood that a man who is impelled to action by his unregulated passions, or who is at the mercy of his unquiet, restless thoughts, who is dominated by prejudices, or who is sunk in ignorance, is a slave, no matter how free he may be from external coercion. The victim of drink, of gluttony, of profligacy, of anger, pride, jealousy, sloth, or hatred, is a slave, in thrall to remorseless taskmasters, and the more he is free from outside compulsion, the more hopelessly enslaved is he by his vices and his passions. In fact, his only way to freedom lies through an outer compulsion which shall prevent him from yielding to the more cruel slavedrivers within.

What, then, is Liberty? It is the complete sovereignty of the Inner Will, the Will of the Inner Ruler Immortal, the Divine Word made flesh, whom we call Man. As this God embodied as Man descends into his kingdom, he finds it embroiled in war, usurpers fighting for the mastery, attractions from outside engendering desires within, and he is flung from one side to the other, his garments of matter are rent and soiled, his nascent forces overcome or distorted, foul hands stretched out to grasp and utilise them, the powers of the Spirit seized to subserve the lusts of the flesh. For zeons he battles for the mastery of his kingdom;

seated in the chariot of the body, he is carried away by the unbroken horses of desire, and the reins of the mind are broken in his grasp. Slowly he prevails, slowly he disciplines his wild horses into obedience, slowly he asserts himself against the usurpers of his throne. When at last he ascends it, denning his royal robes of Intellect and of Wisdom, and looks over his kingdom now obedient to his word; when he finds in what were his passions, mighty forces which yield themselves to the carrying out of his purposes; when he finds his mind the submissive carrier into effect of the illuminated Intellect; when serenity reigns within him, and peace prevails outside; then, and then only, does his own Will stand unfettered, divine, immortal, and in his own perfect Self Assertion, in utter harmony with the One Self of all, he finds the Ideal of Liberty, the Will of the part found to be one with the Will of the whole.

That alone is Liberty. The Man is self-determined, and having by ages of experience, sweet and bitter, learned to reject the evil and to choose the good, having learned that any disharmony between the part and the whole ruffles the utter bliss of his own divine nature, his Will is steadfastly set to perfect harmony, and he knows, beyond all possibility of error or deception, that in that service of the whole by the part alone lies perfect freedom. Self-determined to the Highest Good, he is utterly free. "None else compels."

Hence, Liberty is to be sought by bringing the whole lower nature into obedience to the higher. by transmuting passions into powers, and yoking them in subjection to the Will. And outer liberty can only be enjoyed by anyone with safety to the community when the inner authority replaces the outer law. To give power to the slaves of vice and lust is to wreck progress, and to place the more advanced under the

control of the lower, to the loss and the njury of both. A man must learn to rule himself ere he can, with safety, rule others, and character wedded to intelligence should be the credentials of all who would claim a share in the government of any community "The autocracy of the wise," it has been said, "is the salvation of the foolish," and wisdom is the union of knowledge and love. The less the development of the individual, the less is he fitted for Liberty; hence, the undeveloped-those we term criminal, because they are below the moral standard reached by the majority of their timeshould not be sacrificed to the fetish of a false liberty, they being really the slaves of their passions, but should be kept under a steady and kindly pressure, which shall gradually file away the fetters of ignorance and vice which bind them, and should be attracted to the better ways of living by rewards of pleasure and enjoyment, and dissuaded from the worse by allowing them

to bruise themselves, if they must, in their wilfulness, against the inexorable barriers of restraint from inflicting injury on others.

Liberty, complete and irrevocable, is the prize of long evolution, the possession of the man made perfect, in whom the Inner God rules without rival or obstacle. growing liberty fitly is the appanage of the man who has largely conquered the lower nature, and is evolving the higher. nobler the character, i.e the less a man is at the mercy of the animal he rides, the more outer liberty may he rightly and safely enjoy. "The glorious liberty of the Sons of God," belongs alone to those who " cannot sin, because they are born of God." that Liberty we shall enter, as we bring body, emotions, mind, into glad allegiance to the Spirit, who is our Self, for then shall our Will be but a facet of the Divine, and by that unity we shall abide in the Peace of the Eternal.

ANNIE BESANT.

STANZAS ON FREEDOM.

Men! whose boast it is that ye Come of fathers brave and free, If there breathe on earth a slave, Are ye truly free and brave? If ye do not feel the chain, When it works a brother's pain, Are ye not base slaves indeed, Slaves unworthy to be freed?

Women! who shall one day bear
Sons to breathe New England air,
If ye hear, without a blush,
Deeds to make the roused blood rush
Like red lava through your veins,
For your sisters now in chains,—
Answer! are ye fit to be
Mothers of the brave and free?

Is true Freedom but to break Fetters for our own dear sake, And with leathern hearts, forget That we owe mankind a debt? No! true freedom is to share All the chains our brothers wear, And, with heart and hand, to be Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.



The third of a series of Lectures delivered at 19 Tavistock Square, by Mr. W. S. SANDERS, Organising Secretary of the Fabian Society.

LADIES AND GENTLEMEN,

This third lecture is, in a way, the most practical of the three which I have given on this subject, because it deals with the actual application of the various theories that I have been putting before you, drawn up by the philosophers, whose books I have been trying to describe. It is very remarkable, if you get at close quarters with the history of society, to find how many experiments have been made in modern days, with the conscious object of carrying out the ideals embodied in the writings of the men who have formed the subject of the two previous lectures; and, as one would expect, most of these experiments have



ROBERT OWEN.

taken place in a new country, namely in America. The chief experiments of this kind have sprung from two men, one of whom I have already dealt with, while the other I have left for this evening. The one whom I have left for this evening is Robert Owen, the founder of the modern socialist movement in England, and also the inventor of the word "Socialism"; the other is Fourier, with whom I have previously dealt.

Robert Owen was not a mere literary idealist, a philosophic visionary, out of touch with the rough-and-tumble world that he was trying to reform; besides being a thinker and an idealist he was a very successful business man; and if anyone could have been expected to make an ideal community "work," it was Robert Owen. He knew many phases of life. He was born in comparatively poor surroundings; he knew the disadvantages of poverty; he was aware of the effect of poverty not only upon the physique, but also upon morals and mentality; he had, largely by his own talents, made himself a mastermanufacturer; he knew all the difficulties of running big and complicated businesses; he was in touch with movements and the creator of movements of a more or less democratic character, and therefore knew the difficulties of getting people to act voluntarily together and to abide by the decisions of majorities. He was also in touch with the wealthy and upper classes for at least that portion of his career when he was beginning to put forward his ideas for making a great reformation. Altogether, he had a wide experience and that very valuable training which comes to a man of the world who touches politics, who goes

into business, and who has dealings with considerable bodies of men.

Now Owen's ideas were in the essence summed up in the phrase that a man was the creature of his environment, and therefore, if you wanted to imp ove mankind, it was no use preaching to them unless at the same time you modified their material conditions, and made it easier for them to do what was right; and he held that if you provided people with a decent income, with sufficient good clothing and shelter to give them the possibility of physical fitness, and added to that a proper system of education, you could make of mankind a perfect race of beings. And not only did he hold that view, but he held also the view that his teaching could be applied at once, and with that optimism which you find in the case of all men who have done big things in the world, he used to say that in about twelve years the whole of the world would have adopted his point of view, and would have carried into practice his main ideas. Now as a socialist Robert Owen contended that the only way to provide mankind with a decent and suitable environment was to abolish the private ownership of property. He took the view of the majority of the men with whom I have dealt, that the main evil on the economic side of life, and all things that depend upon the economic side of life, arose from the institution of private property, especially the institution of private property in land and capital; and he therefore laid it down, that in any new ideal community, worldwide or merely local, the institution of private property must be abolished. Being also a practical man he tried to put into operation, in a small way, the ideas he held, and he attempted, both in this country and in Ireland, and especially in America, to build up a small model ideal community where his ideas could be put into practice and which, when built up, should be a model for the rest of the world to follow.

As I have said, if any man ought to have been successful in creating an ideal community it was Robert Owen. Besides being all the things that I have mentioned a successful manufacturer, a philosopher, a man in touch with the aristocracy and wealthy people, a man in touch with the workers, knowing their weaknesses and their strength-he had also been a pioneer in showing the manufacturing world that you could carry on business, under the capitalist system, and make handsome profits. even if you treated your work-people like human beings instead of treating them, as most working people were treated in his time, as mere beasts of burden; and the very fine experiments that he made in his factories at New Lanark-experiments in giving workers decent conditions at a time when most working people were treated, as I have remarked, as beasts of burden—showed that he had wonderful organising ability, that he could, at the same time that he treated people well, get them to respond to that treatment by giving a greater amount of labour power in return for it—that is to say, that he evoked from the people by his better treatment of them, something which his fellow-manufacturers said you could not get out of them, namely, greater service. need hardly say now that that view as to the treatment of working people by employers of labour has gained ground to such an extent that many modern economists hold that, if you want to get the greatest amount of work out of people, the best way is to pay the very highest possible wages, and they have elevated that theory into a law which is called the "economy of high wages"; that is to say, it is much more profitable to pay high wages and give good conditions than to pay bad wages and give bad conditions.

Now, with all this experience, and with a very large sum of money that he had made in his career as a business man, Owen went over to America, and there he bought up a community's property, a community which had been established on a religious basis by a man named Father Rapp; and on this property, and with this property, he made the experiment of forming an ideal community. You can understand why he went to America. In that country in 1820 there were vast tracts of land right away from ordinary civilisation where men who wanted to start life afresh could do so without being

brought into touch with what would have been called by such men as Robert Owen the contaminating influences of ordinary This property included thirty society. thousand acres of land, as well as a large number of buildings, and on this land and in these buildings Robert Owen got to work, and put in residence something like nine hundred persons. As I have said, he had plenty of money. He practically presented the property to the community; the individual members had to supply very little, for all they had to do when they took possession of the land and the buildings was to organise industries, to carry on their lives in a decent and orderly way; and there was every opportunity for living a simple but happy, and, on the whole, comfortable Practically no taxation, no existence. interference from without; all that was required was a loving kindness, an endeavour to live together without friction, and everything looked most promising.

What happened? The events that took place are the events that you find taking place in nearly every ideal community which has not been established either under a system of despotism, under a very active and powerful leader, or on a religious basis. That is to say, where the success of the community, from an economic standpoint, has been not the end in view, but only the means to an end; where the ultimate aim of the community has been to embody some particular religious idea, such communities have succeeded; but practically every other, in which the end of the community has been itself and nothing else, has failed.

That was the case with New Harmony. In spite of all the pioneering work having been done, in spite of the fact that a good deal of this land had already been tilled by the persons from whom Owen bought the property, in spite of the fact that the houses were there ready for occupation, in spite of the fact that they had the inspiration of Owen, who was a very great and noble man—in spite of all these things directly he left, and the people were given the power of organising, or dis-organising, their own lives, the whole thing went to pieces; and it went to pieces chiefly because, in every

advanced movement and in every advanced experiment, you will find that there are two kinds of people who will be attracted. There are, as Mr. Shaw has put it in his epigrammatic manner, the people for whom the world is not good enough as it is, and the people for whom the world, bad as it is, is too good. And if you have a community of nine hundred people coming voluntarily together, outside the pale of ordinary law and ordinary social regulations, and eight hundred and fifty are people of good-will who are prepared to subordinate their own petty ideas and their own petty interests to the will of the whole or the majority of the community, and who are prepared to do everything that is possible to make the thing a success, even if they suffer a little by so doing; if you have eight hundred and fifty out of nine hundred, and at the same time you have fifty people of the opposite type, people who are going to take all the advantage of the absence of restriction and compulsion, who are determined to go their own way without any regard for the interests of the whole, and who elevate their own will and judgment above the will and judgment of the rest of the people, then those fifty will ruin the whole experiment. That has been the history of all ideal communities. I think, when I say fifty, that I am giving a higher number than is necessary; half-a-dozen people in such a community, where everything depends upon the goodwill and cooperation of all the members, half-a-dozen of the type I have described are quite enough to ruin such an experiment.

And so, when Robert Owen went away, all kinds of quarrels arose. It was necessary, of course, to organise the labour of the community so that the land should be tilled and sown and the harvest reaped at certain times. Under the compulsion of ordinary society, the danger of being out of employment, the danger of starvation, and very often a certain amount of pressure of public opinion, will send people to work to do those necessary things at the right time. In this community people began to quarrel as to who should go out and till, as to when people should go out to till, and as to whether people should go to the harvest or

to the concert hall; and those who desired to follow their own amusement before the advantage and benefit of the community decided to go to the concert hall. Consequently the other people who gave themselves up to the welfare of the community begin to object; they did not see why they should be doing all the work while a certain number

of the community were idling. In that way friction and quarrels arose, together with a gradual inclination to idleness, so that when Robert Owen came back from England, after having left the community alone for about eight or nine months, he found that the only commodities that had been produced to a larger amount than the consumption were soap and glue. That is to say, in all other commodities the community had been living on its capital instead of doing what other communities, founded upon a religious basis. have done and still are doing, increasing the amount of its capital. After a number of attempts to reconcile one person with another, to find some form of constitution which would get rid of all these troubles and all this friction. Robert Owen had to confess

that the thing was a failure, and the property was partly sold, partly distributed. A historian who went to that region a few years afterwards was told that it would be very wise of him to say nothing about Socialism or ideal communities, because the subjects were very unpopular in that particular neighbourhood.

At the same time that New Harmony was being conducted as an experiment another smaller community, known by the name of Yellow Springs, was formed by the people who followed Owen; and there the experience was the same. It was a smaller community, there was less opportunity for friction—or should have been—but, never-



GUSTAVE COURBET.

theless, all kinds of disputes arose. For example, which of the persons in the community should go out to till and which should be given the work of maintaining the community orchestra? And if a division were made, as it was made, between those two forms of labour, it was asked: Was not

two hours' playing in the orchestra equal to eight hours' working in the field? and things like that. As you can imagine, when the time of the community was taken up by quarrels of that kind, Yellow Springs followed the dismal fate of New Harmony.

One other experiment of this type was made in America, founded on the ideas of a Frenchman named Courbet, a little experiment known as Icaria, which was also of a communistic nature, as the Oneida experiments were. The land and capital were, and still are, owned in common, but it is a miserable little place. The experiment has been practically a failure; it is only because of the devotion of a few people to the ideal of the founder that the thing has been carried on; but no progress has been made, no contribution whatever has been given to the sum of human knowledge, either in social experiments or in art, science, or in any other way. It is a dull, dismal little community of people who are practically sacrificing themselves for the sake of an idea.

In all, there have been forty-seven experiments of this kind, involving a considerable number of thousands of people, chronicled in America, all of which, with the exception of this little tiny, almost failure, of Icaria, have been complete failures—forty-seven experiments, numbers of devoted men and women who have gone out into uninhabited parts of America, further from, or nearer to the more populated portions as the case might be, and have there spent their lives and wasted their capital in these experiments. All of them, so far as I can gather, have been experiments which had for their object, not the embodiment of some new Religion or some old religious principle, but the proving that a certain particular form of economic or social organisation was the best. And it seems to me that here, as in the case of the pursuit of happiness, if a community goes direct for that, it is bound to fail; but if the proof you require be the indirect result of some direct aim of another character, then you can probably get it. You know John Stuart Mill laid it down that if you set out to be happy, you would not be happy; but if you set out to do your duty. happiness would come as a side issue. So with

those communities—as you will see directly. when I come to the second part of my lecture—where you have had communities which were not founded simply in order to prove that their particular form of organisation was a successful form and the best, but where the form was adopted because it embodied, in a material way, certain religious ideas, there you have had material success of a kind. I want to say, before I leave this part of my subject and go on to the religious communities, or the semi-religious communities, some of which have been exceedingly successful—I want to say that I have personally come into touch with persons who have lived in small communities, founded on communist lines in this country, in quite recent times, and that I have found that nearly all of these experiments have failed for exactly the same reasons that New Harmony failed. It is a most fascinating thing for a man not particularly fond of work to join an ideal community; and I have been told how these people, when they have established themselves in an ideal community, have invented the most delightful and soul-satisfying reasons why they should not work. A friend told me that in a colony not very far from London, which had been founded on similar lines to the New Harmony, certain persons suddenly discovered that it was most brutal and irreligious to kill wire-worms because they were a form of life, and that, in this way, by not taking the trouble to kill them, all the potato crop failed. The real reason why they did not kill the wire-worms was because they were too lazy to do it, too lazy to carry on their work by tilling properly, and the idea of the irreligious character of the work was invented after the event.

With regard to religious communities (which have also been very plentiful in America) I wish to call your attention to about half-a-dozen. There is the community still in existence from which Robert Owen bought the property at New Harmony. This community was founded early in the nineteenth century by a German, whose name was Rapp—he was known as Father Rapp. It arose out of the idea that in order to worship God properly men must free their

minds from all the worry that comes from the possession of personal property; that the way to worship properly was to live in a community, just doing enough ordinary work to keep themselves alive; the main object of the community being, however, the worship of God. The God in whom the above-mentioned community believed was a variation of the ordinary idea of the Christian God. These people were communists, since they did not believe in private property, and they were an industrious set of folk. They laid down for themselves a strict code of Puritan morality, and on that basis they have thrived in material wealth most remarkably. People say that the remnant of this community-why it is a remnant I will explain directly—are millionaires several times over, although they live in extreme simplicity in their little town or village of Economy, as it is called. The reason why they are a remnant is that after a certain time they evolved the view that celibacy was absolutely necessary for the real religious life, and gradually that idea, although not encouraged by the founder and the leaders, has taken hold of the community. The result has been that it can only be recruited and kept alive by the adoption of children from outside, and, as that process gets more and more difficult, the number of the people who belong to the community, although its history has been so prosperous and ordered and uneventful, is not only small, but constantly dwindling. But the community in question has proved conclusively that if you get, first of all, a strong and able leader, and then some idea which is not necessarily bound up with the purely material side of the community, then such a community can be successfully run on ideal conditions.

Another similar community is that of the Separatists in America. Another one, still more successful than that of the people who followed Father Rapp, is the Ebeneezer Settlement, which is still composed of a considerable number of people who live simply, who by their industry and Puritanism have piled up an enormous amount of wealth. So much wealth do they possess, indeed, that some of the legislators of the United

States have at times considered whether it would not be necessary to bring in Acts of Parliament to prevent them-and also preventing another community, known as the Shakers—from acquiring any more land. They began to fear that the careful economics and thrifty industrious lives that these people led would gradually give them so much wealth that they would probably be able to buy up a greater portion of the land of the United States, and the legislators strongly objected to the United States being given over to the kind of conditions that even these ideal religious communities embodied. But I believe, so far as I have been able to discover, that the communities themselves, in order to avoid such legislation being passed, have given up the habit of investing in land, and have invested in other things, which, probably, have been still more profitable.

With regard to the Shakers, who have not been heard of so much in this country in recent years as they used to be about twenty years ago, there again you have a celibate community, a community which has been getting richer and richer because the people live, as I have said with regard to other religious communities, simple and Puritan lives, and also because, through the celibacy, they can only recruit their numbers by adoption or by people voluntarily coming into the organisation. This, however, seems to be a very ineffective way of recruiting numbers, and it has its obvious consequences. Thus, you find that the Shakers are declining in numbers and increasing in wealth. The community works admirably from the point of view of order. There is no friction, but, judging from the descriptions of persons from outside, the life must be extremely dull, and we have not received any addition to human knowledge, any addition to art or science, from any of these religious experiments. What you have learned from them is the general axiom, that, provided you can find a religious idea to dominate a certain number of people, an idea which will discipline them, it is quite possible to form an ideal community, or, to put it in better terms, a community with a definite common object towards which all the members will continue to work harmoniously and loyally.

I now pass to the last of the communities, one which is, perhaps, the most interesting and, in some ways, the most difficult to describe. That is the community known as Oneida. The Oneida community are Perfectionists. The community was started in 1848 by a man named Noyes, who has written a very admirable book, now very scarce, on the various experiments, such as I have been describing, which have taken place in America. Noves was an extremely religious man, and he held that it was possible for human nature to be made free from sin, and for human nature to acquire perfection. What it needed, in order to accomplish this, he held, was a combination of religious doctrine and proper material environment; and, with this idea in mind, he started, at a place called Wallingford, a community separate from the rest of the world, in which people were to live who were desirous of obtaining the condition of perfection.

Now, I want to make it perfectly plain, in the first place, that Noyes was a really religious man; there was no self-seeking, there was no desire for personal indulgence in the scheme of life which I am going to put before you. Also, I want to make it clear that he was a man of very powerful personality; and it is probably that, as well as a very strong strain of commonsense mingled with his idealism, which made him give up certain parts of the experiment at a time when he thought that, if they were carried on any longer, they might lead to danger.

The Oneida community started as the others did, not only as a communist experiment (that is to say, where the land and capital should be owned by the community in common), but also with the intention of carrying on experiments in connection with sex relationships. I do not think any conventional opponents of Noyes contend that there is anything very strongly objectionable, from the ordinary point of view, in those experiments. That is to say, they were carried out with decency and in order, and under proper regulations; but, certainly, they were highly unconventional. Noyes' idea was that not only

did individual property in material things tend to produce selfishness and self-centredness in mankind, but that the permanent love of one human being of one sex for another also tended to bring bad influences into a society, since it tended to make persons centred in the welfare of one other person only, and not in the welfare of the community as a whole. Consequently, under careful regulations and with very careful watching on the part of Noves himself, there was organised what is now known as a system of group marriages; that is to say, persons were not married permanently, but if two people thought that they would like to live together, they gave notice of their intention to a third person, that third person being one of the elders of the community; and then, if the elders of the community thought it was good and right, and likely to tend to the welfare of the community by the production of children of a good type, these people were allowed to live together for a certain period. If they did not like to live together for the whole of that period, the relationship could be broken off and new relationships made. That experiment was carried on side by side with the experiment in the common ownership of land and capital by the community. People of a conventional turn of mind, who have gone there, have said that the whole of the people living in that community bore signs of a comparatively high type, that the children born under this experimental system were above the average in appearance physically—they had no power of judging as to how far the mental qualities have improved—and that, altogether, on that side there seemed to be very little objection to be taken to the experiment. Then with regard to the material side, Noyes, who knew a great deal about the history of communities of this type—the communal type believed, and probably rightly, that one of the causes of failure was the excessive concentration upon the cultivation of land and the neglect of the manufacture of ordinary articles of commerce. Noves turned the direction of the energies of the community not altogether away from land cultivation, but towards a system of landcultivation combined with the manufacturing of articles of commerce—metal articles, silver articles, and so forth. And so successful was the community on the material side that it became a very wealthy community indeed. I think you will find advertised to-day in American papers the goods of this particular community.

Now, I mentioned, you will remember, that Noves, besides being a man of strong idealist tendencies, had also a very powerful strain of common-sense, and was a man of exceedingly strong character. After a time, when he found his own powers declining, he came to the conclusion that this unconventional experiment in sex relationship was likely, unless it was controlled by a very powerful man, controlled by a leader who had the perfect confidence of the community, to lead to moral anarchy. So, shortly before he died, the community came together and solemnly gave up all further experiments on these lines, and decided to go back to ordinary conventional sex relationship. They did something further, I believe, though I am not quite sure on that point I think they are gradually giving up, if they have not given up altogether, the logical working out of the common ownership of the land and capital of the community. I am not quite sure on that point, but I believe individual ownership has begun to creep in.

One other point I want to touch upon in connection with these successful communities, and that is this: that all of them show a tendency, when they get to a certain point, to introduce ordinary hired labour for the purpose of doing the work of the community, and not only that, but for the purpose also of making profit, which goes not to the hired labourers, but to the community which hires them. So that the very basis of the community is gradually relinquished, even with these religious communities.

To sum up, it seems to me, and I think to most students of these experiments, that if you want to make the world, as a whole, better—which is the ideal of all social reformers with big aims—it is futile to think it can be done by taking a few people and settling them away from the world and trying to start them afresh with pre-con-

ceived ideas as to how society's business on its economic side should be run. contrivance will probably be partially successful as an experiment if there is a religious basis, exactly as monasteries and nunneries, up to a certain point, have been successful communities. But for the purpose of giving contributions to human progress, even these religious communities are practically sterile. The only gain that we have from the point of view of knowledge from any single one of these communities is that which we have been able to secure from this experiment of Cneida. Whether it be negative or positive, will, of course, depend very largely upon the opinions of people who judge all the circumstances. It has been shown that it is possible to run a community on lines in connection with see relationships which are unconventional. Whether the lines of the Oneida community are the right lines or not, is a matter, of course, for discussion, and very serious discussion. It has been proved that a community can be run on these unconventional lines, and run with order and system and decency. Therefore, it seems to most of us who have taken the trouble to look into these communities, that the reformer of the big type, who desires not simply to influence a comparatively few people and give them a fairly decent, if simple, amount of comfort and security, but to elevate, as far as possible, the whole of mankind, should make up his mind to live in the world as a whole, and try to modify the ideas that govern the big world; that it is his business, moreover, to find out what tendencies there are in society, as we know it, which are making for good (as the reformer understands good), and to throw the weight of his influence on the side of those tendencies and against those tendencies in the big world which he thinks are making for evil. But if he is a reformer of the smaller type and wants to carry out a little experiment, then the ideal community form is the kind of thing that is suitable for his object. But for the big reformer, the big world, and not the small ideal community, is the real field of activity.

W. S. SANDERS. THE END.

POURQUOI NOUS PORTONS UNE ETOILE.

U'EST-CE que cette Etoile?

Telle est la question qui se renouvelle chaque jour.

Nous qui la portons sommes tellement pénétrés de notre sujet que nous ne réalisons même plus l'état d'âme de celui pour lequel la venue d'un Grand Instructeur dans notre XX° siècle affairé, est une idée absolument neuve ou incohérente.

Si nous répondons simplement: "je porte l'emblème d'une croyance que je partage avec des milliers d'êtres sains de corps et d'esprit comme moi, qui, dans plusieurs parties du monde, attendent avec certitude le retour sur la terre d'un personnage comme le Christ des Evangiles "—les yeux qui nous regardent s'agrandissent démesurément et l'ahurissement qui accueille cette réponse nous fait entrevoir la difficulté des explications à fournir!

Certains chrétiens s'indignent, nous accusent de blasphèmes :—

"Pourquoi dites-vous cela?" s'écrie-t-on.
"Vous n'êtes pas sérieux, ce n'est pas possible."

Mais si, c'est très sérieux, très solennel même; cela nous paraît tout à fait possible, pour la bonne raison, qu' à différentes périodes de l'histoire du monde, de grands Êtres surnaturels ont paru pour guider les hommes en leur apportant des vérités spirituelles. Ils ont, chacun en son temps, suivant les peuples auxquels ils s'adressaient, révélé ce qui était nécessaire au développement moral de l'humanité. Ils ont fondé des religions enveloppées de mystères impénétrables pour la masse, mais accessibles au petit nombre, aux rares initiés. A mesure que les générations se sont transmis le Message, elles en ont involontairement altéré le sens en le matérialisant, jusqu'au jour où, mutilé par les hommes inconscients, ce Message est devenu méconnaissable au sein même des cultes qui en avaient le dépôt sacré.

Alors la clef des vérités transcendantes s'est perdue, et les divisions ont surgi, redoutables, transformant la Parole de Vie en brandon de discordes héréditaires. Ceux qui devaient s'entraider et s'aimer se sont combattus jusqu'à se hair. Le chaos s'est implanté partout, et dans ce désarroi, les hommes de bonne volonté ont appelé un secours, tendant leurs mains impuissantes vers un Libérateur.

Il nous parait que c'est bien là l'histoire des générations actuelles :

Dans les grandes Nations que le Christianisme devrait illuminer d'une clarté spirituelle ineffable, l'Eglise s'est divisée à l'infini. Les sectes se déchirent ou se proclament individuellement seules dépositaires du message divin.

Plus la Civilisation fait de conquêtes et apporte de progrès dans tous les domaines matériels: science, commerce, industrie, invention, échange entre les peuples, plus les questions sociales se compliquent, plus le sort de la masse se transforme en une lutte farouche pour l'existence quotidienne.

De quelque côté qu'on porte ses regards, on ne voit que problèmes insolubles, en philosophie, en politique, en science, en art.

L'homme ne peut dépasser les conquêtes qu'il a faites. Il est arrivé au point où l'effort de son cerveau atrophie la race physique, et où les générations qui naissent sont comme étiolées par l'atavique surmenage intellectuel. L'épuisement est partout. On s'en aperçoit surtout dans l'agglomération de nos vastes cités.

N'est-ce pas dans des circonstances analogues, quant les civilisations Grecques et Romaines eurent donné au Monde la quintessence de leur génie, que la prophétie l'attente du Christ (dont on ne se préoccupait guère à la cour de César-Auguste) se réalisa soudain? Est-ce que les grands de la terre et la population en général pensaient à l'Envoyé de Dieu? S'attendaiton à la mission de Celui qui devait naître dans une étable à Bethléhem—(petite ville perdue au fond de la Judée) et qui, par

sa doctrine, par sa vie, par ses miracles, par sa mort, devait bouleverser non seulement toutes les notions des Juifs, ses contemporains, mais encore dans la suite des temps, l'Occident tout entier?

Ce sont des faits historiques pourtant que les plus incrédules ou les plus indifférents doivent admettre. Alors, pourquoi repousset-on comme invraisemblable et impossible le pressentiment que nous avons?

Aujourd'hui que les communications d'un Continent à l'autre se font avec une facilité confondante, le champ de travail s'est agrandi encore.

Nous avons l'intuition que Celui qui viendra, viendra pour unir l'Orient à l'Occident: l'Orient représentant l'Esprit spéculatif et la pensée mystique! l'Occident foyer admirable de toutes les activités de l'homme poussées à leur plus haut degré de perfection!

Nous nous représentons le Grand Instructeur sortant de ce vaste empire qui unit les deux Mondes dans sa colonisation puissante, et qui correspond étrangement par son caractère et ses possessions lointaines à l'empire Romain du temps de Jésus-Christ.

Notre intuition ne peut se justifier par des raisonnements positifs, elle jaillit des sources de notre être, impérieuse, précise, grandiose, réconfortante. Elle ne s'impose pas, mais elle est contagieuse et se répand à l'improviste, parce que le nombre de ceux qui ont faim et soif de lumière spirituelle s'accroit de jour en jour.

Si notre vision n'est qu'un rêve éphémèreil est inoffensif en groupant tous les gens de bonne volonté qui veulent consacrer leur vie à préparer la voie de Celui qu'ils attendent.

Mais si nous ne nous trompions pas? si dans quelques années le Messie était au milieu de nous? est-ce que nous aurions eu tort de guetter sa venue pour lui faire un cortège de disciples qui le protègent matériellement contre les attaques de la foule hostile? . . .

Ceux qui portent l'Étoile sont des fous pour les "Sages de ce Monde," soit ! . . . nous sommes fiers de partager la folie des humbles pêcheurs de Galilée, qui ont cru sans preuve à la divinité de leur Maître et à la mission qu'Il leur confiait. N'oublions pas que nos Écritures parlent de "Son Retour."

L'ayant attendu, nous le reconnaîtrons, et ne le persécuterons pas au nom de nos Églises, dont il reste le Chef Immortel.

BLANCHE MALLET.

I want you to feel that the difficulties you are in at present are to a certain extent aggravated because you have definitely taken up the Lord's work, and He must inevitably test His instruments if He is to trust to them. A surgeon would take care to see that his instruments were in perfect condition before beginning an operation. The Lord has the big operation of saving the world, and we are instruments in this great Surgeon's hands. Therefore, be glad that you should have a little more worry, but also take care that it does not overwhelm.

If an opportunity is to bring great benefit it must be inevitably not only hard to grasp but not always pleasant when you have grasped it. Alertness to see opportunities and perseverance through difficulties have both to be acquired, and that is why our best opportunities are those which seem to come out of trifles, and which do not at first lead us along smooth paths.

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Sometimes the pendulum swings over to the difficult side, and then you wonder whether you have chosen rightly. Sometimes the pendulum swings over to the peace side, and then you are in raptures. Try to be in the middle, which is the place of calm strength

G. S. ARUNDALE.

FRANCIS THOMPSON.

ATTHEW ARNOLD once prophesied that in the future the world would wonder why it ever paid so much attention to religion and morals; for in that time poetry would fulfil its function "to interpret life for us, to console us, to sustain us." And Matthew Amold thought that it had really come to this-that sustenance, interpretation, comfort, comprise all the necessities of the human heart. Interpretation because we are puzzled, sustenance because we are feeble, comfort because we are ill-tempered! In that scheme of his there was no need recognised, nor place left, for guidance, nor discipline, nor a rule of conduct, nor laws, nor punishment, nor pardon; no command in the face of good, no prohibition in the face of evil. But Francis Thompson, the greatest of modern poets, has taught us, if we did not know before, not only that these will never cease to be among the foremost needs of man but also that they will never cease to be among the foremost needs of poetry.

This was Francis Thompson's glory in poetry-that for him his art was never deliberately enthroned above the obligations of life. How far he failed in these obligations is beside the point. When he failed, he wept, and cried mercy of God. He did not plead "the artistic temperament." Francis Thompson had his soul to keep: then he had his poetry to write. In a word, he knew that poetry is not life itself, but la vie complémentaire. I am not writing here as a special pleader, but if Thompson is to be understood, then this point must be understood. It is true that Thompson took opium during many years of his life, and fell again into the habit before his death. It is true that, passionately devoted though he was to the ritual and the accessories of the Catholic Church as well as to her dogmas, he seldom kept tryst with Sunday Mass. He was often overthrown—he never surrendered; and doubt never came near him.

Other mysterious misdeeds have been attributed to him in the evil fancy of those who themselves cannot, as Thompson could, approach evil without being contaminated Enough for them that he was a poet; that he fled from home; that for three years he lived on the streets of London; that he was hustled in his semi-mendicancy by the police; that he had for room-fellow in a common lodging-house an uncaught murderer; that at one desperate time of starvation he was kept alive by the innocent and sacrificial ministrations of a girl of the streets. When my father had found him, Thompson hurried to this risen angel with his news. "They will not understand our friendship," she said; and then, "I always knew you were a genius." With that she disappeared, lest she should prejudice his future; and though he looked for her in many thousand alien faces, he never saw her again. To this girl belong a few lines of



Photo.] [Mr. Sherril Schell.

FRANCIS MEYNELL

verse found in a note-book after the poet's death:—

Hell's gates revolve upon her yet alive;
To her no Christ the beautiful is nigh;
The stony world has daffed His teaching by.
"Go!" saith it, "sin on still that you may thrive,
Let one sin be as queen for all the hive
Of sins to swarm around.

The gates of Hell have shut her in alive.

One misdeed has been hinted at and as it has become magnified in the mists of ignorant chatter, I set the truth down here, not for Thompson's shame, but for his credit. Twice he came to our house "the worse "(poor Francis!) for drink. (The aftermath of the luxury of opium is an intense cold that seems to demand alcoholic heat for its alleviation.) On the second occasion my mother felt obliged to rebuke him; any one who knows her knows how mercifully this must have been done. And from that day Francis Thompson was never known to drink anything save in the most mild and frugal moderation. He never surrendered.

Francis Thompson suffered greatly; and the greatest of his suffering was not the want in the streets, the pains of his body, the striving of his soul. These he endured as the Saint endures nav, embraces, even unto blood, the hair shirt and the spiked belt. The Saint renounces vanities; he renounces the love of man for woman before any such love is conceived. But Thompson's love was born—was still-born. From his boyhood he foreknew that fate. In an early note-book he records that in his Manchester days he prayed daily for the "Unknown She" whom he was to love—never for one who was to love him. Thus all his great love-poems are poems of the renunciation of love.

O God! Thou knowest if this heart of flesh Quivers like broken entrails, when the wheel Rolleth some dog in middle street, or fresh Fruit when ye tear it bleeding from the peel.

So he wrote in his most tragic moments; and even in this abandonment of horror he recognises the spiritual bonds:—

Yet not for this a cartiff, falter I
Beloved whom I must lose . . .
For still 'tis thus: because I am so true,
My Fair, to Heaven, I am so true to you!

So he schools himself to finish not only with severe assurance, but with a seventeenthcentury conceit.

Never in Saint or in Mystic, I believe, can renunciation have been carried further than in Francis Thompson-this "moth of a man." For he immolated himself in the flames, and then renounced the sacrifice. He renounced love—the first half of his poetical work is devoted to that renunciation. But after this, and beyond this, he renounced his renunciation—a kind of rebounding argument that renunciation in itself proclaims the thing to be beloved—and this is the spirit of the second and greater period of his poetry. But in both periods he knew that the kingdom of peace is only to be won by violence. He did not solve, but he accepted, the mystery of the self violence and austerity of sanctitude and poetry.



FRANCIS THOMPSON.

I find Cowley's lines to Crashaw—" Poet and Saint . . . the hardest rarest union that can be "-on the tip of my pen. But I don't agree with them. It is that union that I expect, that I bargain for. Thompson sinned—but he was none the less, but, perhaps, the more—a saint for this. The conviction of sin, indeed, is one of the marks of sanctity; and I for one will not believe that this conviction on the part of the saint is unreal, pretended, without cause. The Saint has sight and the penalties of sight. "If ye were blind, ye should have no sin; but now ye say: We see—your sin remaineth." Like St. Francis, every great poet has his stigmata, not outwardly, of the hands and feet, maybe (though Thompson himself held out frozen hands for alms, standing upon agonised feet for long hours and days and weeks in the London streets), but shaken with tempests of the interior heart. Neither the Muse nor the Saint can live with less than this.

After Poems (which included "Love in Dian's Lap" and the "Poems to Children") and Sister Songs, the period of the birth and burial of love is passed—or, rather, life and death have been unified. He writes of his sequence A Narrow Vessel:—" All human love is to me a symbol of divine love; nay, human love is in my eyes a piteous failure unless as an image of one supreme Love." Then Thompson rose to the heights of his great religious poetry—the series called Sight and Insight and the Odes. But he refuses to be wholly satisfied even with these. He wonders at himself for his joy in ordinary daylight. because daylight cannot be "ordinary" to him who saw the Elevation of the Host in the rising of the sun and the Crucifixion in its setting:—

Alas, and I have sung
Much song of matters vain,
And a heaven-sweetened tongue
Turned to unprofiting strain . .
What profit if the sun
Put forth his radiant thews
And on his circuit run
Even after my device, to this and to that use;
And the true Orient, Christ,
Make not his cloud of thee?
I have sung vanity
And nothing well devised.

As I have said, Thompson's religion was in his life as well as in his poetry. His first failure, the failure to be a priest, stayed with him as an unhappiness when he had long ceased to think of his failures as a medical student, a commercial traveller, a soldier, an errand-boy, a shoe-black-for all these trades were successively his. When Mr. McMaster, the kindly churchwarden, accosted him in the Strand, and asked him if he were saved, the starving poet answered with some haughtiness: "What right have you to ask me that question?" remembered then and always that he was a son-if a laggard son-of the The consecrated medal Catholic Church. of Our Lady given to him when he was a boy he wore until the hour of his death. And during his last illness my brother used to see him sitting up gauntly in bed nightlong reading his Breviary. I well remember, too, his Grace—long and painful and muttered—before and after food; and his weekly journey to a Jesuit Church for Confession.

I must risk the accusation of paradox (an accusation sometimes cast against very obvious truths) if I assert Francis Thompson to be less a mystic poet than, plainly, a religious poet. The name of religious poetry inspires distrust, diffidence, dislike in the many, and a certain shyness even in the few who would like to have the honour of the name. The fault is in part in "religious poetry" itself—a thing as Lowell said, generally misnamed by the noun and misqualified by the adjective; and the fault is in part the fault of the temper of our day, which is somewhat indifferent to religion and yet inclined to poetry, and, therefore, desires to separate the two more widely than their long drifting has set them. But Francis Thompson was a religious poet, as definite in his faith as dogma accepted with all his will and all his heart could make him. For myself, I would not account more than two or three poems as mystical in our whole literature, although I could name a score of mystic poets. The mystic does not tell his secret sight in song. And how could it be otherwise? When saint or poet slips through the thin restrictive barrier

materialism, he enters into a place where the contrary currents of the world, Time. Space, Movement, Shape, lash themselves into a perfect peace. The million subtler senses of the spirit serve the mystic in place of the gross seven. Now poetry is of the seven senses of time and space and form. Language is symbolical of ideas; but here not only is the language different, but so are the ideas. The denominations are different; you are not understood if you speak of the weight of an object in terms of colours.

If Thompson's supreme imagery, his magnificent symbolism are not mystical they are at any rate mysterious. Religion full of mysteries, full of symbols, full of images. So is this great poet's poetry. He hardly speaks without a parable. As a great master of symbolism, therefore, Francis Thompson is all the more distinctively a religious poet. Sometimes, indeed, imagery is over-loaded. But this too comes of his profound sense of religion, of relationship, of the unity of things. They are so universally one that he finds no distraction, no division, in what to other minds might seem too much sought out, collected, and heaped even to confusion. To Thompson there was no difficulty in gathering one with another-his images were essentially one, and for one end; and of One, even as is the ritual of Religion. But mysticism as I understand it is the absolute absence of ritual.

When Coventry Patmore wrote that there had been no sacred singers "from David unto Dante, and none since him," he had not yet read Francis Thompson. I think he had not read Vaughan nor Traherne, nor Herbert nor Crashaw. This seems a strange thing in a great poet who was a great reader, but it is a fact that Patmore knew nothing of Crashaw except the secular "Music's Duel," which he loved; and it is not rash to assume his accidental ignorance of the other poets just now named. He would not have condemned these three to silence in the sacred choir merely because the religious poems that they wrote were short and few. Such tunes "as nails may draw from slates," he calls the verse of the "sacred" writers who were neither David nor Dante. But his

somewhat rash generality, which, by the way, involved a condemnation of the author of the Dies Irae, is such as rather overstates a truth than states a falsehood. For in truth it was the negligible man who rhymed the modern hymns. (How strange it would have seemed to the critics of all the generations from Milton's to our own that no apology was needed here for the omission of Milton from the short roll of religious poets! A mighty poet, an imperial master, a theological poet, but by no means a religious poet, and as far from true mysticism or false mysticism as though he had written ribaldries. That is surely the conclusion of our latest thought, and the nature of our present homage to Paradise Lost.)

The present-day fashion, friendly to mysticism and friendly to poetry, has "Hound of Heaven" labelled the mystical poem. But the fact that "The Hound of Heaven," with all its splendour, and suffering, its cold symbolism, and its great experience, is a plain religious poem does not imply the abasement of that poem—it implies the exaltation of religion. There is no religious experience without some sound of that pursuit, some impulse of that flight, some tremor of that dismay. These things have happened, in a thousand designs, to all who have lived any degree of spiritual And the more steadily the readers and lovers of "The Hound of Heaven" put far from them the vague respect for the "mysticism," the more they will be able to reverence the religion of that poem, as the poem of human experience-nay, of daily human experience, in the relation of humanity with divine things. This is to the honour of Francis Thompson, and to his glory. It proves the innermost sincerity, the experiment, the truth, the fact of his poem.

But Francis Thompson has revealed more of himself and of his poetry in twenty words than I in these two thousand. We found in a note-book, after his death, this sentence: "To be the poet of the return to Nature is somewhat; but I would rather be the poet of the return to God."



THE SIGNS IN THE HEAVENS OF A GREAT WORLD-TEACHER.



WO thousand years ago, when the priests and sages of the closing years before the Christian era were looking for the Messiah, there had been a notable conjunction of planets in the Zodiacal sign Pisces. There was also about this same time a changing of the Vernal equinox from the Zodiacal sign Aries, by precession into the sign of Pisces.

It was known to these Wise Men of the East, as it had been known to the priests and prophets for a thousand years, that two of the great cycles of time were closing, and that two new cycles were beginning, and that this change was a "sign" in the heavens that a great Teacher, a "Prince of Peace," would be born to redeem the world, through His example, from its transgressions.

It should be borne in mind here that, however ignorant the human mind of to-day may be upon this subject, and however unwilling it may be to relinquish former prejudice regarding a system for obtaining knowledge that was used by these Wise Ones of two thousand years ago, the signs of the Zodiac hold the same records in symbol that the sacred literatures of all ages hold in words, and that these records when rightly interpreted reveal the whole of the past, present, and future history of this planet earth, with the evolution of Soul life from the earliest dawnings of consciousness to the Christ consciousness for which the human race is preparing now.

At the beginning of the Christian era, the greater cycle of 25,920 years had brought, by precession, the stars of the constellations back over the signs of the same name, completing one of the great spirals of space occurring only once in this 25,920 year cycle; the lesser cycle of 2160 years told of the "passover" from the sign Aries into the

sign of Pisces. Within the esoteric know-ledge of these two signs—Pisces and Aries—which undoubtedly was known to the Magi, may be found the history of the Hebrew and Christian dispensations, Pisces being distinctly the sign of Jesus and His teachings, within which may also be found the prophecy of the present unrest of the world.

About every 2160 years there comes to earth this change of cycles—for it takes 2160 years for the equinoxes to pass thirty degrees, i.e. over one sign of the Zodiac. These cycles, and the changes consequent upon them, were evidently known to the Keepers of Wisdom in ancient times. They are recorded in Solomon, sixth and seventh chapters, thus: "In Wisdom is the beginning, the ending. and midst of the times; the alterations of the turning of the Sun and the changing of seasons; the circuits of years, and the positions of stars." Here is a wonderful statement of what wisdom consists in and a way to find it. These "circuits of years, and the positions of stars" seem always to have been attended by some marked step in the evolution of the human race, and the closing and opening of cycles by the birth of some Master Teacher who impresses the cycle with the character of His teachings.

If we go back four thousand years from the present time, we find that Abram was called to be the ruler of nations, as the equinoxes changed from Taurus to Aries; two thousand years before that, as the equinoxes passed from Gemini to Taurus, there was a great shifting from India to Persia, and from the dark races to the white races, as the latter were to be for a time the guardians of future civilisations.

Thus this cycle records in the Christian Bible the "beginnings" of things, "4004"

years B.C., because Taurus in ancient days was regarded as the "first sign," because, also, in it is recorded the germ life of the creative Principle, the Divine Will, the Divine Desire; in it are the depths of the Great Silence, of hidden and latent laws; a sign of earth—of Venus—so the story of Adam and Eve, the beginnings of a new departure, a new series, a new evolution; in it occurred one of the four great "adjustments" of a 25,920 year cycle, described in our Bible by the "flood." While the equinoxes were passing from Taurus into Aries the Mosaic Law was evolved. Moses was a great sage, an adept and a law maker; he was versed in all knowledge; he was doctor, astronomer, astrologer, philosopher, alchemist, and teacher of the highest order; he proved this a number of times by his command over the forces of nature. So it is written that Moses destroyed the "golden calf " (Taurus) and held up to the children of Israel the "Serpent," which was the symbol of that new "covenant" then in process, which was to rule, a "covenant" of the Old Wisdom revived. It was this Wisdom that made the age of prophets and prophecy possible for a thousand years at the closing of that great cycle of 25,920 years.

The early priests of the Christian Church had this Wisdom; but they were so immersed in their personal desires and pet ambitions, and so controlled by the proletariat of the Roman rule, that they disregarded or rejected the Truth as it had come to them, and clothed the stories of the Old Testament in enigmatical phrasing; then the Roman church later, to perpetuate *itself*, to the exclusion of all else, fostered the ignorance of the masses, and permitted the erroneous interpretations which have become facts to the majority of Christians.

If the Hindus and Chinese were consulted, they could give data of other cycles and other great teachers who were prior to the 4004 years before our Christian era, for India and China were ancient in their wonderful civilisations at that epoch, India having been for centuries the cradle of the highest ideals to which the human race had attained, and to India we must still go for the preservation of these ideals through the dark ages.

In the long processes of time, nations succeed one another as darkness succeeds light and summer succeeds winter. knowledge is a part of the inner teachings of the sages contained in the "Greater" and "Lesser Mysteries," and has always been held sacred by the Keepers of Wisdom. so it was known to the Magi of two thousand years ago. They were Masters of the arts and sciences, of occult laws, of astronomy and astrology, and they knew that when such combinations occurred they were "signs" for great changes in the social and religious life of the people who at that time constituted the world; that a great Master, or Teacher, or Leader of men would be born, and they knew that the fulfilment of prophecies for a Saviour of the world was then at hand.

For a thousand years, while the equinoxes were completing the cycle in Aries, closing that vast cycle of 25,920 years the prophets had been telling of this great era, and for years the Magi had been nightly scanning the heavens for that combination of planets that should disclose to them the exact time and place of the promised event. So they is star in the East, and knew looked for it would be the planet Jupiter, the "lord" and ruling influence of the zodiacal sign In the language of symbols and esoteric astrology, Pisces is a sign indicating divine love made universal in the hearts of the human race, through which results cooperation, brotherhood, unparalleled peace and power, with understanding through the intuitions rather than the intellect.

The planet Jupiter in the ancient Wisdom and in astrology is the symbol of compassion, justice, moral purpose, love, and bountiful giving.

Now, Pisces is known to rule over certain parts of Judea, and from the accumulation of evidence in possession of the Magi, the latter knew that Bethlehem in Judea was to cradle Jesus, the Flower of all the ages; they knew it would be at midnight, when the constellation of the Virgin with its wonderful star Spica would be above the eastern horizon; Spica meaning fulfilment in the sense of reaping a harvest—and surely the world was to reap the richest of

harvests by the coming of this Great Soul.

There had been other stars—" wanderers"
in the great universe, that had shone with
wonderful brilliancy for a time and then
disappeared; comets too, had given testimony of universal manifestations upon the
earth.

As the birth of Jesus was marked and heralded by a star in the east, so is the birth of every human soul that is born to earth. How strange it is that nearly two thousand years have passed and so few have drawn the comparison; that so few have seemed to know or realise that every circumstance which marked this birth and era was to be an example of that which was to follow and become the standard of every human soul.

It will not be long, however, before these things will be better known and understood, for we are passing rapidly into that era of realisation that was promised, and is now heralded not only by one star but by the whole ambient of the heavens.

And now another cycle is closing; that which marked the passing of the equinoxes from Aries to Pisces has been fulfilled by the Christian dispensation; another cycle of two thousand years is beginning with the passing of the equinoxes from Pisces into Aquarius; thus are we in the throes of this momentous change, with all its unparalleled adjustments. In many respects this epoch will be mightier than that which inaugurated the Christian era, for when the equinoxes enter and pass through one of the fixed signs, especially Aquarius, a tremendous revolution takes place; the last one of the four great adjustments of our planet earth in the 25,920 year cycle will come to pass during the 2160 years of this "passover," and many remarkable unprecedented changes are indicated in all phases of life upon our planet for the present and near future.

As the Magi 2,160 years ago scanned the heavens for the signs which were to tell them of the coming of the Saviour, so have the Watchers on the heights been eagerly looking and patiently waiting for that combination of Zodiacal and planetary forces which should herald the advent of the greatest World-Teacher that has ever come to this earth, this Teacher who will be the Fruit of the

ages as Jesus was the Flower of the ages.

Moreover, the "second coming of the Christ" is at hand; there will be a new consciousness born into the hearts of every human soul that yields the human will to the Divine Will and seeks to live consciously the purity, the love, and the service taught by Jesus, and this combined living of the Life, together with the aspirations and the anticipations of the whole world for a great Teacher, will open wide the gates of Heaven and prepare the way for the perfected Aquarian Soul who shall lead the "hosts"the Children of Is-Ra-El-into the "Promised Land," the Utopia of the ages. The Children of Is-Ra-El are not-and never wereconfined to the Jewish people; that has been, and is, an error of interpretation. The Children of Is-Ra-El are the children of God, the children of Righteousness of any and all nations, and "in that Day" it is said they would be gathered together in "one place." That "Day" is at hand, and the United States of America seems to fulfil the prophetic words, for into no other nation has there ever been gathered the people of all nations and all tongues. But the Great Teacher that is to come is a World-Teacher; no nation, no people, no religion, no sect, can claim Him for their own. He comes to all, He is all, and He will combine all past Knowledge, Truth, and Light into His Presence.

It is claimed there are already upon earth great Souls in preparation for the earlier instruction that will be sought by those who are rapidly evolving the essential ratios of consciousness, and are seeking to be among the "chosen ones" to receive the Light and Truth that shall come. So great teachers of both sexes of the East and West will be called to different parts of the world to fulfil this mission, raising the vibrations to spiritual heights. Those of us who believe in the continuity of consciousness from life to life have faith that according to the self-mastery and spiritual progress attained now so will the Law be made to further the return to earth-life in time to participate in the Great Day of a thousand years.

At the new moon of January 26th, 1914, there was the most remarkable combination

of planets in Aquarius that has been observed since the combination in Pisces seven years before the birth of Jesus two thousand years ago. Six planets-Jupiter, Venus, Sun and Moon, Uranus and Mercury-all in conjunction and all parallel in South declination, receiving the benefic rays from the planet Saturn, lord and ruler of Aquarius, the planet Saturn at the time being in the dual airy sign of Gemini. Astro-geographically the sign Aquarius occupies the thirty degrees of longitude on our planet Earth that is said to have included a part of the ancient continent of Atlantis and Gemini is over India! It is known that Gemini also rules over certain localities in the United States. Into the Zodical sign of Aquarius is centralised Beatific Light, the Crown of Truth, the vital rays of Cosmic Conscious-It indicates the varying ratios of individualised consciousness, that are concentrated for a millenium.

It is a sign of completion, of fulfilment, of permanency; it is of the element air, electrical and vibratory, the home of radium and possessing a brilliancy unequalled by any other sign; hence the prophets of old knew that when the Equinoxes passed into Aquarius all these things would come to pass.

Aquarius has for its symbol two wavy lines and the figure of a man holding an urn out of which water is pouring. The man signifies the human states of consciousness spiritualised to very high ratios. The Urn is always a symbol of Woman or the Mother-principle, the Womb or Matrix, the differing states of conscious life which go to make up the human Soul; water here being symbolical of Universal Soul individualised into

the human life. Moreover, it signifies that the human Soul has consciously brought the human life to one of its stages of highest efficiency, and during the Aquarian cycle civilisation will reach one of its greatest heights. There will have been nothing like it ever before. Many souls will become perfected as far as earth life can perfect them, and pass on to other planets or spheres for still further development.

Some of the material perfections promised during this cycle are navigation of the air, motor power by electricity, new laws as yet unknown, that govern light, heat, and vibration and planetary revolutions; unusual gifts of clairvoyance, of spiritual insight, of awakened memories. Science will recognise and demonstrate spiritual law; co-operative governments will prevail all over the world, and Peace will reign supreme; woman will find her perfect equality with man, and a new order of relationship will be established that will harmonise the family and all social, industrial, and eugenic problems.

But we must not expect these things to come to pass all at once, in spite of the rapid strides of science and the acute stages of the present evolution of consciousness in certain classes, for the ratio of the masses must reach a far higher standard than it has reached today before these greater forces can achieve dominion.

The Great Teacher will not be born as Jesus was born, for He will come and go at will, as He has reached the supreme heights of Mastery over the Forces, not only of nature, but Life, Light, and Truth.

GERTRUDE DE BIELSKI.

"When they saw the Star, they rejoiced with exceeding great joy." Such a joy as is usual to wearied travellers when they are entering into their inn; such a joy as when our hopes and greatest longings are laying hold upon the proper objects of their desires, a joy of certainty immediately before the possession: for that

is the greatest joy which possesses before it is satisfied, and rejoices with a joy not abated by the surfeits of possession, but heightened by all the apprehensions and fancies of hope and the neighbourhood of fruition—a joy of nature, of wonder, and of religion.

FLORENCE NIGHTINGALE AT SCUTARI-A MISSION OF MERCY. [Alter the Painting by Jorry Barrett



A SUFFRAGETTE.



THE word "Suffragette" immediately calls to my mind the thought of a woman whom I love; a woman beautiful, delicate, refined. This woman was

born of a distinguished family, in a high social position Had she so wished it, with her charm and her ability, she might have had the world at her feet. But she wished other-Her nature wise. was shy, sensitive, and retiring, with an almost morbid sympathy for pain and suffering, and a passionate hatred for shams and conventionalities. The society in which, owing to her social position, she chiefly lived, seemed to her unreal, hidebound by conventionality, wanting in all sympathy for the great realities of life. Its principles and ideals were in every way distressing to her nature. So she turned away

from it, and refused to be drawn from her retreat except when the sorrows or the needs of her friends made an appeal to her heart. Her life was narrow in outlook, joyless, and without much purpose. Her creed, that nothing in life was worth fighting for, was an exasperation to her friends, who felt that all her great qualities

of heart and head were being wasted. because she would not shake off her shyness and dread of publicity, and make for herself a life of her own in her own way. So the stream of life passed her by, and left her in the backand her water. friends said she had become a confirmed old maid, and they laughed at her eccentric ways.

Owing to her extreme delicacy of health. she peculiarly sensitive to the cold, and was much teased for the number of shawls. mittens. muffs. and hot bottles, which were her usual accompaniment.

She had no love of books, although she had naturally

a fine literary instinct. She would spend many hours in darning, mending, cleaning, and washing, all of which occupations she carried to a fine art. To this



JOAN OF ARC.

Whose militancy was condemned at the time, but whom later ages worship as a saint.

woman there came quite suddenly the understanding of what this movement for women's enfranchisement really means. I need not describe the steps which led to her conversion. Suffice it to say, that she became as one transformed by a great hope, a great purpose, because she was brought to see a great need. She, who for the greater part of her life had shunned the society of

her fellows, found the courage to stand on public platforms and plead the cause of her sex. She, whose creed had been peace at any price, where her own interests were concerned, found that she, too, could fight to redress the wrongs of those who could not fight for themselves. With her delicate health, she was able to lay aside her comforts and little luxuries, things which had seemed

a necessity to her existence, that she might endure the cold, the misery, the degradation of a prison, to set others free. So peculiarly sensitive to pain, she not only endured pain to herself, but what was far harder to such a nature, inflicted pain on those she loved best.

What has made it possible for women of this type—for amongst the ranks of Suffragettes are to be found many like my gentle lady—to change their whole natures mode of living? They have looked into the dark places of the earth, and seen the burdens which weigh upon women, burdens which they are powerless to lift, and a vast pity, a boundless love, have given them the courage to take upon themselves the shame and the horror and the pain, that they may lighten the load which other women have to bear. Through the darkness they themselves have found the light, and the joy, and the hope.

EMILY LUTYENS.



FLORENCE NIGHTINGALE. [By Augustus Egg, R.A. Regarded as unwomanly (!) by her contemporaries.

HEROISM UP-TO-DATE.

LADY CONSTANCE LYTTON: MILITANT SUFFRAGETTE.

I have hitherto been somewhat hostile to the woman's movement, in spite of the fact that many of my own relatives have been its active adherents. But three-quarters of an hour at a luncheon table sitting next to Lady Constance Lytton made me pause, while her relation, in *Prisons and Prisoners*, of her experiences as a militant suffragette has turned that pause into an active sympathy with those who are prepared to sacrifice their lives for what to them is a great principle.

I do not think it matters much as regards our own progress, whether our cause is, in reality, i.e. from the Master's standpoint, just or not; I think the judgment of other people on our actions matters stillless; but it matters infinitely, for our own soul's welfare and for the welfare of the nation, whether we ourselves are convinced of the justice of the principles we champion. And no one who has read, with open mind, Lady Constance Lvtton's Prisons and Prisoners (William Heineman) can come to any other conclusion than that the writer is one of those rare great souls which rises above its fellows by its lofty disdain of all personal wrong and torture, so that the great truth for which it stands may shine out undimmed.

Doubtless many who read these words will

think that I have been carried off my feet. I admit freely, that once I took up the book I had to go on reading until I finished it, and so with all the friends to whom I lent it. As a matter of fact, I am proud to feel that I possess sufficient enthusiasm to be carried off my feet by a modern heroine who made herself as ugly as she could so that the beauty of her cause might shine the more by contrast. I am quite willing to grant that there are excesses in the suffragette ranks; there must always be



LADY CONSTANCE LYTTON.

excesses where the torce is so great that it cannot be easily controlled by those who have not hitherto been accustomed to the bigger forces of life with their whirlings. But a price must ever be paid for every great advance, and I think the glimpse of a band of people dedicated heart and soul to a cause is well worth its price in such excesses as we have hitherto witnessed.

Coming from a land like India, where big forces are in the making, where the whole life of a people is stirring restlessly, it was



MRS. ELIZABETH FRY.
The great Prison Reformer.
After the painting by G. Richmond, R.A., in the possession of Lady Buxton

a shock to me to come back to England, with its smug respectability, conventional opinions, and deadening Sundays. But for Bernard Shaw and the Suffragette movement I should have been more anxious to return to India than I am. I do not wish to convey that I am heart and soul with the opinions of either the Suffragettes or Bernard Shaw, but I do wish to state, as emphatically as I can, that I am heart and soul with the force that has made Lady Constance Lytton the noble heroic soul she is. And I should like to add that those who are concerned in condemning her, and others like her, would be all the bigger souls for a little of what they might doubtless call the Suffragette wickedness.

As for the book which I am supposed to be reviewing, I would rather it told its own tale. I am not big enough to treat it as it deserves, but I am big enough to appreciate it as I have not appreciated any other book for years. It reminds me, in fact, of Mrs. Besant's Autobiography.

I will conclude by laying stress on what is to me the most significant fact of all. Lady Constance Lytton has all her life been practically an invalid, leading an invalid's life. She comes into touch with the leaders of the Woman's movement, and, in a flash, spirit triumphs over matter, carrying her frail body through horrors which one would hardly have thought possible in modern days. Her heart is dangerously affected, and in the middle of everything she has a stroke of paralysis. Every arrest brings her face to face with death, and yet all she says to a policeman who arrests her on the last cccasion on which she takes part in active militancy is: "Unless you are obliged, don't hurry your pace more than you can help." Almost every speech she made meant heart collapse. Truly, she must have been given her frail body that it might have the privilege of demonstrating in her own person that a pure spirit can shine through any obstacle placed in its way by matter.

No one, not even the martyrs of old, could suffer more than she has suffered, and I bow to the spirit of a cause which has enabled her to triumph over her sufferings, and to value her life as naught save as it is spent in the vindication of justice and in the pursuit of truth. George S. Arundale.



THE HOLY EUCHARIST.

A COUNTRY SUNDAY.

Murmur the bees amid the scented lime;
The sound of bells, from near, from far away,
Throbs through the stillness of our quiet time,
Grown quieter to-day;

As if men's resting minds, from toil set free, O'er a whole nation, filled the inner air With onward-stealing waves of harmony, Reaching us everywhere.

Released awhile from customary yoke, O'er shady roads, by generations trod, In twos and threes, our simple country folk Pass to the House of God.

Where sunlight, streaming through the pictured glass,

Floods with the glow serene of happy light The tombs of them who long ago did pass To peace, more still, more bright.

The mellowed organ, soft and sweet and low, Breathes opening echoes of the heavenly strains:

And, as we muse or pray, our hearts let go Their earthly cares and pains.

But now the aged priest begins to vest, With awe-filled confidence and joyful dread. By every robe a mystery is expressed, With each a prayer is said.

Salvation's Helm the Amice doth fortell; Then snowy alb bespeaks the raiment white Of Holy Ones, Who, cleansed, triumphant, dwell.

Vested in living Light.

The Stole is Christ's yoke, binding all our deeds,

The Girdle asks pure body, heart, and hands, While lowly service unto all men's needs

The Maniple demands.

And, over all, the Chasuble outspread Speaks of the Love of God, enfolding all, Wide as the boundless heavens overhead, Caring for great and small.

Thus he and we are bidden in this hour
To learn that, save such Love in us remain,
All strength, or zeal, or words of fiery power,
All prayers, all deeds, are vain.

Now moves he to the altar: bending, still, He makes a low confession of his sins. Praying God to lead him to His holy hill, The Eucharist he begins.

Prayer follows prayer. The Apostolic word, The glorious tidings of the Gospel, sound; And then, in that great Creed, the Faith is heard,

Echoed the world around.

For all who rule or teach, for sick and sad, For the whole Church on earth by conflict pressed,

We pray: and we remember, and are glad, Those who have won their rest.

"Lift up your hearts." We lift them up to Thee,

Who art within, without, Whom no place holds,

Eternal, Infinite, Immortal, Free, Life that all lives enfolds.

Our worship rises like a soaring flame: With angels and archangels, and with all The Company of Heaven, on Thy Name, Thy Three-fold Name, we call.

Lo, heaven and earth are burning, shining, filled

With that surpassing Glory which Thou art: Lost in its Light, our mortal weakness, stilled Each rapt, adoring heart. We are not worthy, Master, to receive, Thy Holy Body, nor to drink Thy Blood: Yet still Thou offerest, and we believe, To all who hunger, Food.

Grant, Lord, all coils of sinful bondage shed. That we in Thee may dwell, nay that, we thus Receiving Thee with all our selfhood dead,

Thyself may dwell in us.

Thy words of power are uttered. At Thy Light,

Attendant angels bow, in holy fear:
The very air is music: hushed and bright
Thy temple. Thou art here.

Humbly we gather to the holy place, Yet do our hearts sing and our faces shine, As, in the Glory shining from Thy Face, We take that Bread, that Wine.

In the strong Peace, the living Peace, of Heaven,

Silent, expectant, we adore, and then, The Bread of Life, the Angels' Food, is given To weary, mortal men.

Lo, we are stronger than the strongest now: Thy Life, O Christ, is thrilling in our own; O Mystery, Thou art we, and we are Thou, Knowing as we are known.

Could but this breathless, timeless moment last.

Then had we well accomplished all our strife, Then, out of dreams and baffling shadows, passed

To endless Light and Life.

It may not be. We must depart in peace, Yet we Thy great salvation here have seen, Lifted awhile where all vain clamours cease, Our hearts in Thine have been:

And ours to bear, if truly we have prayed, Thy Life, Thy Light, to fainting souls and blind:

Then every hour a Eucharist is made, And Thee in all we find.

Thus must they love, whom Christ so well has loved.

Thus must they serve, whom Christ has deigned to feed,

Their hearts, like His, henceforward ever moved

By every human need.

Turn we to earthly light and daily round, Nor doubt that, when their homeward Path is trod,

Perfect in Love, our spirits shall have found The Eternal House of God.

C. W. S. M.

All things preach the indifferency of circumstances. The man is all. Every thing has two sides, a good and an evil. Every advantage has its tax. I learn to be content.

—EMERSON.

I would lead to that church with many doors which is illuminated by the great light shining through many windows—the eternal truths preached in the Sermon on the Mount especially.

Religion is the earnest endeavour of every moment. It is the contemplation of those intuitive ideas which lift man as far as possible above his own pettiness and from the materialism that necessarily occupies him so greatly. Religion is the constant desire to do right—not saying merely, "I want to do right," but the strong desire itself like some powerful spring in machinery keeping up the motion of the whole by its pressure.

—G. F. Watt s

THE IDEAL.

ROWN weary of my will, my desires and trivial pleasures, I sought something, what I knew not. It was indefinable, and yet I felt with an immovable conviction that my whole happiness, my All, in fact, depended on this.

I sought. The path I trod was wrapped in thick darkness, lit only by a tiny thread of flame, the reflection of my own Spirit. At times it was as though this Light became clouded, so that I could not see one step ahead of me, and I felt at such moments as though I cared little whether my search were successful or not. Then the Self within uttered His command, and again I sought. And the flickering flame burned more brightly, the road seemed shorter, as I pressed forward through the gloom.

I sought in the silent woods at evening, when the still air was fragrant with primroses. In the flash of the lightning, the storm's raging, I sought; in the quiet night, beneath he great blue veil of stars and each time it seemed I had found a tiny link to the Object of my Quest. I sought in the world of harmony, in the deep sublime tones of a violin, in the most poignant chords of Chopin's music. I sought in the holy stillness which follows the sacringbell at Mass, in the presence of the soul I loved, and everywhere there was a faint response, an answering vibration.

Then I withdrew into the Oratory of my own Spirit, and silencing all other voices, listened for the One Voice.

Slowly, one by one, the Many passed into silence, the stillness became complete. No longer as a self apart, a single unit, but as a part of some great and wondrous design, I had entered that inner Kingdom. Here I realised the Divine nature of Man more deeply and fully than it was possible to do while in the body. I knew myself to be a part of "the-Life within all living things," which is "link and kin" to the All-life.

Through the silence of that Shrine, there came soft rays of light, which grew ever

brighter and more clear, until it was as the Sun's splendour at high noon-day. Then the glory became less radiant; it waned, then faded and passed away. Instead, I heard the first sounds of the Voice, speaking in low, clear tones from out of the deep silence.

Gradually, naturally, the Truth unfolded, as a peaceful shower to the waiting earth, until It seemed part of myself and was as though It had been ever with me.

Now I know that That which I seek is manifested as "Beauty Itself, amid beautiful things." The Ideal is to be found in many forms. It is around us constantly, for It is ever with us. During the nights of gloom It was beside us, though unseen, helping us in proportion to our own efforts.

Who can tell of the Daybreak, when the Shadows of earth shall vanish away? When our vision will no longer be "as through a glass darkly, but face to face."

While we know only in part, let us continually seek manifestations of Him. They may be found everywhere and in everything. In a ray of sunshine, a flower, a kindly glance, or a loving thought. When beautiful things are understood, not only admired, they have their true value. But even they are inadequate as yet wholly to convey to us "the glory they transfuse." "Rome's azure sky, flowers, ruins, statues, music, words are weak. The glory they transfuse with fitting truth to speak," sings an inspired poet.

All that is pure and beautiful is a channel between God and Man, through which messages may be discerned. Such links are forecasts of that wonderful Day in the Life of every Soul, when, on his long journey back to his Father's House, he shall meet his Elder Brother.

"Let us, therefore, run with patience the race that is set before us, looking unto Him Who is the author and finisher of our Faith."

PHYLLIS CASPERSZ.

ON WHOM THE STAR SHINES IN AMERICA.

By Miss Marjorie Tuttle, National Representative of the Order of the Star in the East for the United States of America.

UR HEAD has sent the following much appreciated message to our American members of the Order: "You in America are a young nation with a great future. Perhaps more than any other nation you may be expected to profit from the help the Supreme Teacher has to give, so that your young civilisation may be firmly built on the basis of love. Work, then, for this Coming, heart and soul, for yours now is a privilege that comes rarely to men. May the blessing of the Master of Masters be with you and guide you."

This message truly strikes the needed keynote for our American work, just as it also indicates our problems and our hopes. It is true that our nation, as well as the Order



Miss MARJORIE TUTTLE
National Representative for America

of the Star in the East, is now merely "preparing to begin to get ready to start," and one wonders how this country will be affected when the Order shall have caught the full attention of the world's eye. We shall then, no doubt, begin to see the interesting spectacle of great forces openly at work, and it is our problem to do what we can now to insure that the tides will then turn into the most useful grooves.

Most important to consider for the future work are, perhaps, the types of people with whom we have to deal—those most prominent in national life who are likely to affect, or to be affected by, the Order of the Star in the East. In the United States the following appear most noticeably:—

- 1. Business men and women.
- 2. Homekeepers—housewives, farmers.
- 3. Professional entertainers—newspapermen, theatre managers, etc.
- 4. Church people.
- 5. Negroes.

The business people, those common-sense, hard-working men and women upon whom falls the duty of supporting family or organisations, who bear patiently or impatiently, as the case may be, the largest burdens of our national life, are the ones who make up the bulk of our Star membership at present, and who probably will be the mainstay and capable supporters of the Order in America. One sometimes thinks them commonplace, or blinded by the struggle of city life, so that they are unable to appreciate beauty. Yet they have hearts, emotions, and good capabilities. They are sometimes conventional in social life, but not so often orthodox in religious beliefs, and are, therefore, more open to new ideas than are other types of people. It seems that these business people, coming in contact with the hardships and ugliness of the country, realise most keenly the need for a social revolution, and they therefore welcome gladly, when it is reasonably presented to them, the idea that there is One near at hand whose physical presence will bring the needed changes.



HEADQUARTERS THEOSOPHICAL SOCIETY, KROTONA.

The homekeepers form the second largest division of our present membership. Accustomed usually, to serving others in the tiresome round of daily duties, they seem to be the ones who realise most easily and intuitively the truth of our message. The idea of the Coming Teacher is new and startling to the homekeepers, who are often religiously orthodox, but our Declaration of Principles greatly attracts them, and adds a new beauty and inspiration to their weary tasks. When they join the Order they

become devoted members of it, and build in a beautiful willing spirit of earnestness.

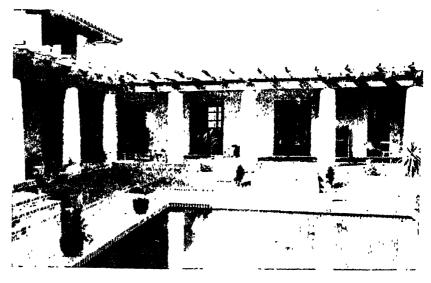
The "professional entertainers " class seems likely to furnish our greatest obstacle to the Order America, although it might, if it dared, give also the most effective aid to the movement. Newspapers, moving pictures, theatres, amusement parks. novels—in fact, those things to which Americans turn in their moments of leisure, are, tor the most part, in the hands of people who seem to care less than nothing for ideals or decency. A few of our Star members belong to the " professional entertainers" class, and are struggling to arouse these people to a realisation of their responsibility for the public welfare. to struggle against environment in any of these professions seems at present hopeless indeed. The few who do realise their

responsibility tell discouraging incidents which show how wholly they are lettered by popular demands or by callous employers. This class of people, indifferent, or overborne by circumstances, pandering to the ignorance, prejudices, or idle curiosity of the public, are decidedly our greatest problem. The religious people, if they oppose us, will probably bring bitter intolerance and unreasoning hatred into their opposition, but the "entertainers" make mock of noble efforts, cause a distorted truth



COURTYARD.

to appear as cleverness, or sway a mob by violent language. Then, too, they have a greater influence upon our light-hearted and irreligiously inclined American temperament than education, art, or religion can counteract. One dreads to think of the harm these prople may cause to the work of the great Teacher if their wellorganised means are not turned into channels at least of



COURTYARD (another view)

respectability before He actually comes. Happily, there has arisen a decided movement against this degradation, but small progress has been made as yet along that line.

The attitude of religious people towards the Order of the Star in the East is, of course, important everywhere, while the attitude of the Roman Catholics will affect the work in Western countries. Many ministers of the broader Protestant denominations have in America, as in England, considered the Order not untavourably. Yet, on the whole, America is of all countries probably the most unaffected by religious narrowness, and the general opinion is, "If you lead a life of helpful brotherly love, you need not worry at all about the hereafter, nor about creeds and dogmas!"

I have added the negro population of our Southern States as a distinct class, very interesting from the standpoint of the Order. The negro character is such that I long for the time when large numbers of

them may hear our message, while their troubles are of the kind that He will take greatest joy in relieving. Irresponsible, kindly, obliging when well treated, devoted, trustful, and often deeply religious, they could easily bring to His feet a mighty power of loving service. And the vexing question of race prejudice and its attendant cry of rights and wrongs could be soon stilled by His tonic of love and education.

Such, then, is a bird's-eye view of the chief forces which the Order is encountering in the United States. Other forces there are, but they have not yet come into very strong evidence, or they are such that they need more skilful mention that I could give them. On the whole it seems as if America is fully ready for our Message, and if our Star members "work heart and soul for this Coming" it seems probable that our country will be able to "profit from the help the Supreme Teacher has to give."

MARJORIE TUTTLE.

Let every man worship God after his own fashion, for therefore he was created: one in the multitude of church-goers, one in the solitary field, one in the silence of the night, another in his working day.



THE LITTLE COMMONWEALTH.



A Lecture delivered at 19, Tavistock Square, under the auspices of the Order of the Star in the East, by Cecil Chapman, Esq.,
Magistrate of the Tower Hill Police Court.

LADIES AND GENTLEMEN,

It is a great pleasure to me to have the opportunity of giving some account of the establishment of the Little Commonwealth in which I, personally, am greatly interested. In order that you may understand why the experiment of training children in what we call the "Little Commonwealth" has been made, it is essential that I should, in as few words as possible, tell you something with regard to the problem which a London magistrate has to face in dealing with the little children who have hitherto been treated as criminals, but who, we believe, notwithstanding the faults they have committed, may, by an intelligent system of treatment, be turned into good citizens. These children take things that do not belong to them, and do belong to other people; they wander away from their parents, and prefer to sleep out at nights rather than to sleep in their beds. They also occasionally find themselves with such a desire to go to a cinematograph show, or to get a cake from Lyons, that they have

begged for money in the streets, and for all these offences they are brought before the magistrate at Tower Bridge, and the magistrate is at his wit's end to know what to do with them.

The Children's Act has come to the assistance of the magistrate in many ways, and has created a revolution, in regard to both parents and children, by abolishing punishment in the shape of imprisonment, and substituting some system of training for the poor little delinquents. Instead of hanging little children who steal cakes from a shop, as they did one hundred years ago, we are inclined to treat the thing fairly leniently—indeed, we generally give them another cake! We do not, in fact, treat them as criminals at all. I make a rule of having the parents of the children before me, and asking them to what they attribute the delinquencies of their little children do they consider it due to some hereditary defect or to their own neglect? I have to decide the matter for myself by making enquiries as to the condition of the home and



BRACKEN COTTAGE.

the characters of the parents, and then I form my decision as to whether these little children are delinquents by reason of something abnormal in themselves, or whether it is traceable to the surroundings from which they come.

I am not quite sure whether you are believers in hereditary defects. A great friend of mine to whom I talked about this some time ago, said: "Well, it is all very fine for a man or a woman to say, 'I cannot do otherwise because my father was this or that, and my mother was this or that.' He has got about a thousand ancestors, and if he is to choose let him choose the one who has shown himself to be the best, then you may get the hereditary good influence you want, instead of the bad."

Nothing in the world is so hopeless as to despair of restoring the character of any

person with whom you are dealing. When I get these children before me, and have decided whether the offence is due to heredity or bad surroundings, then I have got to settle what to do with them. Speaking quite roughly, if I find the homes are rather bad and the parents are good-I do not mean entirely good; I mean sufficiently good-I then put the children on probation, and give them as a friend my lady Probation Officer, who sits by me in Court, and helps me to form my judgment. To put these children upon probation is very desirable, and in nearly every case it is successful, for it has the result of also putting the parents on probation, because the Probation Officer has to visit the homes and the parents are a little ashamed of not having their windows open and chairs mended; the place gets cleaned up and arranged. In other words, they are

[By hosmacoon of 47 -



A TYPICAL COURT SCENE.

on their best behaviour to the children, and the effect of putting a child on probation is most undoubtedly to improve the character of its parents; that is all to the good. In those cases, for the most part at any rate, these little children who are sometimes mistaken for criminals, become so good that the Lady Probationer is almost ashamed to treat them as anything but perfectly good. They have the effrontery sometimes, to ask the magistrate who has put them on probation to go with them to a circus, or to go to tea with them, which he does! So you can imagine that their company is not so very demoralising! When you have got decent families, and decent parents who do not swear and steal too much, you can hand proud of the fact that they have been trusted to make themselves good citizens.

Then we come to the class which if I called good I should be guilty of exaggeration. They themselves have offended the law on several occasions, and their parents are not good either. In these cases I always take the advice of the Probation Officer, the Industrial Schools Officer, and the National School teacher. I have a week's margin in order that I may receive reports from all these, and when they report that the condition of the child's home is bad, or that the child requires discipline, I decide to send him to an industrial school, that is, if he is under the age of fifteen; from fifteen up to the age of nineteen he goes to a reformatory.



BRACKEN COTTAGE.

the children over to the Probation Officer with perfect confidence that good will result.

Sometimes we find very excellent children attached to very undesirable parents, who have passed the stage of reclamation, and yet the children are such that the Probation Officer says: "These children are really so extraordinarily good-they seem to be good by nature—and it does seem a pity to send them with children less good; with your permission I should like to find out some other family than their own, where these children might be trained in a natural way." For these children we have to find foster parents. I daresay you would find it a very difficult thing to attach yourself to anybody but your own parents, but we find that these little creatures whom we send to perfectly new parents, turn out extraordinarily well. and become very happy. They seem to be Some of you know something about industrial schools and reformatories. They vary, of course, in almost exact accord with the Committee of Management, or the persons who take personal interest in those institutions. Speaking generally, for my lady Probation Officer and myself, we lean away from industrial schools and reformatories, and we lean towards the natural home, the home to which the children belong, and if that will not do, then to another home run upon similar lines. The Reformatory School Officer, on the contrary, leans towards institutions. He believes that nothing can be made good in human nature except in an institution. I do not think he is without his following in the world; but, personally, I do not like institutional children or human beings of any sort. Nothing is good which is machine made, and nothing is less pleasing than a machine-made man or woman. We do not want ourselves to be made like machines, and we do not want it in our children.

I have given you, in a very general way, the sort of alternative frcm which a magistrate has got to choose, at present, for the training of his children. It is now six months or more since we started the Little Commonwealth, and magistrates can send children there if they can get a vacancy. I have sent a considerable number there from my own court.* The whole Community, at present, consists of nine boys and seven girls. In that little Commonwealth we have tried to follow certain general principles which I feel quite sure will meet with the sympathy of this audience.

The first thing that we aim at is self-The next is, perhaps, a government. growth of the same thing, self-development, and we think that you cannot have either self-development or self-government without a considerable measure of freedom, if not absolute freedom. The spirit of freedom must enter into the community where you want self-development and self-government; therefore we have freedom there. The only law that is fixed, and that we believe to be a law of God, is that if you don't work you won't eat. Therefore the children are told that a very nice house is to be provided for them, a very nice house-mother is going to share with them in the work of minding the cottage in which they live, and a very nice girl citizen will provide the food to be cooked, and everything will be done to keep a citizen going properly; but the board and lodging of each citizen will cost 7s. a week, and if they don't work for it and earn it, they must go elsewhere—that is a necessity; we cannot have drones in the Community. they must all be working bees. In particular, I wish to make you realise that it is a boy and girl community; that we do not believe in separating the sexes at all in the training of children; therefore the boys and girls live together on different sides of the same cottage, and they work together and choose their own work, and live in this Community absolutely as equal citizens.

* Tower Hill Police Court.

This equality of citizenship was decided by the first public meeting which, when laws became necessary, was changed into a Court. The meetings of the Court, which we have held on Tuesdays and Fridays, have been principally occupied in trying citizens accused of offences, and by this means evolving the rules by which we should live. children elect their own magistrate, and make their own laws, the idea being that nothing should be imposed upon them from outside, and that they should develop their own ideas of right and wrong. One of the boys said: "We do not think it fair that the girls should have the same vote as the boys; we do all the hard work in the fields, etc." So the girls said: "Well, we won't make your beds or wash up," to which the boys replied: "Oh, we never thought of that. Under those circumstances you shall have the same vote." They have got universal suffrage in the Little Commonwealth. They make no laws in anticipation, but begin to live their life and choose their work, because one of the principles upon which we go, is that children will do that best for which they have an inclination, and instead of dictating to the children the sort of work they shall do, we ask them to choose the sort of work they would prefer to do. As we live in a farm, and are building workshops in the farmyard, we shall, by degrees, get a considerable variety of work and labour, of different kinds, to offer to the boys and girls. When we first started we had to asphalt the court in the farm yard, and to pull down sheds, to make roads, to prepare a well, and do all sorts of things such as the Swiss Family Robinson, or any other large family, which found itself suddenly in the back-woods, would have to do. It was amusing to find that a great many of the girls were quite determined, at first, to work out-of-doors, but after a week they preferred to go indoors. The girls have become housemaids and cooks, and one is secretary, not because she spells well-for she does not !-but because she writes quickly, and is thoroughly intelligent.

The magistrate is elected for a period of three months, and the Community began by electing a boy magistrate, who seemed to have a great deal of "go" about him. He



BRAMBLE COTTAGE.

[By permission of the "Daily Mirror."

was a very self-reliant little fellow, and I went to hear him deliver his first judgment and I think he did it very well. He rapped out his punishments very much like a metropolitan magistrate. During his three months of office, however, he was often guilty of offences himself. He let the tools get rusty, or he broke windows, or he threw stones at sparrows, and many accusations were brought against him by other citizens. The Community got rather sick of this, so before three months were finished they deposed him, and elected a girl magistrate in his place, which is creditable to the Community, seeing that the girls are in a minority. The girl magistrate, Harriet Smedley by name, had three months for her first course, and I went to hear her conduct her court on several occasions-once in company with the American Ambassador, for we had a great many big swells listening to Harriet judging her fellow citizens. She has done it extremely well. The last time I was there it was the day she had to resign office, and I asked her if she was still the magistrate. She said: "No, sir, I am an ordinary citizen." I asked her if she had been deposed, and she said: "No, no; I have not been deposed." Another citizen intervened and said: "She has had to resign office because the three months are over, but the election is coming off next Friday!" She stood for re-election, and won by a majority of eight. The citizens have obviously appreciated Harriet's mode of conducting her magistrate's bench, and have put her in office for another three months. That shows you how free the Community is, and how they exercise their own judgment in the choice of magistrates or anything else.

We have, of course, a religious question in the Community, though it is very slight. It took this form, which has something funny about it. In the Community we had several Roman Catholics, and it really was rather a matter of difficulty for us to decide how to teach them, because the nearest Roman Catholic church was ten miles off. Mr. George Montagu, our Chairman, was able to arrange for a motor, which took the children to mass on Sunday morning. This was so popular that we had some difficulty in preventing the whole Community from becoming Roman Catholics! That difficulty, like most difficulties, is solving itself: we hope that somebody is going to give us a motor for the Community, so that we may not always have to beg for one from somebody else.

Now, I want to tell you how laws grow, and how ideas develop in our little Community; how it has happened that children who seemed to be, when I sent them down from Bermondsey, degraded, unhappy, antisocial, ready to fight everybody, steal from everybody; how it was that even after three weeks from the time they came down, these same children seemed happy and self-confident, talking to me, looking me straight in the face, and rejoicing in the amount of work they had to do, taking an intelligent interest in all sorts of schemes for the development of the community in which they lived. Let me give you an example.

I sent down a little gipsy boy, dark-eved, dark-haired, a bold looking young fellow, fifteen years of age—our Superintendent, Mr. Homer Lane, likes the most daring spirits! After a fortnight I was down there, and heard that this boy was accused, by at least half the community, of having stolen stamps and cigarettes from the Superintendent; in fact, had stolen whenever he had found it convenient to steal, and he was to be tried by the Court. That day some distinguished visitors came over to inspect the Community, so the boy refused to come and be tried, but hid in the woods, and we did not think it worth while having him captured. The result of that was that for a whole week the other citizens gave him the cold shoulder; if he came to the meals, as he was entitled to do, they ignored him; no one played with him; everybody snubbed him. At the end of a week, he appeared before the Court, and said that he was sorry he had not come up the week before, and he came now to be tried, and he wished to make a confession. He said that he was guilty of all the things of which he had been accused, and a good many more. Then people who had lost nothing suddenly found that they had! After hearing his confession, Mr. Lane said: "Well, now you have told us what you have done, but we have no laws against theft; what do you think we ought to do with you?" The boy replied: "I think I ought to be punished." "Well, yes, I agree with you; but how shall we punish you?" "I think I ought to be put to do the hardest work that the Community can provide for a whole week, and receive no pay for it." The Judge asked the Community what they thought of this plan, and they all put up their hands and approved of it. This boy for a whole week got up at six, and worked from six in the morning till six at night, and did his work extraordinarily well, and received no pay for it, and has since then been received into the arms of the Community, and has never stolen another farthing. Entirely of his own accord he has realised that he has got to live on pleasant terms with his fellow citizens, and that it is better not to take what does not belong to him, but to work for what he wants to enjoy.

There is another instance in which the Superintendent told me that the social conscience of this little Community was not quite the social conscience of the Superintendent, or of the ladies and gentlemen who go there as distinguished visitors. The Community makes its own laws, and they do not consider Moses as the last expression in law. I will tell you of what happened, and very nearly led to a crisis.

A clergyman, knowing we were in difficulties as regards religious education, was kind enough to say that on Tuesday afternoons he would come and give a Bible lesson to the citizens, and the Superintendent gratefully accepted the offer. The citizens had received very little of such education in their own homes, and the Superintendent found that when the clergyman began to teach them from the Bible a great many of the citizens were impatient, and frequently reduced to giggles. Mr. Lane felt it very

much that this gentleman, who had volunteered his services, should be treated thus with disrespect and frivolity. On the next Court Day, Mr. Lane-as all the citizens are entitled to do-wrote down what he had to complain of, and accused at least half the boys and girls of being rude to the clergyman who had come to give them lessons, and Harriet Smedley called upon the people accused to say if they were guilty or not. All declared they were guilty, and Harriet Smedley said: "What have you to sav about it?" And they said that they did not know how it was they had behaved as they had, but that everybody was giggling and it was infectious, and they did not see there was very much harm in it, and

enquired into the conditions of this workman's home. He is very poor, and walks six miles to work on the cottage which we require; he has got a large family, and works hard for his living, and I think it a great reflection upon the Community to insult him, and I fine the offender five shillings." It was a curious thing that the discourtesy which Mr. Lane felt was passed over so lightly one week, was punished by a fine of five shillings so soon after.

Another case, which shows in an interesting fashion how self-dependence and self-reliance is apt to arise in a small community, was that of Ted Daly. Ted Daly was a little bit of a chap, who only possessed one suit of clothes. He had been sitting upon rocks, and



BRAMBLE COTTAGE

did not feel the seriousness of it. Then Harriet Smedley had to pass judgment, and she said: "I think this offence has been considerably exaggerated, and I pass it by with a caution!" Mr. Lane, for the first time in his experience as a citizen of this Community, very nearly lost his temper, because it was the first time he had intervened on Court day to accuse citizens of something they had done, and when he sat down he seemed to be struggling to submit to Harriet Smedley's judgment!

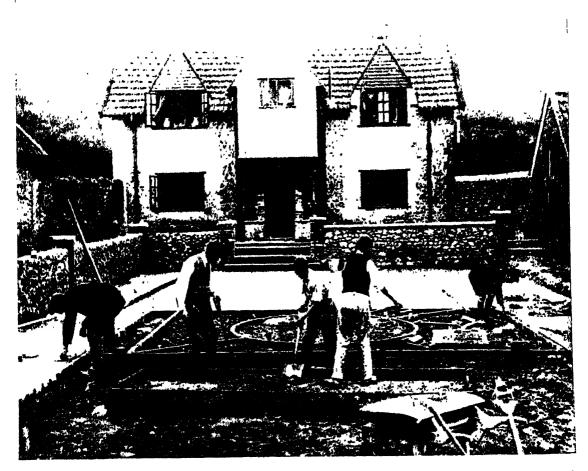
But to show you how the conscience of the Community was growing, I will relate this further incident, which occurred three weeks later. One citizen accused another of calling a workman "Long Legs," and the little citizen was called upon to say whether he was guilty or not. He pleaded guilty, and Harriet Smedley then said: "I have

slithering all over the place, and had made his clothes dreadfully shabby. One day in Court some one got up and said: "Your Honour, I wish to say that I think Ted Daly's clothes are a disgrace to the Commonwealth, and I think he should be ordered to buy a new suit." Harriet Smedley asked Ted Daly if he considered himself a disgrace to the Community, and why he did not have better clothes. Ted Daly said he was sorry he had only got the one suit; and then another little girl got up and said she did not believe Ted Daly could afford to buy another suit of clothes, as he was already in debt to the Community for so many fines. Then Annie Welsh was told to look up Ted Daly's account, his ledger-rather like that of a recording angel-in which is recorded what amount of work is done, what the character is like as regards work, etc.—all these facts

are discoverable in the ledger. Well, Annie turned up this book, and found that Ted Daly was considerably in debt to the Community. Some one got up and proposed that Ted Daly's clothes should be put upon the rates. Then Ted Daly broke down, and said he would not go upon the rates. Harriet Smedley put the question to the Court, and they unanimously decided that Ted Daly's clothes must be put upon the rates, which meant that the Community would have to pay for them. So Ted Daly learnt a very useful lesson-that in-door or out-door relief was a thing to be ashamed of—a lesson I have considerable difficulty in teaching to the ordinary Bermondsey citizen. Ted Daly was very cross about it, but he had to buy a new suit of clothes which were debited to the Community. A gentleman who went down to visit the Community the other day, told me that in the streets he had met the

cleanest little boy he had ever seen, and this was Ted Daly in his new suit, of which he takes the greatest care, as he is saving up until he can pay for it himself, which, after a fortnight's delay, the citizens allowed him to do. That is a very interesting illustration of how children learn the humiliating lesson of being dependent upon others! To be upon the rates does not make the citizens at all popular!

I think I have already told you that the cost of the board and lodging is 7s. The amount which a citizen is able to earn is 11s. or 12s., working for 4d. an hour. The wage is paid in the coinage of the Commonwealth, which is made of aluminium, exactly like the coinage of the realm, and we, of the Committee, are under an obligation, when the children have finished their training, to give them in the coin of the realm what they have earned by their labour. The other



[By permission of the " Daily Mirror."

day, Mr. Montagu and I were looking over the accounts to see to what our debt to the Community amounted, and we found that the Community, owing to fines inflicted upon it by the citizens themselves, was in debt to us to the amount of £20, so we felt comfortable as we thought it would be some time vet before we had to translate any savings into the coin of the realm! Indeed, only one boy had saved anything at all, and he lost it the next week because he insisted that as he was sixteen he was entitled to smoke! He was brought up before the Court, and Harriet Smedley said: "The law of the Commonwealth is that you cannot smoke until you are eighteen, and you shall be therefore fined 4s. for smoking." The law of the Commonwealth sometimes goes beyond the law of the land, though it is not in opposition to it. We had to solve this question of cigarettes when the Superintendent's were stolen. He had a boy up, and said: "Why do you steal my cigarettes? Ask me, and I will give them to you, though it is bad for the heart, and you have a weak heart." When the matter was discussed in the Community, the Community began by passing a law that Mr. Lane should lock his drawers, as it was not fair that the poor little citizens should But Mr. Lane absolutely be tempted. declined to lock his drawers, and he declared that he would never lock them as long as he was a member of this Community, and he showed them where he kept his money. and also where he kept his cigarettes. It was then proposed to make a law that no one should smoke in the Community at all; but someone got up and said that it was very hard on Mr. Lane to be deprived of smoking because someone had stolen his cigarettes, and that they could not do that. Harriet then said that they must think of something else, and eventually they passed a law that no boy or girl should be allowed to smoke until they were eighteen, which last was approved and passed.

Some of you may be curious to know how the laws, once passed, are enforced and carried out. When Harriet was made judge, she ordered certain boys, as a punishment, to get up early and clean the rusty tools, and go to bed early. Two of the boys who had

been ordered to suffer these punishments. said they would be hanged if they were going to obey! At the next Court, Harriet Smedley said to the citizens: "This week I ordered two boys to do certain things, which they have refused to do. Under these circumstances, I have decided to resign my office as judge." It was eventually proposed that Harriet Smedley should be asked to reconsider her decision, and she said: "I do not mind continuing judge on one condition, that the citizens see that in the future the judge's sentences are enforced." On the next evening those boys went to bed early and got up early, and the judge was assured that no more nonsense would occur, and that the Community would see to it that the magistrate's judgments were respected!

A little boy was sentenced, at Nottingham, to be imprisoned for six months in gaol because no reformatory would take him, as he was so delicate—and the Home Office asked us whether we would take him, and we accepted the offer. He came to us the fourth month on probation, to remain as long as they thought necessary, that is, on an indeterminate sentence of probation. The day on which his term of imprisonment came to an end, he and another boy ran away, with two bicycles which they stole from two workmen. One of them lost heart and came back, but the other got away, and was not caught for about four or five days, after which he was discovered in a small town about thirty miles away, trying to sell the bicycle! He was brought back and tried at a Petty Sessions, and the Magistrates decided to send him back to the Little Commonwealth on probation for two months, and those two months are up to-day. What I wanted to tell you about it was, that when this boy came back to the Community, the rest of the citizens were very much incensed that the boy had been brought back to the Community, and had thrown disgrace upon it, and the result was that when the little boy came back, they took him down to the nearest horse pond and ducked him three times. As this was thought to be a breach of the law, the next Court day Mr. Lane accused the five citizens who had ducked the boy of assault upon a little citizen.

After hearing the case, Harriet Smedley said that she found that the opinion of the Community was in favour of the ducking, and she refused to punish the boys who had ducked the culprit. The result of this was that when a girl ran away to London, the girls followed suit and ducked the girl as the boys had previously ducked the boy. They took her into the bath room, and ducked her in the big bath twice, and she is all the better for it, and much less neurotic than she used to be!

The Community has grown in numbers and in character and is developing fast. We are now building two cottages, in addition to the farm house, and we are going to build a third. We are going to teach gardening, ordinary farm work, and dairy farming, and in addition to that we are going to have dress making, brick laying, harness making and other trades taught; some one has provided us with a steam laundry so that the girls will be taught laundry work of all kinds: this steam laundry was given to us as a surprise present, and cost £620.

In our penal system, when we find that men and women have done what is wrong, and seem to be mentally deranged, instead of treating them as sick and nursing them back to health, the practice has been to take, as it were, a sort of revenge upon these sick minds, and yet we magistrates know, and the judges know, that imprisonment and incarceration, the loss of the power of speech, and the loss of everything like fellowship, can never permanently cure the sick mind. The only thing that you can claim for incarceration is that it gives people a rest, who, otherwise would never get one. I have never met anyone

who has not said to me: "Imprisonment is no good." It is a curious thing that when a community or a nation begins to realise a thing like that, more or less generally, it should take such a long time to make a change. I believe that it was 2,000 years ago that people said they would try to become Christians.

To ensure self-development and selfreliance in a Commonwealth, the citizens should possess a true sense of liberty and social fellowship. It is very difficult in a huge city like the one we live in, London, to realise this sense of liberty and fellowship, except with the immediate family and friends that surround us, and yet no citizen can be a true citizen without it. In our little Commonwealth we are trying to foster that feeling of true citizenship, and to establish a human relationship between the boys and girls. It used to be said that anyone who thought for themselves was wicked. In our Community the more the children think for themselves, the better we like it. We want everyone to think originally. Our system, so far, has produced an extraordinary sense of happiness and physical well-being, and also a large modicum of moral well-being, any I think the experiment, so far, has ampld proved that by true freedom alone can you teach self control, and that the social conscience is developed best by responsibility and trust.

CECIL CHAPMAN.

[The Little Commonwealth is entirely dependent upon voluntary donations and subscriptions. If any reader desires to become a subscriber, or to assist the work by some gift in kind, from a horse to a sewing-machine, Mr. George Montagu, of 8, Portman Square, London, W., would be glad to answer all communications.]

If you will obey God, there will come a moment when the voice of man will be raised, with all its holiest natural authority, against you. The friend and the wise adviser—the brother and the sister—the father and the master—the entire voice of your prudent and keen-sighted aquaintance—the entire weight of the scornful stupidity

of the vulgar world—for once, they will be against you, all at once.

You have to obey God rather than man. The human race, with all its wisdom and love, all its indignation and folly, on one side—God alone on the other. You have to choose.

Ruskin.



HYGIENE OF CHILD LIFE AND EDUCATION.

PART IV.



EACHERS may sometimes think that the doctor who comes to the school as medical inspector overestimates the importance of the physical, and over-emphasises it. In so far as there is any ground for this feeling on the part of teachers, the next step along the path of medical

We have now in operation, in most civilised countries, a scheme of inspection of the physical body and, in certain cases, an attempt is made to estimate mental capacity. Following from this inspection come plans for special teaching of definite groups of children, such as the blind and deaf, and arrangements for treatment. In addition to this, we try to discover the causes producing defects in school children, and to prevent these causes being set in operation.

inspection will remove it.

But just as a regular and systematic inspection of the physical body is possible, there is possible also a regular and systematic inspection of the mind and of the emotions.

The inspection of the future, when it is complete, will indeed be an inspection physical, mental, and emotional, and the result will give to the teacher a very complete and accurate picture of the child's possibilities.

One of the most helpful discoveries of medical inspection from the teacher's point of view, has been that of defects of vision and the other senses. The treatment of defects of the senses renders many children educable who could not otherwise be dealt with at all. The child who cannot see to work, for instance, does not begin to learn easily until spectacles are provided. Another valuable discovery is of those groups of

children whose defects unfit them for the ordinary type of teaching. The separation off from the main body of children of those who need specialised treatment is very helpful to the teachers.

Now, the mind itself is marked by detects and by peculiarities just as much needing special teaching and treatment as any defects of the senses.

For instance, different types of mind learn in different ways. Some persons when they "know" a thing will visualise it, others will hear it. This can be ascertained in any individual by discovering from him how he remembers anything. Some persons, when so questioned, will say that they "see" what they remember, others that they "hear." It is as though one sense avenue were predominant in this person, another in that. Closely allied with this is the importance of the sense of touch and the sense of weight pressure and balance, the muscular sense; on the due education of these more primitive (because less differentiated than sight and hearing) senses depends a good deal of our appreciation of the world.

Taste and smell normally do not enter so closely into touch with our ideas as sight and hearing, but they enter closely into touch with our feelings, our emotions, and, perhaps, that large part of us of which we are normally "unconscious."

To discover with regard to any particular child the part played in its mental life by the different senses is to know how best to help that child's mind to grow. For instance, if a teacher is predominantly "visual" in mental type, and a pupil predominantly "auditory" the teacher will be speaking in "visual" terms which the child cannot



MONTPELIER HOUSE OPEN AIR SCHOOL, KENTISH TOWN. RESTING
(By permission of the London County Council.)

comprehend. Probably some of the mysteries of teaching vaguely ascribed to "personality" in the teacher are explainable along these lines. An "auditory" thinking teacher will get into close touch with an "auditory" thinking child because they are, so to speak, both thinking in the same language. And any teacher who studies a child and talks to it in terms of its own ideas will get more closely into touch with that child than one who does not, or has not time to, make this attempt.

An "inspection" then, of the minds of children with the object of ascertaining the mental type would give the teacher most valuable information. Equally necessary is an inspection of the mind of the teacher, and any who care to do this for themselves may be very surprised at the result. A simple test, applicable to an educated adult, is to have some scene in town or country described as accurately and as vividly as possible. In this description it will be found

that one person uses predominantly "visual" descriptions, another "auditory," and so on. Some people use all avenues of sense perception, and thus probably get a fuller "view" of the world around them.

The difference in mental type can also be discovered in the poets, novelists, and descriptive writers, some using one set of sense epithets predominantly, others another. The most vivid writers, and those whose appeal is widest, will, other things being equal, be those who use epithets derived from experiences of all the senses as aids to getting into touch with their readers.

It is found by experience that mentally defective children and those who are backward, learn better through the sense of touch and the use of their hands than by the use of their eyes and ears. And this element in mental growth is important in all people, and may have an especial importance in some who are not mentally defective, but who would be mentally brighter and more



TESTING FORM PERCEPTION BY THE FORM-BOARD.

(By permission of F. A. Davis Company, Philadelphia, and Stanley Phillips, London.

efficient if touch and muscular movements were developed.

Probably much more might be done with taste and smell than is done. Both these senses tend to be neglected, but both might be cultivated, made more definitely discriminative, and refinement made more easy, and life enriched thereby.

Apart from these problems of type of mind in relation to the senses, are problems more definitely of the mind itself. Why does one mind find mathematics easy and another difficult? On what do differences of this character depend? A mental inspection which would give us a knowledge of the mental type, which would arrange those types according to their degree of development, indicating here a weak spot in association, there a sense perception needing help, would help materially in our estimate of educability.

Inspection of the emotions may do even more. It is thought by psychologists of the modern Freud and Jung School that the emotional life of the adult—that is to say, the chief part of his life—is more or less determined by the experiences of the first five years. This applies to sex life as well as all other emotions, the flowering of sex life at puberty being merely the terminal event in

a long series of causes and effects which begins in infancy.

The psycho-analist, as medical experts in this particular kind of psychological medicine style themselves, has already proved that many nervous and neurastheuic conditions are caused not by physical troubles but by purely emotional and mental disturbances, and in particular by psychic conflicts of different kinds. Such a conflict, for instance, as that between a desire which exists and the moral feeling that it should not be indulged. A conflict of this kind may produce an apparently physical disease, of which paralysis of a limb is an example.

The foundation for many of these mental and emotional troubles in adults is laid in early childhood. By a special diagnostic technique the psycho-analist can get at the heart of the malady, and by, as it were, arranging or orienting the patient's mind for him, obtain a cure. But the same thing can be done for the child. A knowledge of the importance of emotions and of the mechanism of their working would enable the teacher to "arrange" the child feelings and thoughts so as to prevent injury. A psycho-analytic inspection of emotions would enable the doctor to point out to the parent and the teacher just how the child needed to be treated in order that it should grow healthily and freely.

When one realises this possibility and realises, too, that practically all teachers at present have no knowledge of the emotions which will help them with children, one

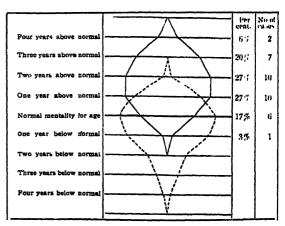


Diagram shows mental development of superior grade and average children tested by Binet tests. The dotted line represents average children.

must rejoice in the innate health of man that enables him to get even so much as he now does out of existence. There is, perhaps, no school in the world at present where the training of the emotions is understood, or where any special attention is paid to this side of existence. What an immense help forward in evolution there will be when all the needless emotional strain, wrong expression, repression, and injury is avoided. All the tragic little sufferings and little fears of children swept out of the schools, and the sunlight of kindly knowledge let in.

In the school of the future there will be placed in the teacher's hands not only a physical description of the child with the weak spots (defects) noted, but a mental and emotional description with peculiarities and morbidities pointed out. Before the teaching begins then, the teacher will already know what the child can do. and how the child must be approached. And a few years'

experience of these kinds of reports, which will mean the experience perhaps of some thousands of children, will develop in the teacher a power of judgment which should prove exceedingly helpful. For it will become clear that certain types of children can do this kind of work, and certain other types do that; and it may even become possible, in the junior department of a school, to "spot" the future mathematical "wrangler," just as it is possible to do this among the freshmen at the Universities. Education, then, will be much less crude than at present. progress of the children much more rapid, and the general standard of refinement and intelligence rise correspondingly.

An educational system of the plan here outlined will require teachers of the very highest type, and in order to fit men and women for such positions the plan of training will need to be drastically changed. Probably the time expended in training will need to be extended, and its character raised so as to



BIRLEY HOUSE OPEN AIR SCHOOL, FOREST HILL. CAVE DWELLERS, PRE-HISTORIC TIMES.

(By permission of the London County Council.)

make it more nearly compare with that exacted from candidates for the medical profession. But it will certainly not be possible for the teacher to be expert in all that appertains to the child, just as it is not possible for the doctor to be an expert teacher. Therefore, it will be necessary for teacher, doctor, and probably pyschologist and sociological expert, to learn to combine together and work as one mind in the interests of the child.

This concentration of attention upon the child, not only as regards its body, but also as regards its mind and emotions, will bring in its train effects of the same nature as those already flowing from the records of medical inspection in the ordinary sense Just as medical inspection, by revealing defects, calls out for treatment of these defects, and the treatment for prevention within the ambit of the school organisation and outside this organisation, so the more extended inspection here outlined will call for treatment of defects and for removal of the causes.

And just as medical inspection, acting as it were as a searchlight thrown upon our society, shows in a vivid glare what is wrong, so that the shadows themselves point to the remedy, so will this extended inspection, increasing the brilliance of the searchlight and extending its radius of operations, display even more vividly what needs to be done.

* * * * *

By realising the importance of the health of the child we make that, as it were, a fixed point in our social system, and try and modify everything affecting the child so as to secure that health; which means an increasingly extending and increasingly important modification of our social system.

Schools for pregnant mothers, baby clinics, nursery schools, school clinics, committees to secure and direct employment after leaving school, clubs for help and training of adolescents, boy and girl scouts—all of these things flow out of our direction of attention to the importance of the child. And all these things, in their turn, act each as the starting point of a new series of changes in the wages of women, the conditions of housing, the

employment of children, the wages of men—and so throughout the social structure. It is as though by concentrating scientific knowledge upon the child, for the service of the child, we had set at work a great growing force which will slowly or quickly move every single atom of the organism of our society, and arrange all atoms in a new, a better, and a more stable order. And if this is true of ordinary medical inspection, it is truer still of mental and emotional inspection. When forces of the mind and emotions are liberated to help in the rearrangement of our social order then, indeed, changes will be great and swift.

Within two generations the liberation of mechanical forces, through the medium of various inventions, has covered the world with a network of telegraph wires and railways, roads, and steamship routes, and sent a fluttering snow of newspaper information about all things on earth, and some in heaven, into all the tiny villages of the civilised (so-called) areas. Machine production has littered the earth with her wholesale products, and the battlefields of nations are marked not only by the graves of the heroic dead but by the cans of American food companies and oil companies, and the empty little cylinders of compressed carbonic acid gas used for aerated water.

The life of the countryside, the village and little town, has been submerged, although it was the normal human life for thousands of years. Great towns have been built up, thousands of men aggregated together for the convenience of production, old social conditions ruthlessly overrriden.

If all this has been done by the liberation of mechanical energy through the mechanical sciences, how much greater changes which must ensue liberation of human mental emotional energy through the study of man. Two generations of the application of science to the physical, mental, and emotional life of man and the forces set at work, will have reconstructed our society and recreated the men and women living upon the earth. Physical beauty and vigour will be the rule. emotional development and refinement a thing of every day, aesthetic appreciation and taste the heritage of the "common people," morality understood becaus men are arranged within themselves, and mind become a great strong sword to cut through difficulties, a clear placid eye to see truth through such a blaze as now, perhaps, would blind us, did we even attempt to face its light. And men, being "arranged," will look beyond feeling and mind to the realm of intuition more and more, and their centre of life will be moved in that direction.

An intuitional inspection of children at the present time seems at least difficult in its technique! But physical, mental, and emotional inspection will give the teacher power, through knowledge, to see what part the intuition may play; will allow some estimate to be made of capacity for intuition in individual children, and help toward the time when we shall know how to evoke that capacity directly.

* * * *

Looking back, now, to the beginning of these papers, it becomes clear that the business of the technical experts who are concerned with the care and education of children—the teachers, doctors, and others—lies with one chief duty. That duty is to remove the obstacles to the growth of the child on the physical, mental, and feelingtone side of its nature.

A child grows like a flower grows.

A flower pushing up its little head out of the earth draws up its nourishment from the earth that clings about its rootlets; it expands into the sunlight drinking in air and dew, bathing in the rainstorms. The force that is behind it, the growth force—the "soul" if you will—of the plant needs but to be provided with the proper conditions of growth, and then out of a tiny seed it builds up the elaborate. complex, and beautiful organism; expands into the dainty, gracious, flower. Just so does a child grow. The force that is behind it, the growth force—the "soul" if you will—needs but to be provided with the proper conditions: the

body must be nourished, the emotions mus be expanded and watered by gentle dews the mind must be fed and be shone upon by the light of the sun.

The child does not need to be "made' to do things, "forced" to learn, "com pelled" to be "educated." The child need food and love and light, and all sides of its nature will expand. From the soul within the great forces of life pour. The soul builds out its energies into the beautifus structure of body, feeling, appreciation and delicate fantasy, and clear, luminous thought To bring out those forces, to see humanity in its true beauty and graciousness, its dignity, even its splendour, we only need to do with love and thought and labour for the child what is done without our help for the flower—and let the child grow.

Remove obstacles, provide the right kind of environment, and the flower of the child soul will come to bloom.

A further consideration also emerges from these papers. Medical inspection is applicable everywhere; it should be applied in all countries where the children of man are born. It matters not whether they be brown, white, yellow, or black, the maseria inspector finds that the same help can be given them. And, doubtless, the same help can be given to the mind and the emotions although there are likely to be here more interesting divergencies.

But the suggestions here made are of universal applicability. Science can be applied to life in all parts of the world, and in all parts of the world will the same great results flow.

Only it is necessary that science be applied in the service of the child; then science cannot fail. And in this work the motto of all must be: "How can we best help this younger brother to grow up into full citizenship to become truly a man?"

L. HADEN GUEST.

THE END.

Do thine own work—the work for which God fashioned thee; thou wilt labour but ill at another's calling.

THE MONTESSORI METHOD.*

≺HIS interesting and important contribution to the cause of education and of scientific pedagogy is the work of an Italian lady doctor, who has herself applied and developed her method in various children's schools in Italy. English edition has a preface by Professor Henry W. Holmes, of the Division of Education of Harvard University (U.S.A.), and in this is discussed the comparative merits of the Montessori and the Kindergarten methods in the teaching of young children. fessor Holmes thinks that in its application to Europe and America probably a combination of elements from both systems will be found to work best. The Montessori method specialises in the training of the senses, and in the emphasis it lays on the spontaneity of the child and the individual liberty that should be accorded him; whereas the kindergarten lays more stress on the evolving of the imaginative and creative faculties, and encourages "group" work among the children.

It is more than probable that it will be impracticable to adopt the system as it stands, partly because it took its rise among



THE CYLINDERS.



THE STORY.

a special class of children—a point to which reference will be made later.

A further practical consideration will turn on the efficiency of the two methods as preparation for the School Arts of the ordinary school.

Passing to the book itself, we have three or four chapters devoted to a general description of this and other pedagogical methods, something about the question of discipline, and an account of how these particular schools arose.

In discussing the application of scientific methods to education, Dr. Montessori reminds us that all the appliances and devices associated with the school are in reality merely its "form" side, and that what is needed as well is the spirit of the real teacher—just as a laboratory and scientific appliances do not make the true scientist, something more than careful experiments and observations being necessary—viz., the enthusiasm of the idealist, so is it in the department of teaching. The mechanical devices of the modern school, e.g., the special fixed desk

^{*&}quot;The Montessori Method," by Maria Montessori, translated by Anne E. George; published by Horneman & Co., London, price 7/6

and chair, etc., which are all calculated to induce immobility in the child, are not sound. Dr. Montessori also deplores the system of rewards and punishments, maintaining that they give a lower ideal, and that the love of the work itself, is, in children who are guided by her method, sufficient incentive to work and learning. Above all she insists, and this I think we may regard as the keynote of her position, that the child needs liberty and freedom in which to express itself and find its own heart. The best work that is accomplished whether in school or in later life must always be done in a voluntary spirit.

The origin of the schools or "Children's Houses," which will hereafter be associated with the name of Maria Montessori, is of some interest. The first school was built within a large tenement block, which had been re-modelled by the Good Building Association in Rome, to provide decent, practical, and beautiful dwellings for working-class families. It was situated in the poor quarter of San Lorenzo, and the series of flats were done up in simple but beautiful style, and the inhabitants encouraged to keep the building unmutilated. It was found that the children of these working-class families, too young to attend the elementary schools, were beginning to mutilate and deface the interior of the building, and the idea was formulated of making a "children's house" within the building, where these little ones might spend the larger part of the day, while their parents were out at work, and might be under medical supervision as well as receive instruction. Such a "children's house" was then established, and Dr. Montessori, who had previously had wide experience and remarkable success in the teaching of deficient children, was asked to be the Directress of this first "Casa dei Bambini." The attendance of a doctor, the regular bathing, weighing, and measuring of the children, each having a biological chart of its own, has a very beneficial effect on the parents, who learn to take a new pride and interest in their children. The Directress herself lives within the same tenement block which houses these families, and her cultured presence among

them has resulted in a moral elevation of the inhabitants themselves. (This applies to other schools or "children's houses" founded after a similar fashion.) Parents are encouraged to come in and watch their children at work and play, and for a weekly talk with the Directress. In this way a continuity between the home and the school influence is maintained, and the parents intelligently appreciate what the children are doing.

The furnishings of a "children's house" are very different from those of an ordinary schoolroom. There are no fixed tables or chairs; tiny arm-chairs and small tables, capable of being lifted by two children, and cupboards and shelves, within reach of the



UNORGANISED PLAY.

pupils, low blackboards on which the children can themselves write, are part of the scheme. The children learn to move the furniture, the toys, the didactic material used in their work, by themselves, and become careful and expert, not knocking things over or displaying the clumsiness which is manifest in children who have been brought up in a schoolroom of fixed desks and chairs. Their sense of touch is developed from the first, by allowing them to fully handle things, and they become so efficient that at four years of age a child can lay knives and forks on a table in perfect order, can carry trays of glasses, and even a hot tureen of soup.



WASHING-UP AFTER LUNCH.

(The children mostly take their mid-day meal at the "children's house," so this refectory has to be provided for.) Orderly movements are thus encouraged, instead of being repressed, and "immobility" is no longer a criterion of excellence. The "discipline" aimed at is not that which shall reduce the child to a state of passivity, but to a state of disciplined activity. The training of the teachers in this new method is at first a difficult matter: the ordinary teacher has been trained to do all the activity herself, and to expect passivity and a receptivity in her pupils. The Montessori teacher must observe the child, allowing it to initiate and act for itself, and only directing when needed-certain actions that are illbred or unkind must be checked, but the other healthy activities of the child should be encouraged, for the object is to train the child to be a responsible, independent being.

As every one knows, who has had to do with the upbringing of children, it is much easier to serve the child than to teach and train it to perform actions for itself, but the latter is the truer help to the child.

Where a child shows itself disorderly, the Montessori teacher would usually isolate him from the other children, and let him watch from his place the orderly work and combined movement of the other children. He will soon wish to join them, and will try and so conform his activities that he may be permitted to do so. Dr. Montessori always

treats her children as little men, and reminds us that they are unfolding flowers and not blank sheets on which the teacher tries to write something, and our work should be to give such environment as will best enable the natural unfolding to take place.

To this end are all the exercises, didactic material, training in cleanliness, in silence, in rhythmic movements, directed. impossible in a brief review like the present to do more than enumerate some of the various kinds of work carried on, and the material employed for that purpose in the "children's houses." The first "exercise" of the day is concerned with personal cleanliness, and the children are then taught how to use brushes, dusters, etc., in the work of keeping the schoolroom clean. Then they pass to a short "exercise" where "language" is cultivated, and the children's conversational powers are encouraged as they are asked to give an account of what they have been doing at home, of what they saw out of doors, etc. Open-air games and the using of whatever portion or set of didactic material they desire, seems to occupy the bulk of the school day; manual work, e.g. clay-modelling, building, attending to a few pet animals (if any are kept), providing a varied programme, which keeps the little people happy and busy.

The children learn a great deal from the "lessons of silence," on which Dr. Montessori lays much stress; they learn to be still, to



THE PINK TOWER.

hear the less audible sounds of the birds, the wind, the ticking of the clock, and to restrain such bodily movements as would interfere with the condition of silence.

In this way the teacher is enabled to come into touch with the soul of the child, and get into sympathy with him.

Of the exercises that are concerned with the preparation for reading and writing and numeration, much might be written. sense of touch is cultivated through appropriate material contacts, objects of different textures and substance being used; the thermic sense through placing the hands in water of different temperatures; the baric sense (that of weight) by the gauging of blocks of similar size and different weights; the senses of taste and smell by other simple devices; the visual perception of dimensions and shapes of solids by the handling and placing in appropriate holes of a series of different sized cylinders and other solids; the sense of colour and sound also receiving due attention and exercise.

The child is thus trained to be very observant and wide-awake, and he gains dexterity of hand by being allowed to use and handle pencil, clay, and other textile material before he proceeds to the art of writing. The Montessori child of from four years to six years accomplishes the feat of writing in a matter of two months, and that without any of the laborious filling of copy-books with pot hooks and lines found in the ordinary elementary school.

The Montessori child outlines the letters (which are cut out in cardboard) with his finger until he knows them by heart, and then can reproduce them himself from memory. The piecing together of letters into syllables and of syllables into words quickly follows, and the child can write at the dictation of the teacher before he can read or understand what he has written. Mechanical reading comes soon, but Dr. Montessori contends that the ability to understand the meaning—the idea which the words are meant to convey-must necessarily come much later, when the child's intelligence is more fully developed.

This question of method adopted in teaching, reading, and writing, and numeration, is gone into in detail in the book, and is well illustrated by plates, so that any one who wishes to pursue this method for their own children can readily do so, the didactic material needed being very easy to make.

The concluding chapters deal with a general review of discipline and with the conclusions and impressions that may be drawn from a study of the whole subject.

Dr. Montessori is very much against the general method of enforcing discipline through tyranny and of demanding obedience from a child whose will is still unformed; we are asking for an effort of will on the part of the child before his will is developed, and in this way we crush and stultify him. The child will obey of his own accord as soon as he realises the meaning and value of the co-operation asked; we want free, spontaneous souls, not children deficient in initiative and individuality. We have also to remember that in the child's unfoldment it is the accomplishing of the act that is important to him, not the act itself, and that the child needs plenty of time to accomplish its act, being very slow from our point of view. In the exercises in which the Montessori child engages there are opportunities for concentration and the developing of the will which will make self-discipline possible to the child in the future.

In conclusion, the authoress speaks of the advantage of these "children's houses" over the ordinary school (a) because they can accommodate and cater for children of varying ages (e.g. from two-and-a-half to seven years) much more effectively, and are therefore of easier application to rural districts and small towns, where the ages of a comparatively small number of pupils vary greatly; and (b) because the strain on the teacher is much less, for she is able to remain a whole day among children of the most varying stages of development, just as the mother remains in the house with children of all ages, without becoming tired.

A beautiful picture of unfolding child-life is revealed to us in the pages of this book, and we gain from it something of Dr. Montessori's enthusiasm for her work and of reverence and appreciation for child-nature, the possibilities of which under such treatment being incalculable.

HILDA M. POWELL.

ON TOLERANCE AND OUR ATTITUDE IN EVERYDAY LIFE.

IME is passing, and our hearts are beating with eager expectation, as each day brings us nearer to the glorious moment when our hopes and our highest aspirations will have taken shape in the physical world. Let us ask ourselves if we have tried to render our lives so pure and so beautiful, that we shall be worthy to lift our eyes to the Teacher of "men and angels," when He is in our midst? No doubt, we are working in the outside world to prepare for His near advent, but have we stopped to meditate on what the attitude of the ideal member of the Order of the Star in the East should be in his home, where he acts directly as the messenger of the Lord?

For he is no longer the lecturer, the active propagandist; he has left public work to become a unit in the family sphere. What shall his attitude be towards those other units with whom his every-day life is associated, and who may be distinctly different from himself in every way? One of the first great lessons that family life will teach him, will be the necessity of practising the virtue of perfect tolerance, or perfect equilibrium between indifference and fanaticism.

Before venturing any further, let us try to define what is meant by the word tolerance.

Tolerance, we may say, resides in our faculty to realise that each individual is born with a different conception of life, and we are tolerant only in so far as we recognise every one's right to perfect liberty of thought, action, and speech with regard to his own particular views. We look at the world as we would gaze at a landscape through glasses, coloured by our individuality, and we all have a strong tendency to want everybody else to see as we see.

Intolerance usually arises from an inborn conviction of our own superiority; we are inclined to look down somewhat on those who do not believe as we do, because the light that is leading us on is not perceived by them; but are we not at the same time tempted to deny that they may be acting some other part, side by side with us in the great world-drama, inspired by a light that may be invisible to our eyes. For life is truly a magnificent drama, directed by the law of evolution, and every individual, every single thing, is as surely travelling towards the goal as we are.

How very foolish of us then, to want other people to think and act as we do, when we are perfectly aware that no two actors may simultaneously play the same rôle without spoiling the effect, or marring the beauty of the play.

Intolerance, also, is very often a stumblingblock that rises in our path towards perfection. The purer we grow, the higher we place our intolerance; the stronger our conviction that we are following the right path, the greater is our desire to see other people following the ideal that we have set up in our minds, and we who have the privilege of belonging to the Order of the Star in the East must be particularly careful not to fall into this very common error. How, then, shall we avoid it in the future?

One of the most far-reaching and effective methods to this end is, I believe, to learn how to attune ourselves to our environment and to the various vibrations that affect us in our every-day lives. We must firmly endeavour to understand those with whom we come into frequent contact, and try to discover what particular note each one is striking in the great world symphony. instead of wishing them to be other than they are, and criticising them for not believing the great truths that seem so evident to our hearts. Truly, there is no study more keenly interesting than that of a human soul, but it requires all the insight of a psychologist, and the kindness of a lover of humanity, to penetrate into the secret recesses that it enshrines.

If those with whom we live resent our membership in the Order of the Star in the East, let us meditate less on our bad karma than on the wrong attitude that we have adopted in our daily lives. Some of the Order of the Star in the East meetings, for example, are held on Sunday afternoons in many countries, and we very often give up other duties to attend these lectures, which give us a personal satisfaction. There we breathe an atmosphere which is in harmony with our own; we meet many people who hold the same beliefs that we do; we have at least reached our real home, where we can speak from the depths of our hearts, without fear of being misunderstood. For many of us, these meetings stand out as the refreshing oasis in the wild desert.

Have we ever stopped to make a mental picture of what we have just left behind us? Have we, perchance, left a husband, wife, children or parents, who may have been working hard all the week and for whom this Sunday is like the oasis in the desert of their lives. We were, perhaps, their sunshine, and we have gone to an atmosphere more congenial than the one which they can offer us. Is this fair? And are they guite to be blamed if they make us feel that they object to our leaving them? We have sometimes, through our wrong attitude, even stirred within their hearts a feeling of jealously towards the ideal that is absorbing our time, thoughts, and aspirations, and this has driven us farther away from them. If such were the case, and this is not an unusual one in the Order, should we not be wiser in leaving them only when they do not need us, and when we are sure that their happiness is not dependent on our presence?

For is it not most essential that we should sacrifice ourselves, rather than impose sacrifice on others, and if stopping at home is our most evident duty, then we should do so willingly; for sacrifices are made perfect only when we accomplish them joyfully for Him and in His name.

Those who surround us ought to be the first to wish us to remain in the Order of the Star in the East. And why not? We love them better than before. We have learned to be kinder, more gentle, more helpful. They

never knock at our door without being warmly welcomed; we are always ready to give up our momentary piece of work to listen to them, and give them a helping hand or advice. Our hearts have grown bigger, that is all; our minds have grown broader, enabling us to understand them better, and to forgive any weakness that their characters may show forth. We never look down upon them because they do not believe as we do; for how could we look down, knowing that the divine light burns as strongly in their souls as in our own.

We do not speak the same language, some may object, but all we have to do is to learn theirs; it is so easy when we love them!

We do not help the cause by neglecting our duties—those towards parents, husband, wife, children, friends, society, and our country, or in becoming estranged from our home affections. It is not in shunning all these duties that we shall become better messengers of the Star. On the contrary, we may test how far we have become effective members of the Order of the Star in the East, in so much as we have grown nearer to the hearts of our loved ones. We achieve the best propaganda work in becoming a more cheerful, harmonious, helpful, and kind parent, husband, or wife.

Yes, we do more, for they grow to love the Star through us; we are the means through which the Light may reach and bless them; the channels through which the pure Love and perfect Gentleness of the Great Instructor may flow. For let us remember, that if our membership in this movement can make any one feel more lonely, we have not understood the real spirit of unity and brotherhood, which are the great ideals the Order of the Star in the East will bring to our new world.

What, then, is the best method of propaganda in the home-sphere and friendly circles? A difficult question to answer, indeed, for circumstances may vary very greatly, and our acts should mould themselves accordingly. But we may be sure that we are following a safe track if we become so full of love towards others, so thoroughly unselfish, so willing to help that small-portion of humanity with which we

come in daily contact, that others may sense the ideal which we are trying to express, may feel in us the reflection of something loftier and more divine, and ask us some day: "Why are you thus? What makes you so loving and so kind unto all?"

For nothing awakens more curiosity and more astonishment in the minds of men than the flowering of perfect self-forgetfulness in another being. Then can we answer them: "I believe in the coming of a Great

Instructor, who will be the living image of all perfections, and I am endeavouring to prepare the way for His advent, so that a greater number may share the sublime joy of His presence."

You may not convert this other soul to your convictions, but you will have gained his respect towards the pure ideal that has made you a more perfect man or woman.

MARION GRAY.

THE GARDEN THAT I LOVE.

I love. There red and copper wall-flowers blow in the fresh salt breeze and the rosemary sends her fragrance seawards. Heavily laden branches of yellow Banksia rose overhang the doorway of an old mill-house. Great bushes of purple lilac hide a broken wall that shuts out the high road. The garden is bright with yellow tulips, flaming peonies, and here and there are tufts of narcissi, filling the air with their fragrance.

A small white pathway winds down to a cove, where you may dream for hours among the tangled seaweed, with the Sprite of the rocks for company. He is a moody little being, now full of love, now full of mischief. He laughs at the great world and loves to tease and frighten mortals who are unbelieving.

But I believe and know, so he tells me tales of strange beings that live in the ocean; of their joys and sorrows; of the storm: and of the Land which lies beyond the sun's crimson pathway.

Then the scent of the rosemary calls me homewards, and I pass back through the twilit garden to the gateway by the broken wall, and listen to the ebb and flow of the tide, the soft rustle of the lilacs in the salt breeze, and watch the dark poplar trees across the white road. Sometimes the moon glides past them, imperturbable, majestic; or they stand out calm and imperious against the amethyst and rose of the dawn.

Truly Nature is a kingdom of Heaven; a boundless community of the Faithful. The Sacraments of that Brotherhood are manifold. It is full of never ending Mysteries, unknown to the formalist. Here, a man must study, must learn, must discover for himself, not merely accept Truths on the authority of others. And, little by little, as he advances further into these great Mysteries, his soul will awaken, and his imprisoned Spirit break forth into song at the dawning of the Eternal Day.

In the outer world, the kingdom of Unreality, we argue and quarrel about this dogma, creed, or ritual. Like the man with the muck-rake, we seek ever among the sordid and material things of earth for something to satisfy us. May we cast aside the muck-rake, and rather consider the lilies of the field. Let us take our place in the ranks of that limitless Community of the Faithful, which calls to us from every blade of grass, every star in the heavens, every creature of God.

I know that all that lives is part of one great Whole, of which I too am a part; that in time to come, the flowers, trees and rocks that I love so well, will have become men and women. In aeons to come the Christ will be formed in them as in me. So I cry to these my brothers as I pass through the gate-way: "Ave, gratia pleni; Dominus vobiscum."

NOTES AND COMMENTS.

The Well-known progressive paper.

The North American, recently sent to a number of persons interested in the religious situation a letter, the gist of which is in the following questions:—

- 1. Does your observation of the present time lead you to believe that some sort of spiritual awakening, or upheaval, or fresh expression, is impending or imminent?
- 2. If so, what form, in your judgment, is this revival, or experience, or manifestation, likely to take?

Of the large number of replies that have come in to these questions practically all agree that we are on the eve of a tremendous spiritual upheaval. Some, indeed, hold that it has begun already. One gentleman, Mr. Fred B. Smith, a leader of the Men and Religion Forward Movement, writes of the "present-day awakening" as, in his belief, "the most marked that the world has ever witnessed. Great-hearted men," he writes, "all over have been praying for a revival of religion. I do not think all of them can recognise the revival when it arrives; but I believe it is on. It is expressing itself in a moral awakening that is not only calling individuals to repentance, but institutions, organisations, cities, and nations.'' Mr. C. R. Watson, a leading member of the World Missionary Conference, expects that the awakening, when it comes, will result in "the new laying hold of vital religion where formalism had caused deadness, in a new consciousness on the part of spiritually-minded men of God's presence in human life and of His sovereignity in human history, and, above all, in a new and richer manifestation of the all-sufficiency of Christianity; or, better still, of the living Christ to meet the need of every man and of the human race in its undivided corporate life which it was meant to enjoy, but of which it has been robbed so long by the divisions of the past." Another writer holds that a great awakening will soon spread "until from the East to the West men will learn to

serve God, and will prove it by the better serving of their fellow-man."

The various replies, coming, as they do, almost exclusively from Christian writers, are, naturally, for the most part, expressed in the terms familiar to Christianity; but the general tone is broad and unsectarian. The discussion brings out two things very clearly: firstly, that there exists to-day on every side a definite and growing expectation of the near approach of some kind of general spiritual renaissance; secondly, that this renaissance, when it comes, will be in literal truth a re-birth of the spirit, a breaking away from forms and a drawing near to the deeper realities of the spiritual life. Most of the replies, moreover, breathe the healthy view that the true realisation of the service of God must come through the service of man. On the whole, the symposium in the North American is an interesting sign of the times.

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Many readers have felt the magic truth of those lines of Shelley, where he speaks of:

"Some world far from ours, Where music and moonlight and feeling Are one."

Art criticism has, of course, long recognised the appropriateness of language transferred from one Art to another; all of us have learned to speak of the "tone" of a picture, of the "colour" of a piece of orchestration. We seem, however, to be approaching a period when a far fuller and bolder unification, or synchronisation, of the various aesthetic appeals is to be attempted. The famous Russian composer, Scriabine, has already in his "Prometheus" introduced us to the wedding of music to colour through the medium of his colour-organ—the tastiera per luce or "keyboard of light." His next great work, we are told, is notably to extend this range of associations. "Symphonies of music, words, and gesture," writes Mrs. Rosa Newmarch, in an admirable descriptive Programme of a recent Scriabine concert at the Queen's Hall, London, "will be

accompanied by symphonies of colour and perfume." The work will go further than this, moreover; for it will be not merely a musical composition, but a Religious Rite, a " Mystery "; and it will provide something which, as yet, even religious rites have never fully given us, for it will do away, in Mrs. Newmarch's words, "with the barriers which divide the celebrants (or executants) of the rite from those who are passively initiated (the onlookers and listeners) so that all alike shall experience the whole evolution of the creative spirit. In this way every art will be called into requisition in order to produce an ecstatic condition, affording a glimpse of the higher spiritual planes." This is an extremely important extension of the conception of art and, for the seeing eye, is full of meaning for the future. For there are those who believe that one of the great features of the New Age of the Spirit, whose dawn we are awaiting, will be the development of a profound ceremonial, based on knowledge, in the service of which all the arts will combine. thus linking up humanity with natural forces and with living Intelligences with which it is at present out of touch. Perhaps it will be said of Scriabine, in after years, that "he builded better than he knew."

In the Vahan for April, Mrs. Besant-Scott gives a vivid pen-picture of the composer himself and of the impression produced by his "Prometheus."

On March 15th (she writes), the Queen's Hall was crowded to the doors to see and hear Scriabine himself. A storm of applause broke out as he stepped on to the platform and stood there quietly while the audience shouted and cheered. A little man, slight, with a nervous alertness, thick dark brown hair rather longer than that of the ordinary man, an eager upward tendency in the carriage of the head, and the eyes of a mystic-dark, veiled, inward-turned. His first number, a Concerto, was only notable in so far as that he wrote the beautiful melodic Andante when he was only fourteen years of age, thus fore-shadowing the powers he was later to develop. But when he seated himself at the piano to take part in his great work, the expectation and interest in the hall was so intense that one felt oneself a component part of one great intellect rather than a separate unit in that crowd of individual men and women, one coherent mind and spirit, not many separated fragments.

Has our understanding or our knowledge grown since we heard this stupendous work last year? Or is it that our ear has become accustomed to the Futurist music—to that exposition in sound of the

world of spirit rather than that of form which was first shaped by Wagner, and has been carried further by Debussy, Strauss, Schönberg, Stravinsky, and Scriabine? Whatever the reason, one can only say that hearing " Prometheus " last year one was left with a bewildered impression of something gigantic, stupendous, formless, incomprehensible. This year the intention of the composer was clear -the cosmic vision of the Logos, the formless Ideation out of which was born with mighty throes of birth the world of shape and form, the world of matter. Into the confusion of these warring elements of rude matter, soulless, ignorant, blindly striving and struggling, came the gift of Prometheus -the fire from heaven, the Divine spark of immortality, by which man knew himself to be in very truth not matter alone, but spirit encased in matter. Then comes the struggle between the higher and the lower natures, the latter dragging down, the former striving upward. And at last, after much striving, the triumph of the spirit. Verily is all this clearly portrayed in the music with its strange harmonies and discords, and its new six-tone scale. By some magic of genius the composer, seated there at the piano, quiet, inscrutable, with his mystic eyes, made us feel and know the thought behind those marvellous sounds, so that the music became as it were the shadow, the reflection, and the composer's thought the reality. And when at last we have been carried up into the dazzling light of the world of pure spirit, when matter has dropped away, subdued, conquered then, instead of the silence in which one would have rested, came thunders of applause bringing one back with a shock that hurt, to the consciousness of a concert hall and the familiar instruments of an orchestra.

That the time of turmoil and unrest, through which our world is passing at present, is to be still further intensified would appear likely from the following which we cull from the Observer of Sunday, April 5th.

THE GREAT SUNSPOT.

WHAT WILL BE ITS EFFECT ON THE EARTH?

Last Monday a small blemish was noticed by telescopic observers on the upper part of the sun's eastern, or left-hand, limb, and by Wednesday, as a result of the sun's rotation on its axis the disfigurement had been carried well on to the eastern half of the solar disc. It was then seen that a mighty storm was in progress in the incandescent cloud-like envelope which surrounds the sun, and that an exceptionally big sunspot had come into existence by a huge rent in the photosphere, as these fiery clouds are called, measuring roughly one minute of arc in solar latitude and longitude. As an angular minute on the sun is equivalent to 27,000 miles, the dimensions of the sunspot cannot be less than 700,000,000 square miles. This mighty lake of liquid fire is probably several thousand miles deep, and the fiery waves that agitate its surface are moving several thousands of miles each minute, occasionally

attaining heights which would enable a terrestrial wave to break on the surface of the moon!

The sun's rotation period being rather less than four weeks, by to-day the great sunspot will have reached the centre of the visible disc, and the earth will be well within the sphere of the influence of this tremendous solar eruption. It is now well established that sunspots are the centres of magnetic fields of a magnitude beyond all human conception, and that electrified particles of matter are ejected earthwards from the disturbed areas at tremendous speeds. Sometimes the earth becomes the target of these solar electrons; at others it luckily dodges them. In the former case our planet is enormously influenced by the abnormal conditions set up in the atmosphere, and in the terrestrial magnetic field. But though it is clear that sunspots and our weather are intimately connected, it has not yet been possible to disentangle the sunspot influence from the many terrestrial factors that go to the making of weather.

Nearly always, however, magnetic storms are set up on the earth when big sunspots are in

evidence, and though such storms are not apparent to the man in the street, they seriously interfere with the work of those dependent on electrical energy. At such times, for instance, telegraphic communication is practically impossible, the compass needle becomes erratic and unreliable, and the records of terrestrial magnetic phenomena are completely destroyed.

Rarely are the spots denoting these tremendous outbursts of solar energy large enough to be seen without a telescope, but the present eruption is of such magnitude that it is possible to make its acquaintance with the naked eye, protected, of course, by a piece of glass darkened in the flame of a candle. To-day it will be just to the right of the sun's centre, and during the coming week it will travel towards the right-hand limb, where it will disappear about Friday. It is believed to be the forerunner of a sunspot cycle—the sun has its troubled and restful epochs—which has been unaccountably delayed, and which should now progress to its maximum period of activity during the next four or five years, in which case trouble of some kind or other is in store for the earth.

FROM AMERICA.

IT seems indeed as if 1914 were bestowing more bountiful favours than usual upon American periodicals, if we can judge by the January, February and March issues of everything readable! Hardly ever have the news stands presented so interesting, so profuse, so well chosen an array of topics as we find this year. It is encouraging to find that, on the whole, there seems to be an ever increasingly better standard of information and recreation available to the public through current periodicals. Encouraging too, is the fact, evident from a glance at tables of contents of the various magazines, that public interest is apparently turning more than ever before, towards questions of public welfare. Even many of the magazines that in years past were accustomed to contain nothing except light fiction or women's dress fashions, find they cannot now hold their readers unless they furnish some discussion of topics of more serious concern! Still other magazines have begun to show, often in places where one would least expect it, decided and straightforward revolutions in ideals and tendencies.

Under guise of caricature and fun, *Life* presents many a bold plea against theological and medical superstitions, against extravagant and foolish customs; in *The*

Ladies' Home Journal we find a vigorous and earnest movement towards newer and better ideals for womanhood; in The St. Nicholas we find the same standards of wholesome stories for young people, beautiful and artistic illustrations, and art and science competition departments. From among another group of magazines we cull a most striking article, "The World Set Free," by H. G. Wells in the March Century magazine. "A Prophetic Trilogy," the author calls it, —a glimpse of the world in 1959. article seems to be in a way, a new version of a Utopia, or rather of our world reconstructed on an entirely new basis after having been nearly annihilated by terrific warfare. In the midst of a turmoil of nations a practical diplomat conceives the idea of governing the whole earth by means of a federation of rulers, presidents and leading men from each nation. After strenuous labour, the indefatigable diplomat succeeds in bringing about this worldconference and the reconstruction of national policies commences. Although Mr. Wells's idea has not exactly included the possibility of the help of a World-Teacher in all this, he has nevertheless, seemed to foresee many other situations which the future may in reality be holding in store for us.

argument of the article is at any rate clearly and powerfully in favour of the modern peace movement.

In other magazines of the same type as The Century, there is the usual variety of

stories, discussions, poems and illustrations too numerous to mention—most of them good, although none perhaps quite so remarkably original and thoughtful as the trilogy of Mr. Wells.

FROM FRANCE.

LIVRE.

Nous recommandons le très remarquable ouvrage du *Dr. Marc Haven* intitulé: *Le Maitre inconnu Cagliostro, etude historique et critique sur la haute magie.* Cet ouvrage est édité par Dorbon-Aîné, 19, Boulevard Haussmann, à Paris.

PARIS.

Congrès des Races.

Le 28 Février dernier a eu lieu à la Dotation Carnegie, sous la présidence de M. d'Estournelles de Constant une réunion ayant pour but de préparer le prochain Congrès des races devant avoir lieu à Paris en 1915.

M. Spiller, secrétaire général du Congrès de Londres en 1911 rappela quel avait été l'objet principal de ce congrès: discuter, à la lumière de la science et de la conscience modernes, les relations générales entre les peuples de l'Occident et de l'Orient en vue d'encourager parmi eux une bonne entente, un sentiment amical et une coopération cordiale.

Ensuite M. Herbette, conseiller d'Etat, prit la parole. Il entretint l'auditoire de l'impossibilité pour un peuple de vivre pour lui seul, et des avantages qui découlent de la fusion des races.

Ce sentiment tout naturel d'ailleurs, qui pousse certains individus à ne voir que leur propre race, doit s'effacer. C'est une grande collectivité humaine qui se forme.

Les Français ont besoin de généraliser et c'est l'universalité humaine qu'il s'agit d'organiser.

Messieurs Emile Boutroux et Vidal de la Blache ont promis leur concours aux dévoués organisateurs du 2ième Congrès des Races.

A signaler:

La Vie Féminine, Union littéraire, artistique et sociale, 88 Avenue des Champs Elysées, présidée par Valentine Thomson.

La "Vie Féminine" a pris pour but l'amélioration de la femme et de l'enfant. Elle se propose le double but d'enseigner et d'aider.

La "Vie Féminine" souhaite de devenir la maison de la femme. On y donnera des cours, des conférences, des expositions, et des concours y seront organisés. En outre, la "Vie Féminine" s'efforcera de coordonner les efforts de diverses associations philantropiques, de servir de lien entre elles et, suivant leurs règlements et leurs moyens d'action, de diriger utilement vers les unes ou les autres les femmes qui ne savent pas où s'adresser pour trouver une aide matérielle ou morale.

Le Journal de la "Vie Féminine" est hebdomadaire, il ne s'agit pas là de la création d'un journal avancé, d'un organe de revendication et de combat. Tout le monde devrait travailler à l'édification d'un avenir meilleur et c'est à cette tâche que la "Vie Féminine" emploiera ses forces et son temps.

La "Vie Féminine" sera reconnaissante à ses lectrices de lui signaler tous les moyens d'étendre son activité, de venir en aide, et de remédier à un abus.

I. M.

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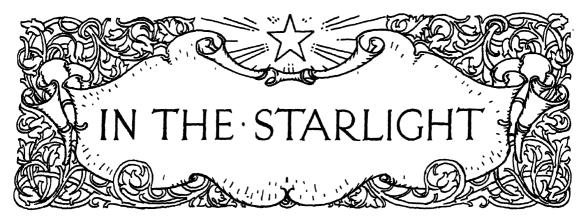
June 11th, 1914

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(By G. S. ARUNDALE.)

READERS will remember that I put a question in last month's Starlight as to how the message of the Order might be usefully spread among the poor, how practical Star work might be done. I have received the following interesting letter from a member, the contents of which might well be put into practice:

I received a notice about the Friends of the Poor Holiday Fund this morning. Do you think we could prepare among the poor for the coming of the Lord by sending a subscription each year from the Order as a whole to give some poor people a rest and change in the country? If every member of the Order in Great Britain gave only a penny, we should get £8 odd, which would give eight women or sixteen children a country change every year. We could do this in connection with this Society, and ask them to let us know the names of the children or mothers whom we were sending away, and we could write and tell these about the Coming and the Order, send them Heralds and pamphlets, and meet them at the station when they got back fit and well. Our little fund might be called 'The Star Fund,' and each person benefitting by it would be told about the Order, and perhaps someone will write a special article for poor people showing how the World-Teachers have loved the poor in the past, and telling of the Message of the future, where every child will have an opportunity to become a useful member of the State.

"A Plea for fresh air and holidays for the sick and ailing amongst the deserving poor":

"We have it in our lives to put untold gladness and help into the lives that every day touch ours.

"Every year we find we urgently need more and more funds to give a good country holiday to some of the sick and suffering among the families of the Deserving Poor, to whom a real change of air and scene means the only chance of restoration to health.

"In the miserable alleys and close rooms in which they, alas, too often drag out their lives, once seized by illness, they have small chance of recovery, yet frequently the maintenance of the family depends entirely upon the sick breadwinner.

"We provide Invalids with nourishment, and when convalescent send them away for

rest and fresh air.

"We give those real heroines, the underfed and overtasked mothers, a fortnight's holiday in the country or by the sea with their little ones.

"We send away pale and weakly children to regain health and strength, thus saving many from becoming life-long sufferers.

"If only those who give could see the wonderful change thus wrought in the appearance of the invalids on their return, they would feel their money had indeed been well expended."

"Life on Mars" was the subject of an interesting lecture delivered recently before the members of the Occult Club by Professor A. Bickerton, President of the London Astronomical Society.

Professor Bickerton said that the snows of the mountains on Mars are being used to provide water for the canals and for irrigation purposes in the desert portions of the planet. Life there is so advanced that there is a perfect state of communism, there being no sections or sects, but all people working on a one-family basis. In their endeavours to spread their psychic powers the Martians are trying to communicate with the people of this earth by means of enormous dynamic forces which give great flashes of light. He expressed the opinion that the development of psychic powers will make humans superhuman, with six or seven senses. He predicted that in the future, not too remote, earth men will be in communication with Mars.

The action of the Rev. E. W. Lewis, M.A., B.D., in deciding to renounce his living as pastor of the King's Weigh House Church, valued at £600 per annum, in order to seek personal poverty and the simplest kind of life, is perhaps one of the signs of the coming times. Mr. Lewis has "felt for some time the incongruity between the position of being a man of God and the position of being a comparatively highly salaried, comfortably conditioned official in organised religion." and, unlike most people, does not attempt to explain the incongruity away. Whether Mr. Lewis's action is wise or not does not in the least matter, he has made a deliberate attempt to begin to tread the Christ life, and may thus have earned the right to join the ranks of His Servants when He comes back again to this world. How many modern priests would have answered to the call of John the Baptist, had they lived at that time, is seen by the attitude of most of them to the Order of the Star in the East to-day, but I imagine Mr. Lewis will find that what he loses in physical comfort he will gain in spiritual certainty, and the man who seeks to put his preaching into practice in a world like ours, with its conventions and querulous disapproval of all that is not hall-marked by its own standard, is one who is well on the way to know that other world in which the Great Teachers dwell.

I do not know what view most members of our Order take with regard to the problem dealt with by Principal Hadow in the subjoined report, but my own experience teaches me that he has taken the only attitude possible provided that those who teach are full of the high responsibilities of their office. Frankly, I have not met many teachers, either in the East or in the West, who have sufficient of the reverent spirit to enable them to surround the sex question with a suitable atmosphere, and this is the great drawback to its introduction into the minds of young people. When the State learns to pay its teachers more highly than members of any other profession, makes intellectual knowledge secondary, and power of inspiration primary, selects as teachers those who

are fit to be called the trustees of the nation's future, and not those who merely take up teaching because there is nothing better that they can do, then the problem of teaching such subjects will have ceased to be a problem. In the meantime, something should be done, but only those teachers ought be allowed to deal with the subject who are teachers because they love the teaching profession above all others, and have come to it because it gives them the greatest happiness they can conceive.

The report is as follows:—

"Delegates attending the Imperial Health Conference and Exhibition at South Kensington gained much useful information the other day, in the course of the discussion concerning the problems relating to the care of child life.

"Presiding at the morning session, when a debate on 'Infancy and Health' took place, Principal W. H. Hadow said infant mortality was the sensitive index of the social welfare of the people. Sketching what seemed to him to be the possible ideals at which they should aim, he said first that all children of suitable age should be taught frankly, openly, and reverently the great facts of their origin. Hitherto, from motives which they must admire, but the wisdom of which they must question, the knowledge had been withheld, and children had grown up, not only in ignorance, but in a condition of furtive half-knowledge which was worse than ignorance.

"He agreed with the London County Council that such subjects could not properly be taught in the elementary schools, but at a later age—say at sixteen or seventeen—he did most firmly believe that all young people should be taught to think cleanly and healthily about the great laws at the apex of which stood the Divine relationship between parent and child. Principal Hadow also urged the necessity of longer periods of training for midwives and better pay for them. It was as absurd, he added, to ask school teachers to educate children who were sickly, diseased, and ill-fed as it would be to ask an orchestral conductor to direct a band of which every instrument was out of tune."

I take from the English Mechanic and World of Science, May 22nd, the following significant pronouncement by Sir Oliver Lodge:—

"Sir Oliver Lodge was the speaker last Sunday at the sixth anniversary of the Sparkbrook Men's Meeting at the Stratford Road Baptist Church. He took as his subject 'The Largeness of Existence.'

"It was a thing which continually impressed itself upon him in his studies, he said—the largeness and comprehensiveness of existence. He did not mean merely the size of the universe, though that, when they comprehended it, was quite appalling, for it seemed to be infinite. They must be impressed, too, with the smallness and insignificance of the planet on which we lived, and the smallness of men, and yet of the magnitude of man, inasmuch as these worlds had been apprehended by him, and as he was one of those for whom these worlds, or this world at any rate, possibly existed. As there was no boundary to space, so he could conceive no end to time As there was no end, so there was no beginning. He meant also the fulness of existence, the beauty of existence. The more one looked into the world the more beautiful it was. It was a revelation of the magnificence of the mind that had conceived it and brought it into being, for it was impossible to imagine that all these things originated without being conceived in a mind. When man created a work of art, it often fell short of his conception of it. He wondered if this world were at all ir ferior to what the Creator would have liked to produce? The answer to that question was not an easy one. The inequalities, the pains, the suffering, the diseases, the faults, the sins, the crimeswere they part of the Divine conception? Were they all brought into existence as part of the plan? It was difficult to say 'Yes,' it was difficult to say 'No.' The ansicontained in the words 'free will.' The answer was might venture to say it would have been easy for the Creator to produce a perfect world, a world that was bound to go right, so long as He was content with a mechanical world, but He had higher conceptions than that. He had a conception of producing beings akin to Himself, beings with free will and power of choice, ability to go wrong as well as to go right. It was worth the cost for the destiny of man. Where man had not spoiled the face of the world it was very beautiful, and where man lived he had the power to make it beautiful if only he would exert himself and realise that it was his duty and privilege.

"Men did make beautiful works of art now, but they made also horrid slums. The places where they lived were not beautiful,

though they ought to be, and no doubt some day would be. Beauty was a thing to which we in this country were far too blind. It was one of the attributes of God. All this was comprehended in the largeness and fulness of existence. One way in which it was revealed to us was through our senses. They gave us some understanding, but we had to eke it out by intuition and by mental grasp and study, and by making use of the intuitions and inspirations of great men. When one came to higher things— the mind, the soul, the spirit—the senses utterly failed to tell anything. We had got hold of a glimmering of them by higher faculties. That knowledge was growing. It was only in its infancy; it could hardly be called knowledge; it was groping. Some people said the universe was limited to the material. They took a narrow view of things. He did not think it likely they knew all about it. He conceived it extremely probable that there was some mind in the universe that knew more about these things than men, though man's mind was enlarging gradually in spite of some relic of philosophic materialism which was not unwholesome. It was not common-sense, he held, to suppose that man was the highest organism in creation. Was it likely that in the universe there was nothing higher than man? If they once crossed the boundary above man, there was no stopping until they got to God. As there were grades of existence below man, so he believed there were grades of existence above man, and he believed these existences were real, operative, active. If anyone asked them, as people sometimes did, to prove the existence of God, he should say, 'Don't attempt it.' They could not prove it. As Tennyson said, there was nothing worthy of proving that could be proved. But let them ask if they thought man was the highest intelligence in the whole of the universe. If the questioner once admitted there was a higher being than man they had got him. They could not stop after that. It was a parable, but he did not think it was an extreme one, that we were corpuscles in the blood of the cosmos."

I make no apology for the length of the quotation, and commend to the notice of members Sir Oliver Lodge's statement that "as there were grades of existence below man, so he believed there were grades of existence above man, and he believed these existences were real, operative, active."

Another sign of the times.



F all the religions of the world, the Hindu is, perhaps, the one which has raised to the highest pinnacle the thought of Duty, and has worked out most fully its meaning in the various relations of life. The word *Dharma* is that by which the Hindu expresses it, and Dharma means much more than duty. It involves a recognition of the man's past, by which he has come to be what he is; as he has evolved through many lives under the steady pressure of law, he has reached a certain point at which he is now standing, and his next step forward, the one for which he is best fitted, and by which he will make the best progress of which he is capable, is pointed out for him by the results of that past working of the law which guides his evolution. To take that step is his Dharma. His past has associated him with many individuals, with some whom he has wronged, with some by whom he has been wronged; to discharge all the obligations which his past relations with them have imposed upon him is his Dharma. By the fulfilment of his Dharma can further progress best be made, and to learn to understand his Dharma and then conscientiously to perform it is, verily, to each the way to happiness and to safety. The man's Dharma is not affected as to obligation by the failure of others to perform their's towards him. It is not a matter of contract, in which a breach on one side justifies a breach on the other. It is a matter of imperious obligation, and for any violation of it he must answer to his conscience and to his destiny.

Duty is that which we owe to some one or something outside ourselves, an obligation which honour compels us to discharge. The Inner Ruler commands, and His command carries with it the sense of obligation: we

ought to do such and such a thing. Dis obedience to this sense of obligation brings with it a feeling of dissatisfaction, of disharmony, of inner conflict—a real conflict between the lower desires and the higher Will; the lower is for the time a rebel against the higher, and the whole inner kingdom of our life is thrown into disorder. Where this conflict is not felt, where a man can contentedly fail in discharging his obligations and feel no discomfort, no distress, it is a sign that the higher nature of that man is not awake, that he is still in the unevolved condition in which the mind and the desirenature are all of human consciousness that is as yet active in the brain, and that he is wholly identified with these and unaware of any promptings from his real Self. He must then be dragged by this consciousness into manifold experiences, pleasant and painful, which will gradually draw down more of himself into the brain, and he will slowly learn by disappointment, by sorrow, and by pain, that the disregard of Duty is the parent of suffering. In a world of law, a world of innumerable obligations caused by the relations of human beings to one another, no man can avoid suffering who recklessly walks through and ignores them; that suffering at last becomes intolerable, and by its pressure—since he refuses to learn in any other way-he is finally forced along the road of Duty. How far more rational and sane is it to recognise our position, to walk along that road voluntarily, contented and open-eyed, than to be thrust along it, an unwilling slave, bleeding and maimed under the piercing lances of pain.

The Ideal of Duty is the glad recognition of the Will of the whole to which the will of the part should be brought into harmony, of the Will of God with which the human

will should co-operate for the good of all. Duty then becomes not an outer compulsion, but an inner impulsion, for the human will is seen to be part of the Divine Will, and with this recognition the Will of God is felt to be the man's own will, and he acts with complete spontaneity, the carrying out of Duty having become the carrying out of his individual will, with a sense of perfect Duty is then not "the stern freedom. daughter of the voice of God," but the joyful fulfilment of the deepest longings of the heart; it is a smiling friend, not an austere commander; it is eagerly sought for, not grudgingly obeyed.

Then, and then only, is reached the "service" which is perfect freedom; since one will moves in God and in man.

How shall we guide ourselves in order to move definitely in the direction of this Ideal, for none may accomplish it without long and continued effort? There is only one way, a slow and toilsome method. We must resolutely, every day and all day

long, shape our thoughts, desires, and actions into the highest type we are able to compass, must never choose the baser when the nobler is before us, nor walk along a lower path when a higher is open to us. We must day by day meditate on the unity of the divine and human nature, and "think ourselves into" the consciousness of our divine self, endeavouring to realise ourselves as divine, to think from the centre, not from the At first this will seem circumference. artificial rather than real, but, if we persevere, we shall gradually accomplish the task, and first by gleams and glimpses, and then by sustained experience, we shall come to feel ourselves the Gods we really are. "Become what thou art," quoth St. Anselm, become in manifestation and in waking consciousness what thou art in latency. Let the Hidden God shine forth, and potentialities become actualities, and then shall the Ideal of Duty become the conscious activity of a realised Free Will.

Annie Besant.

AMONG THE FAR MOUNTAINS OF HIMAVAT.

In my dreams I heard the soft call of the hill-flute. Clear as the song of a bird, it poured forth a melody of rare colour, in which quaint little turns and twists were interwoven.

And I followed the sound, passing through the sleeping village which lay silent, wrapped in the grey mists which veiled the new-born day. From the valley below came the roar of a mighty river, and away, in the distance, the hill-flute piped.

The narrow mountain path turned and twisted, until, passing a rugged bleak corner, I saw on the hillside a group of ancient tombs—a lonely Buddhist grave-yard.

Veiled in the mists of early dawn, the mouldering gravestones stood like some ghostly company, filling the onlooker with a sense of deep mystery, a fear of the unknown. I shuddered at the thought of death, thinking, in my blindness, that it meant vagueness, uncertainty, perhaps finality.

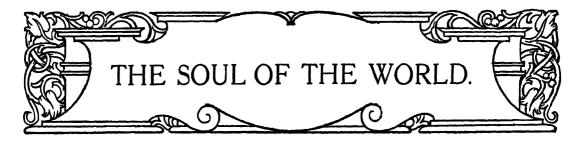
Then the Sun burst forth in all his glory, dispelling the mists. I saw on the horizon a great chain of snowy mountain peaks, transfigured, throbbing with rosy light. The day had dawned, crowned with strength and might. It had not ceased to be, when darkness covered the earth, and it was now born afresh, for every morning is a re-birth.

And I understood that the Gate of Death is no further, no more impenetrable, than is the morning mist to the world we see around us.

From below came the music of the hill-flute—"Thy shadows live and vanish" it sang; "That which in thee knows is not of fleeting life: it is the man that was, that is, and will be, for whom the hour shall never strike."

Then I prayed for the Peace of all beings in all worlds, and rejoicing, passed on through the radiance of the new-born day.

O Oriens splendor lucis aeternae et sol justitiae: Veni, et illumina sedentes in tenebris et umbra mortis.



[In the following article, the writer—whose recent contribution to a London magazine upon the imminent loss of India by Great Britain, attracted an extraordinary amount of attention throughout the press—deals briefly with the causes of Indian unrest, and paints with a bold pen the sweeping reforms which, in his opinion, are necessary for the physical, intellectual, and spiritual development of the great Brown Continent. Of course, the views he expresses are purely his own.]

the World" because, with many others, I regard the great Brown Continent, with its pulsating three hundred millions, as the cradle of the spirit-impulses, which, passing outwards in countless ramifications, revivifies and lightens a darkened world. materialistic and decadent Europe is to be saved from the slough which awaits the victories of intellect developed at the expense of spirit, and the conquest of material things by the blind eye of an unseeing and unknowing "science," then it is to the India of the future, which even now is developing under our eyes, to which we must look for salvation.

HAVE called India "The Soul of

The Indian Problem can be put into a sentence. It is the problem of the super-imposition of a Western materialist civilisation upon an age-old Eastern civilisation based upon a spiritual conception of the world—something which I, at least, regard as impossible, if the object be to displace the latter by the former.

Europe regards India as barbarous. She despises her "dreaminess." She regards her prophets, from Buddha downwards, as inferior to her own. The Indian she looks upon as "unpractical," that word of damning portent amongst the white races. Until she changes that outlook the Indian Problem will remain unsolved.

India is not a country: she is a miniature

world in herself, with innumerable nationalities of every temperament, from the studious and peaceful Bengali to the turbulent North-Western frontiersman; with four main religions from which branch many tributaries; with an inextricable system of "caste"; with ten thousand razor-edged problems requiring the nicest judgment and the closest knowledge. Yet, despite her complexity, there is a network of thought which unites into one race in its meshes her three hundred million of souls, of whom three-fourths are Hindus, who, calling her Mother, carry the sign-manual of India written upon them. The "Indian" is unmistakable.

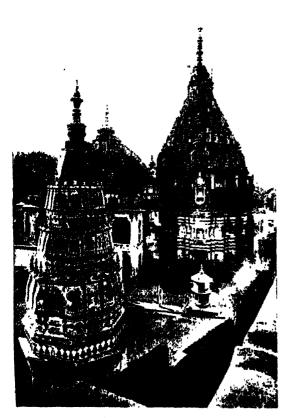
From a hundred others, I will take the opinions of two individuals, of widely opposite views, as typical of the belief held by some of the finest minds of the world upon India and Indians.

Max Müller, greatest of scholars, wrote: "If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life . . . I should point to India. And if I were to ask myself from what literature we here in Europe . . . may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact, more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India."

I have heard Mrs. Annie Besant state, before the First Universal Races Congress, that "both as to average and exceptional men, India ranked as high as England, and that amongst the Indian peoples there was a high level of refinement, self-control, industry, and cheerfulness."

THE POISON OF RACE-HATRED.

Look on that picture . . . and on this. This country of "choicest gifts," of a people with "a high level of refinement and self-control," is to-day a seething mass of revolt: a country where the coward-hand of the assassin does its work by stealth; where, according to the most recent cables, "large parts of the continent are honey-combed with conspiracies"; where the bomb-manufactory and a press inoculated with the poison of race-hatred are the facts of every-day life.



VISHNU TEMPLE.

And with this, Indian religions and races uniting; caste breaking down; a quarter of a million of whites, cut off by thousands of miles of sea from their own Motherland, lost amidst the myriads of the Indian peoples; India herself heading towards a second Mutiny, which may yet be splashed scarlet across the pages of her history. What is the matter with India's soul?

If the statesmen of England do not at once tackle the problem of India, and that with a conception totally different to the methods of the past, India will not only be lost for ever to Britain, but her loss will be attended with horrors which cannot be exaggerated.

I could give, literally, a thousand examples of the fanning of the impending conflagration, taken from the Indian Nationalist Press. One or two will serve my purpose.

This from the Calcutta Yugantar: -

"If the whole nation is inspired to throw off its yoke . . . then in the eye of God . . . whose claim is the more reasonable the Indian's or the Englishman's?"

The *Kalyani* reproaches the Hindus for breaking their vows to Durga not to use English goods, thus:—

"You have made all sorts of yows to stick to Swadeshi, but you are still using bilati (foreign) salt sugar, and cloths polluted with the blood and fat of animals. . . . Keep your promises to the Mother."

In reading the above, it must always be remembered that to the vast majority of these fanatics, death is merely the putting off of an old body for a new. So it is paradoxically, that a belief in something that is unshakably true and beautiful makes them deadly dangerous!

Let me put briefly the chief causes of Indian unrest.

The Partition of Bengal was, until a short time ago, one deeply felt cause of irritation. The official case, as put forward by Lord Curzon, was that the province was too unwieldly to be administered as a whole, and that the interests of the Mohammedans, greatly in the majority in East Bengal, were being neglected.

The Indian reply was that it was an attempt to hamper the education of Indians

by cutting half Bengal adrift from its "intellectual capital," and that it was aimed at undermining the Permanent Settlement which decides the hated Land Tax, and so paved the way for the screwing up of that tax. It is significant that two out of four Anglo-Indian daily papers, owned and staffed by Englishmen, fought the Partition, as did even a large body of educated Mohammedans, enormous protest meetings being held. We do not hear of these things at home, for, as I shall later show, there is a vicious system of press suppression of facts. Anyhow, the Partition, which, as a prominent Bengalee gentleman recently said, "is opposed because we Hindus are a spiritual people," sent the fiery cross of revolt through peaceful Bengal.

ENGLAND'S EPITAPH.

"Education" may yet prove the epitaph of the British Raj. The Indian has a passion for education unequalled throughout the world, unless it be in the Scottish highlands. But, above all, he wants, as a patriot and the citizen of a Continent with the history of a great civilisation behind it, "Indian" education rather than "English." It is contended, and I think with reason, that the Universities Act of 1904, and similar measures, aimed at throttling "Indian" and supporting "English" education. Eastern Bengal to-day Government grants to schools are refused with scorn in protest, Hindu colleges being staffed by Indian teachers who have given up lucrative appointments to take part in the new movement against English education.

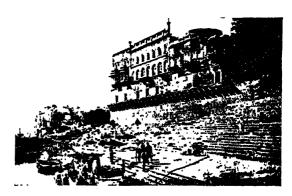
As in the case of the Partition of Bengal, the Indian regards the education question from the spiritual rather than the "practical" standpoint. He regards it as a test-question of India's destiny.

But the "practical" ideal—the "£ s. d. outlook"—has, to a certain point, succeeded in imposing itself upon thousands of ambitious Europeanised youths, who, regarding examination-cramming as the be-all and end-all of existence, as the passport to Government appointments, have overstocked the market, the majority being sent back soured against the Government. In Bengal alone there are over forty thousand of these

men, unemployed and desperate, many of them B.A.'s. In Calcutta, some of them labour in the jute mills at 15s. a month, to keep themselves from starvation. Thus is rebellion bred. Starved bodies make starved minds—and these men are mad with privation and disappointed hopes.

What shall we say of "the hair shirt" of native police and petty officials, which is irritating the Indian mind-cuticle into the madness of despair?

The establishment of a secret police system, with a network of spies, has led to many abuses, even official enquiries discovering police plots with wide ramifications, including forgery and the concoction of evidence. According to Dr. Ghose, member of the Imperial Legislative Council of India, "the Indian police is the most



BENARES. Raja Rai Sing Observatory.

corrupt and the most inefficient in the world."

It was this gentleman who said, "The people fear and hate these scoundrels, and rather than tell them of a robbery would bear their loss in silence, lest they be accused of pretending, and so have money extorted from them." I have confirmation of this by prominent Englishmen as well as Indians. Indian and Russian police methods have much in common. They are first-cousins.

The question always paramount in the mind of the official is, "What does Simla want?" Not, "What is the truth about India?" From the bottom of this crazy system, where crouches the petty official, his report goes upward to the superior officer, from the superior officer upwards to the district collector, from him to the



GWALIOR. The Fort.

Provincial Government, and thence to the Imperial. By the time it comes to the Viceregal notice it has undergone such a system of mutilation and "comfortable" wording that it has become a laughable travesty of the facts. All this is vouched for by prominent Europeans and leading Indians, many of them in favour of English occupation.

There is a danger-line running athwart every section of Indian life—the colour-line. That is one of the danger-signals in India at the moment.

Take the Education Department. At one time, Indian and European worked side by side. Then a Public Service Commission put them into separate pens, the European pen being called the Indian Educational Service, and the Indian and inferior pen, the Provincial Service.

In India, eight thousand European officials draw salaries totalling £13,900,554, whilst one hundred and thirty thousand Indians, also in the Civil Service, scratch for a miserly £3,284,163. The figures are those of Dr. Jabez Sunderland, the American authority.

In the Civil Service, Englishmen hold all the plums, these favoured sons of fortune being known as "the sun-dried bureaucrats." Out of twelve hundred men, only one hundred are Indians, who, throughout the Service, are debarred, more or less, from the higher positions. Lord Cromer himself, amongst others, has attacked strongly this favouritism towards what he calls "aliens appointed by a foreign country." All without avail.

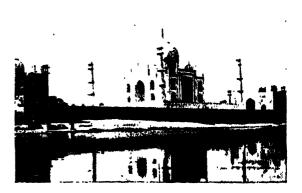
Indian and English society move in closed compartments, knowing little or nothing of

one another's points of view. Official parties celebrating occasions like the King's birthday, are sometimes held separately for Indian and European! No Indian will enter a railway carriage containing a European if he can help it, so that he may avoid the insult which is common according to press reports. I have authenticated cases of the grossest insult towards Indians of high social position, including the Amir of Afghanistan himself, which would seem incredible if they were not vouched for by Europeans as well as Indians. I have met high-born Indians who have recited to me insults at the hands of the "superior" European, on account of their colour, which left me hopeless for white civilisation and white courtesy.

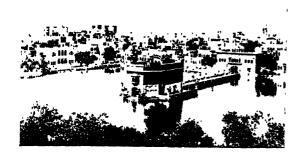
THE INDIAN CERBERUS.

On the top of these subsidiary causes of unrest, you have the crushing problem of the Indian rayat or peasant, forming eighty per cent. of India's population, with his everlasting poverty, and, as I shall show, growing out of that poverty the triple-headed Cerberus of plague, famine, and that evil genius of Indian village life, the money-lender, who squeezes him to the uttermost farthing of anything left to him by the first two. It is that Cerberus which is eating up the masses of the Indian people, body, blood, and soul.

So much for some of the causes of Indian unrest, without the understanding of which it would be impossible to discuss the remedies. Far-reaching as they are—advanced as is the disease from which India is suffering—it is not yet too late for an



AGRA. The Taj, from the river.



AMRITSAR. The Golden Temple.

enlightened and far-seeing Government to grapple with the most terrific problem upon the surface of the earth to-day, and to solve it with the help of India herself.

Obviously, the first thing to be done is to remove the more prominent causes of irritation, so as to allay the Indian ferment. As these causes are political, they can be removed with a stroke of the pen which brought them about.

It is fortunate, at least, to be able to recall the repeal of the Partition of Bengal. By a statesmanlike measure of this kind, the spur which till recently was galling a vast portion of the Continent into chronic unrest, has been removed. The suspicion that the English government still seeks to foment religious factions in order to keep Hindu and Mohammedan apart, and so prevent them combining for the redress of legitimate grievances, has partially been allayed.

In this measure, the King-Emperor has had behind him not only the great mass of home opinion, so far as it has any knowledge of Indian problems—which, indeed, is very little—but the vast mass of Bengalee opinion, including an influential section of Mohammedan opinion itself. By it, England has everything to gain and nothing to lose. This question of the Partition, which to many seems a rere question of internal administration, is to the Bengalee a matter of life and death, and turned him from a peaceful and contented member of the Empire into a rebel and a menace.

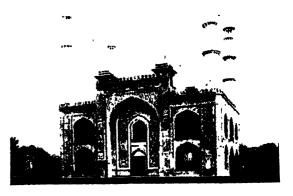
So far as the Educational question is concerned, the object of the authorities should be to develop "Indian" and "English" education side by side, being careful not to supplant the vernacular by the English tongue. India is hopelessly "Indian"! however ridiculous it may seem to the quid nuncs at the head of her educational system. India can best express her mind and her soul through her national tongues. You cannot change the soul of a race by any artificial method of Europeanisation.

The Education Department itself should be officered by Indians and Europeans indifferently, working side by side. In every advance from the present evil system of Anglicisation, towards what I will call "Indianisation," prominent Indians should be consulted. It is useless to seek to educate India purely through the medium of men who are avowedly out of sympathy with her national aims.

The whole parasitic system of Government examinations should be gone through with a fine tooth-comb. It is a vicious system, which, holding before the eyes of ambitious young Indians the doubtful "rare and refreshing fruits" of office, induces vast numbers to compete for posts which are only attainable by a mere fraction, leaving the unsuccessful to become odd-job men, who are the fomenters of rebellion.

$1\frac{1}{2}$ D. PER HEAD FOR EDUCATION.

Incidentally, the boast by England that she is giving India the beginning of a fine elementary educational system is disproved by the fact that only five million children in the whole of India, including the Native States with their sixty millions of people, attend schools, the Government of India



SECUNDRA. Entrance to Akbar's Tomb.

spending the ridiculous sum of 1½d. per head upon education! (The military expenditure works out at 1s. per head of the population!)

Yet, according to Max Müller, prior to British occupation, in Bengal alone there were eighty thousand native schools, or one for every four hundred of the population, every child being able to read, write, and cipher. In sweeping away the village system, we have swept away the village school The facts carry their own indictment of British educational methods. It would seem that we are trying to keep India uneducated, for it seems to be imagined that an educated India might be an India full of menace to British supremacy.

Speaking the other day to a prominent Indian barrister, he said, in burning accents, "The whole idea to-day in England seems to be to choke the education of Indian youth. All kinds of obstacles are placed in the way of receiving our boys into English educational institutions, whilst a department they have recently started in the India Office seems designed to hinder rather than help in the matter. Everything is aimed at controlling the Indian student while he is here, whilst it is generally believed by our students that there is an official system of espionage. It is this system of supervision more than anything else, which is driving the intelligent young Indian into the extremist camp."

This degrading system of spying, so foreign to English ideas, should be swept away at once, whilst the Educational Department of the India Office should do everything to encourage the Indian student who wishes to make himself acquainted with Western education. Further, the holding of the Indian Civil Service examinations in England only, and so compelling the Indian to cross the thousands of miles of sea in order to sit for them, should be abolished. It is an unfair handicap, which has only too obviously been imposed for the purpose of excluding Indians from the better-paid positions.

The crying need in India is the need of a carefully thought out system of technical education. She needs technical schools on the lines of the Technical College in Calcutta, whilst the Agricultural Colleges of Denmark might be taken as the basis of a scheme for solving the Indian agricultural problem, and with it, as I shall hope to show, the twin problems of plague and famine.

Part of her scheme of technical education should be the restoring of the native arts which have placed Indian architecture, metal work, and carvings, in a place by themselves. But the root idea of this side of her technical education, as of others, should be primarily the encouragement of Indian talent upon Indian lines with Indian teachers. This need not inhibit the learning of Western art. The point involved, however, is that national genius finds its best and most appropriate development through national channels.

So far as the Indian police system is concerned, it needs something more than pruning—it needs absolute reorganisation, root and branch. In the first place, the



DARJEELING. View of Jallapahar.

intricate and costly system of secret police should be swept away, as it only serves as an incitement to subterranean methods and to revolt. The power of the official should be strictly limited, and the word of the policeman should no longer be regarded as something sacred, which must be taken in the face of any civilian evidence, however responsible.

"Let us have the truth, even though the heavens fall," might be adopted as the spirit of the Indian official system in the future, from the Viceroy down to the meanest petty official in the village. The little official should be encouraged to speak "the truth, the whole truth, and nothing but the truth," in his official reports to his superiors. These

reports should not be trimmed and cut to suit the ears of those who sit in the seats of the mighty. They should represent facts, and facts only.

And, above all, the steady "understanding" in the Anglo-Indian papers to suppress the facts about the conditions of India, when those facts imply criticism of the governing caste, should be sternly deprecated.

CONSULT THE INDIAN.

It should, for example, be impossible, as has happened in many instances in the past, for district officers to be victimised for daring to say there was a famine in their district when the Governor of the Province said there was none! But all this can only be accomplished by a thorough weeding and sifting throughout the whole official system, and this can only be effectively done by the advice of trained Indians in conjunction with Europeans.

Not only should the Viceroy himself have a trained Indian adviser, in sympathy with Indian aspirations, by his side, but the whole system of "sun-dried bureaucracy," alien to the native mind, which has produced the liverish, though often well-intentioned, Anglo-Indian Civil Servant, should be replaced gradually by a system largely founded on the ancient system of local self-government which obtained throughout India prior to the British occupation.

In the first place, the whole Western legal system which presses so heavily upon Indian minds and purses, could be largely replaced by the old Village Council, elected by the people, with powers to try the thousand and one trifling disputes of Indian village life. Such Councils should also have local educational powers, and should control the grazing and forest rights within their areas.

This Village Council should be the nucleus of self-government for India, the powers of popular election being gradually increased as time progresses. As has already been suggested elsewhere, these Panchayets, or Village Councils, should elect the Rural Councils, which in turn could elect the District Boards under which they now act, and these latter, together with the Municipal

Councils in the towns and cities of India, should ultimately elect members to the Provincial Councils.

In a word, what I am driving at is the gradual bestowal upon India of the right to manage her own affairs. Self-government for India must be the goal of our reformers. It must, indeed, be the goal of all British administration, if India is not to be lost in the near future. In such a broad and democratic conception alone, can England feel that she is giving to India something from the West worthy of exchange for all that the West has received from the cradle of the human race.

Just one point here. It is generally assumed that such a system of self-government is impossible owing to the ineradicable religious differences of Hindu and Mohammedan, for example. So far from this being



DELHI. The Old Magazine Gate.

true, it is a fact, from the remotest times, Hindu and Mohammedan have fraternised in their common village life; whilst to-day, so far is the good work of fraternisation going on, that they are attending one another's religious festivals.

The great Arya Samaj movement in the Punjab, with its battle-cry, "Hinduism for the Hindus!" has united Sikh, Hindu, and Mohammedan, whilst Sikhism to-day, generally, shows a tendency to be re-absorbed into Hinduism. It is also a fact, as I know from conversation with some of the leaders, that they are looking to the evolution of an Indian nation in which Hindu and Mohammedan—Mohammedans being one-fifth of India's population—will sink religious and racial differences.

Some time ago, on the continent, I was shown the new National Indian flag, with the words "Bande Mataram" ("The Motherland"), surmounted by the eight provinces of India, with, underneath, the Hindu lotus, the Mohammedan crescent, the Parsee fire, and so on, all typifying the new leaven at work in the Indian ferment, which is breaking down the barriers which hitherto have separated her peoples.

In the sacred Hindu city of Benares, a short time ago, nineteen members were elected to the City Council, of whom twelve were Hindus and seven Mohammedans, Hindus voting for Mohammedans and vicê-versa. It is the new spirit—but it is a spirit fraught with menace to British occupation—which more than ever renders necessary the reforms I have outlined.

TORCHES OF REVOLUTION.

But it is the fourteen million Brahmans to-day who are the torches of the coming revolution. And here comes the most phenomenal of all changes in Indian life.

In order to keep the fires of revolt burning, the Brahmans in Bengal have taken the unheard of step of relaxing the rigours of caste in favour of those who take the Swadeshi, or "boycott," vow against English goods. In the Punjab, the caste system is beginning to break up. Is it that the authorities have no eyes to see or ears to hear?

To seek to hinder this new movement by punitive methods alone is to court defeat. Reforms must be initiated at once-and, as I have said, those reforms must steadily trend towards giving India self-government upon Colonial lines. It may be decades before the final step is taken—and who shall say what that final step may be?-but time is the essence of the contract, and the first broad generous steps must be made now. To say that some system of Federal Government is impossible, is absurd, when one remembers that to-day there are in the world two hundred and twenty-four million of people living under some such system of Federal Government.

The great modernist Indian movement against Britain turns on two giant pivots—

one called "Swaraj," or "Self-rule," the other "Swadeshi," or "The Boycott." I have no desire to be an alarmist, but it is a fact, as I know from the lips of the men behind, that the idea of Swaraj is ultimately to compete commercial England out of existence. These Indians have learned the lessons of Western greed but too well. Once they have secured some real control of their own affairs, the idea of the Swarajists is to pour the three hundred millions of the most abstemious people in the world to compete in the world's markets with British highlypaid labour. Such a step would do more than anything else to drive back mankind into the slough of the past---to force it into the abyss from which in historical times it has so tortuously emerged. For to such a struggle there could be only one end, as any economist can point out—an end in which the standard of European life would be immeasurably lowered, and in which even that part of our civilisation which is real would be lost.

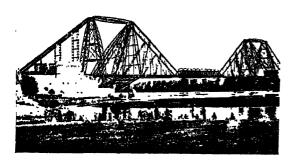
This is one reason why I put in the strongest possible plea for the encouragement of a sane Trades Unionism in India. At one of the great labour congresses which I attended, I was fortunate enough to get access to the inner history of Indian labour. It is an ugly history—a disgrace to Western methods, in which profit seems to be more than the souls of men.

Put into a nutshell, the wages paid are contemptible, varying from 9s. 4d. a month upwards, to something over a pound. In the textile trade it is the vicious system to hold back a fortnight's wages so as to give the masters a tighter hold on the men. The result is that the men are driven into the hands of the money-lender—that curse of Indian life. The hours worked are twelve and a half in the short winter months, and fourteen and a quarter in the long summer months. There is a vicious system of child labour, the little ones getting from 4s. a month upwards.

The very definite suggestion I have to make in connection with Indian labour is that, in order to safeguard the interests of the workers, and, above all, to keep up the standard of life to a high level, in view of the possible eventuality I have above outlined, a General Workers' Union throughout India should be established, acting under the guidance of the great British Unions, which, in this respect at least, can teach the East. Compensation for accidents should be established, and careful provision made for the education of the little ones of the workers. All that, of course, is merely the basis of what might be done.

It must always be remembered that lowpaid Asiatic labour is a menace, a sword of Damocles, held over the head of Europe. Let Europe see to it.

So far as the colour line is concerned, nothing can be done to erase it but a better understanding of one another's outlook between East and West. And, if I may say so, one of the first things necessary in order to bring about this better understanding



SUK KUR. The Bridge over the Indus.

between East and West, is that a haughty white official society, and more particularly the women-folk of that society, should modify its contempt and exclusiveness towards Indians.

The only way in which this can be brought about is in the better education of both Indian and European in the facts of each other's civilisations. It can only, if I may say so, be brought about by a change of heart as well as of intellectual outlook, and time alone can make this possible. At the same time, the constant insults to Indians must cease—for such insults are not merely discourteous, they are vulgar and contemptible. When English "gentlemen" and English "ladies" learn that there are also Indian "gentlemen" and Indian "ladies,"

then we shall have advanced much towards that better understanding which is essential to the development of India.

PLAGUE AND FAMINE.

I have purposely left to the last India's two greatest problems—plague and famine—which, in my opinion, and that of others, are at root but one problem—that of poverty.

The Indian peasant of to-day pays a rent that has no equivalent in history, representing, as it does, seventy-five per cent. of the total produce of his land. Before the English occupation, according to the Encyclopædia Britannica, the Indian rayat, by the edict of the Emperor Akbar, paid only one-third of the total produce of his land in rent. Faced, in addition, with constant increases of the revenue charges by anything from twenty to one hundred per cent., the Indian peasant is ground into helplessness under the Rent-Juggernaut.

Before two decades have passed, I believe it will be admitted that plague is a poverty disease. The authorities to-day are on the wrong track with their vivisection experiments, their flea-hunting, their rat battues, and all the rest of the official paraphernalia of plague-suppression. A well-fed India would mean a plagueless India. What are the facts?

Most authorities admit that prior to the British occupation, with its exorbitant rents and taxes, India never knew the terrors of famine and plague that she has since known. The figures make horrible reading.

According to the official estimates themselves, during the last fourteen years, plague has eaten up over six millions of people, and it is fast increasing. Between 1860 and 1900, a whole nation, thirty millions of souls in all, was wiped out by it. In the Punjab alone, at one time, seventy-five thousand a week died of it.

Supposing the authorities go to the root of things by looking at the spectre of poverty in all its grisly nakedness? Supposing they ask themselves what can become of the stamina of a race, of its capacity to resist disease, when that race is sucked by an enervating poverty which has no parallel out of India? Supposing they set to work

to fight it by facing the figures in the first place?

The average English human being receives £42 a year, or 16s. a week. According to Lord Curzon, who is not likely to err on the side of the Indian, the Indian peasant does not receive double this last amount in a year, for he receives only 26s. per annum; whilst, according to the non-official version, he has to live on 12s. 6d. a year, or 3d. a week. Even allowing for the fact that money goes farther in India than England, and that the Indian can exist on a minimum of food, that forms a terrible picture of the condition of affairs.

Sir William Hunter, formerly Director-General of Indian Statistics, records that forty million of the people never at any time have enough to eat, whilst, according to a pro-English source, one hundred million get only one meal a day, and that only a very meagre one.

Behind all this reek of plague and famine there lies the other plague of the moneylenders. What chance does the Indian get?

It is impossible, within the limits of an article of this kind, to enter into minute detail, but, obviously, the very first thing for the authorities to consider, in their fight against the plague and against famine, is the question of an oppressive rent and of impossible taxes. At all costs, these must be largely remitted. The rayat must get a chance to build up a stamina that has become enfeebled. He must have good food and good conditions. Surely it is not beyond the limits of modern agricultural, and, shall we say, financial science, to overcome these evil conditions? Surely our giants of finance and administration can find some way out of the impasse which to-day is draining yearly from the poorest country in the world the enormous sum of £30,000,000. (Between 1899–1908, inclusive, £300,000,000 was abstracted from our Indian Dependency!)

The agricultural problem is largely the Indian poverty problem. Men like Prince Kropotkin, whose names rank highest amongst scientific agriculturists, say that it can be solved. Then why not solve it?

VAST CHANGES NECESSARY.

The solution involves an absolute change of system. It involves the principle of cooperation to a degree never before attempted in the history of the human race. It involves the replacement of anarchic competitive action by co-operative action. It involves the establishment of a vast scheme of agricultural colleges in which the best brains in the world of science shall be available. But, above all, it involves a sympathetic understanding, that rarest of all gifts.

I have only been able, here, to touch the fringe of the Indian problem, which has occupied and daunted some of the wisest heads. I have little doubt that my suggested reforms will be criti-ised strongly. Probably there is no subject under the sun which is viewed from so many different standpoints, and which gives rise to more



JEYPORE. Jeysingh's Observatory.

strident differences of opinion than that of India. No two people—in Europe, at least – seem to agree radically upon any one of India's problems.

And yet, is not this the case largely because in the first instance it is not realised by the Western mind, with its congenital incapacity to view national problems otherwise than through the glasses of a materialism in which a distorted myopy takes the place of actuality, that the Indian Problem is largely a spiritual—nay more, is basically only a spiritual—problem?

The soul of India is sick—but the soul of India cannot be cured by the quack nostrums of a commercial materialism. That soul can only be restored to its pristine powers by the

removal of those irritants which I have outlined, and though, as I have tried to show, the physical and the spiritual in India, as elsewhere, are but two facets of one central fact—the fact of the universe itself—merely physical reforms alone will not cure the soul of the Indian peoples.

India, like Europe, will have to "work out her own salvation in fear and trembling." She will have to develop her choicest minds; she will have to hold out her arms to take the gifts of the West; and, not least, she will have to draw away the veil which for so many centuries has shrouded "the light of the world," so that the nations of the West, to-day fast sinking in the sands of materialism, may gaze upon that light and find the spirit come to them again.

But who will doubt of the future? There is working within the heart of India to-day a subtle ferment—a ferment which I, at least, believe to be healthy, which is impelling her towards a consideration of the flower of democracy which is gradually unfolding itself, under the impulse from the Spirit Behind, in Asia as well as in Europe.

It is no accident that the intercourse of the East and West has never before reached so high a rate of vibration; it is no chance that the thinkers of the West are beginning to turn their eyes a little from the classics of pagan Greece and Rome to those soulclassics of India which point the way to the development of the inner self—that inner self which Europe in her craze for exteriorisation, and in her scientific and material advance, has so sadly neglected.

EAST AND WEST SHALL MEET.

For that is what is unfolding itself to-day under our eyes. Whilst Europe in the future will give to India her magnificent attainments in the application of giant machines to the mother earth from which we all draw our life; whilst she will teach those lessons of exteriorisation and the conquest of nature which are so essential to the full development of an India of dreams, so India will teach Europe the still deeper and even more essential lesson of self-realisation, will so refine the coarser material of her channels that the rays of the Infinite shall be free to pass on their way.

The vast democratic movements which to-day are surging throughout the white European races are day by day showing ever more clearly the spiritual impulse which animates them, even though that impulse sometimes takes strange guises, and those often material. We are living in an age of change—in an age which shows, in Europe at least, the curious contrast of the Flowers of the Spirit growing out of a materialist matrix—out of a matrix of decadence—to bring forth, in due time, the emancipation of spirit from matter, and the realisation of that self which is un-self.

That is the task before India. To-day, as ever, she is "The Soul of the World." It is from her that the World-Soul shall take its inspirations in the time that is coming, until with her, and through her, humanity shall pass through the barriers of matter into the light of other worlds.

SHAW DESMOND.

CHRIST, THE POWER OF GOD AND THE WISDOM OF GOD.

AN ADVENT SERMON.

ALL the great things, the real things, the eternal things in life are no mere private possessions. They are meant for all and belong to all, and yet each can take of them and possess of them only what he is capable of receiving. The gift is umlimited, ungrudging, but the reception depends on the individual who receives.

Sunshine, for the thankful and the unthankful alike, yes: but who can doubt it means more to the grateful receiver than to the ungrateful.

Knowledge, or rather the possibilities of knowledge, poured out in books and lectures, but received not at all, or but a little, or very richly, according as the receivers are diligent or careless students, quick or dull of perception.

Supremely is this true of God, and of that revelation of God in manhood made perfect Whom we call Christ. There are those who live, as it is said, without God, and without hope in the world: there are those, shall we say ourselves, who sometimes at least have thrilled in a recognition of that all-encompassing Presence, that all-sustaining Life, that Love as wide as the overarching sky, that strength, stronger than the hills, which is the strength of our life: and there are those to whom the Presence and Love of God are a perpetual fact of consciousness, less to be forgotten than the sky or the earth or their own bodies, or than anything whatsoever in their familiar daily lives.

There are the blind, there are those with imperfect vision, there are the clear-seeing, but the Sun changes not. So Christ is made to us, as a later verse puts it, wisdom from God, and righteousness, and sanctification, and redemption. Yet no wisdom to those who seek it not, and wisdom so far only as those who seek it really desire it, and count the pearl of great price, and will let everything else go to win it.

And no righteousness for those who do not long for righteousness, who feel no need of it, and no hungering after it.

No sanctification for those who are not at least striving to enter the Path of Holiness: and no redemption for those who, quite complacent, have no sense that they have anything to be redeemed from.

But righteousness indeed, and sanctification and redemption, fuller and fuller, more and more abundant, for those who seek the kingdom in sincerity and truth.

All this is plain enough. Yet it is forgotten by some who talk idly of a finished work and a completed salvation, and forget that Christ has not been born for us till He is born in us, or died for us until we have died with Him, or risen for us until we have risen to newness of life and begun to taste in ourselves the power of the Resurrection. Even more often forgotten, however, is this—that God is not limited by our thoughts about Him, our theologies, our systems, nor by our perceptions and personal knowledge of Him, however real and living.

The Sun shines, and men look at the light through glasses of different colours, and of varying clearness. All the glasses are coloured, none are perfectly clear or perfectly white (such a glass is possessed only by the spirits of the just made perfect). For all others there is some veil of illusion, however filmy, some tinting, some imperfection, some obscuration of their glasses. And one sees one colour, another, another. To some the light is dim and, so to speak, comfortable, and of just the tint they like, to others an almost blinding brilliance.

Most men, we will suppose, use the family glasses, the glasses most popular in their own time, their own nation, and their own sect, and they dispute as to the colour of the sunlight.

Those who use one set of glasses are

pleased when someone else discards his own kind and adopts theirs. And those, the majority who like the light comfortably dimmed, not too searching, not too exacting, not too inconveniently clear, have often mocked at as madmen, or persecuted as deceivers, those who saw it far more brightly or saw it of a different tint. of all have the majority joined in reprobating those who suggested that the light was in truth of no one colour: that if all the glasses, somehow, cleaned and at their best and clearest, could be put together, something at least of a new light, a fuller light, a light of which all the others were but separate rays, might be seen at last.

And these things are a parable, and a very simple one:

"Our little systems have their day:

They have their day and cease to be. They are but broken lights of Thee;

And Thou, O Lord, art more than they." More, infinitely and incalculably more, than all of them put together: for the glasses, at best, are small, so small, but the sunlight is as wide as the whole gleaming sky, and it lights up worlds upon worlds of beauty.

And God Himself is infinitely more than any man or all men can see: and Christ, the Power and Wisdom and Love of God shining in a perfect human nature—a manhood taken into God—Christ Himself (although in Him the uncreated light is, as it were, focussed and limited to help the weakness of our vision) is far, far more than not merely any sect or division of Christianity, but all the Christianity of all the ages past, and all that Christianity may or might be in time to come. For His are unsearchable riches, and in Him are all the treasures of wisdom and knowledge.

We wrong Him—not that we can dream of Him as resenting that—and we wrong ourselves when we dispute in our hot ignorance about the glasses through which we look on Him, the Spiritual Sun.

There is but one way to see more of Him, and to see Him better—it is to become a little more like Him. And one thing in Him which we can begin to imitate is His all-comprehending sympathy, His perfect

world-embracing love and utter justice, by which He sees the best in everyone, hopes for all, believes in all, unprovoked, never impatient, recognizing each faintest endeavour, breaking no bruised reed, quenching no smoking flax. Rather—the weaker the reed, the feebler the flame, the greater His patience, the more loving—if that were possible for Him Who is Lord of Love—His care.

"Ye who have seen Him, ah! is He not tender?

Ye who have known Him, is He fair to know?

Softly He touches, for the reed is slender:

Wisely enkindles, for the flame is low."

Or again:

"Christ, the Word of Wisdom, thrilling souls perplexed that seek and sigh,

Christ, the Word of Peace, instilling calm in souls that fret and cry,

Christ, the Word of Life, fulfilling souls of them who shall not die."

Down through the centuries sounds a babel-tumult of shouting voices—"Away with him, down with this man or that, he is a Gnostic, Arian, Apollinarian, Nestorian, Eutychian: he is a Manichee, an Albigensian, not fit to live. Heretic, misbeliever, inspired of Satan, wicked Protestant, idolatrous Papist, obstinate dissenter, proud Churchman: malignant Episcopalian, rebellious Presbyterian, pernicious Baptist, dangerous Quaker: O the misguided and designing Ritualist, the unbelieving Broad Churchman, the narrow Evangelical, the abominable teacher of the New Theology."

Sometimes men of different sects would indeed sink their differences, but only to join in a common attack on some small body hated of all; as when the Puritan sects in America, who had themselves fled from religious intolerance to seek liberty of worship, fell upon the peaceful Quakers, imprisoned them and hanged them.

Nor is this babel of the centuries a matter of words only, though that were enough (words break no bones, but they can break hearts pretty efficiently). From prisons innumerable, from torture-chambers and stakes, from many and many a scaffold, come the cries, the appeals, the testimonies, of the victims, often themselves narrow, sometimes foolish and provocative, but, be it remembered, slain and hurt in the Name of the Christ, the supreme Master of all Compassion.

But, through these same centuries, there has also sounded, rising clear above the babel of the persecutors and the weeping of those who suffered, another voice, another cry, clear for those who have ears to hear it. The voice of our Lord.

His rebuke. "Ye know not what spirit ve are of."

His warning: "Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the Will of My Father which is in Heaven."

His appeal: "Why call ye Me Lord, Lord, and do not the things which I say?"

His statement of the one necessary religion. Love God with all your heart and your neighbour as yourself. On these two commandments hang all the Law and the Prophets.

His enunciation of the sole and sufficient requisite for salvation. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

His world-enfolding claim of all men in all religions as His. "Other sheep I have which are not of this fold." (Not, you will notice, that they have no fold, or that they are not His sheep, but that they are not of this fold). And His promise of the final gathering into one flock of sheep from many folds. "Them also I must bring, and they shall hear My voice, and there shall be one flock, One Shepherd."

They shall understand, that is to say, that there is but one flock, though there are, and may in some sense continue to be, many folds, and that, though they have named Him by different names, there is but One Shepherd. The one flock is there all the time: it requires not to be made, but only to be recognised. When He comes, will not His true sheep, the men and women of peace and good-will, in many religions and in many lands, whether we have called them Church people or Dissenters,

Catholics or Protestants, Christians, Mohammedans, Hindus, Buddhists, orthodox, heretic, believers, heathen - will they not hear His voice and follow Him?

And that is the thought, and that the hope, I would leave with you this Advent Sunday. That our Advent Hope, our Advent Message, is no less than this, the Coming of the Lord, to reconcile those who already long for peace, to teach those who seek wisdom with a passionate desire, to unite and to fulfil all that is best in all religions and all faiths: for all are His, inspired by Him, and cared for by Him, although they be but broken lights of His exceeding glory.

And, as we think of His first Coming, and prepare for Christmas, and think, perhaps, a little sadly, of how little that first Coming seemed able to accomplish, of how slow has been the progress of this world in its weary journey towards the light, of how strongly selfishness and exclusiveness and the spirit of persecution have maintained their hold upon men, not because He was not and is not mighty to save, but because humanity is as yet so unripe and so childish, because most are as yet without understanding, and so few have eyes to see; and we, alas, who perceive blindness in others, are still so blind ourselves. As we think, then, of that first Coming, and the shameful rejection by a world unworthy of His presence, which suffered His active ministry in its midst, but a few brief years, then slew Him, hanging Him on a tree: as we think of these things, let us also think of, dream of, hope for, pray for, another Coming of the Lord, which shall be the beginning of the end of strife and blindness and futile debate, the reconciling of the world.

Most assuredly, if enough, the world over, believe in and long for His appearing, they can, as it were, force Him to comerfor "love draws even the Lord of Love," and if enough are ready to welcome Him they can keep Him in their midst longer than He stayed before. "Love binds even the Lord of Love." He can do no mighty work where He is not needed and believed in. He will not force His Presence

upon those who desire Him not. But the love that hopeth all things and believeth all things, such Love has power with God and man, power to hasten His appearing, power to prolong His stay amongst us. In the words of Dr. Matheson, that blind Edinburgh minister who was so true a seer and prophet, let us make our Advent prayer:—

"Gather us in, Thou Love Who fillest all,

Gather our rival faiths within one fold; Rend each man's temple veil and bid it fall.

That we may know that Thou hast been of old.

Gather us in.

"Gather us in, we worship only Thee,
In various names we stretch a common hand,

In divers forms a common soul we see,
In many ships we seek one spirit land.
Gather us in.

"Each sees one colour of Thy rainbow light, Each looks upon one tint and calls it heaven;

Thou art the fulness of our partial sight, We are not perfect till we find the seven.

Gather us in.

"Thine is the mystic life great India craves,

Thine is the Parsee's sin-destroying beam,

Thine is the Buddhist's rest from tossing waves,

Thine is the empire of vast China's dream.

Gather us in.

"Thine is the Roman's strength without his pride,

Thine is the Greek's glad world without its graves;

Thine is Judæa's law with love beside, The truth that censures and the grace that saves.

Gather us in.

"Some seek a Father in the world above, Some ask a human image to adore; Some crave a spirit vast as life and love

Within Thy mansions we have all, and more.

Gather us in."

Even so, Lord, come quickly, to gather in Thy people, from the East and from the West, into the Kingdom of Thy Love.

THINGS WHICH ARE NOT SEEN.

AWAY on a hill stands a field of waving corn. Around it are green hedges and tall trees, while below stretches a wide panorama of fields and hills.

I sat by the hedge-side on a Sunday morning not long ago, and watched the green, the pale yellow, and the brown tints of the corn. Here and there a rich note was struck by a scarlet poppy.

The country below was wrapped in a grey noon-day haze. From a village hard by came the sound of church bells. The wind sighed among the trees, and, gently, the yellow stalks of the corn rocked to and fro.

I thought of that Sunday morning two thousand years ago, when the Divine Man passed through a cornfield. The wearying strife of creed against creed, the stern upholding of orthodoxy, of fettering conventionality, the representation of a single unit as the Whole, all seemed very small things just then.

My longing was not for Truth as it might be set forth in a creed of man's making; but for Him Who is not only the Truth, and the Life, but also the Way.

Did the wind sigh with longing for a fuller consciousness, a deeper knowledge of God? Did the golden corn sway this way and that in its longing to touch the Master's garment as He passed?

For I believe that He stood in the cornfield that Sunday morning as of old in the field in Galilee.

MAURICE MAETERLINCK.

AETERLINCK a des cheveux gris qui envahissent son front en une mèche large et touffue. Ses yeux très bleus, clairs et profonds, rencontrent rarement les vôtres. On dirait qu'il pense à autre chose, cependant son regard scrute avec une pénétration déconcertante.

A travers l'enveloppe, Maeterlinck perçoit les défauts, les qualités, et une raillerie bienveillante marque un pli à ses lèvres mobiles.

Ses yeux rieurs où brille la malice, ses yeux qui voient où nous ne discernons rien, peuvent devenir sévères et durs.

Leur feu fait peur quelquesois comme l'éclair qui précède l'orage.

Il se dégage de toute sa personne une force physique et une puissance intellectuelle qui intimident.

C'est un dominateur auprès duquel on éprouve de la soumission et on garde le silence par respect.



MAURICE MAETERLINCK.

A quinze ans on ne devrait oser parler de lui. Je le sais, je le sens, mais puisque j'ai le privilège de le connaître, puisqu'il sera toujours une des affections inébranlables et fidèles de ma vie, ainsi que mon admiration la plus haute et la plus pure, je dirai ce que son oeuvre inspire à un entant. J'intéresserai peut-être ceux qui le connaissent mieux que moi et ceux qui le connaissent moins.

J'emprunte à Madame Georgette-Leblane-Maeterlinck une admirable page de son introduction aux "Morceaux Choisis" publiés dans la collection Nelson.

"Maurice Maeterlinck est né à Gand, le 29 Août, 1862, d'une très ancienne famille flamande qui remonte au XIV siècle.

"L'âme du petit garçon, à la fois joyeux et grave, turbulent et rêveur, s'est éveillée entourée de toutes les choses qui devaient solliciter un jour les études et la vie du poête . . . la campagne, la moisson, les fleurs, les fruits, les ruches, le fleuve, et surtout, seuls évènements de la vie familiale, les grands navires qui passent lentement, chargés d'inconnu, apportant du large les pensées des confins du monde."

Madame Leblanc-Maeterlinck ne s'égare pas dans une biographie minutieuse et inutile, avec une simplicité et une poésie infinies, elle nous fait assister à l'enfance et à l'évolution du grand homme.

On le voit vigoureux et actif, aimant la Nature, l'exercice, la liberté, trois saines amours qui l'ont suivi dans la vie. Il s'arrête pour contempler autour de lui les multiples trésors que lui dévoile la Nature. Dans ses yeux bleus, lumineux et songeurs, se reflètent les beautés inombrables. Une curiosité saine travaille sourdement dans ce cerveau qui germe, et le besoin d'exprimer, de fixer ce qu'il découvre, agite mystérieusement celui qui deviendra plus tard un des plus grands écrivains de notre siècle.

"Un seul mauvais souvenir dans ces années d'heureuse sagesse, une seule rancune obscurcit les belles heures de l'adolescence : Maeterlinck ne pardonnera jamais aux pères Jésuites du collège de Sainte-Barbe leur étroite tyrannie."



St. Wandrille.

Il n'y a selon lui qu'un crime qu'on ne peut pardonner, "c'est celui qui empoisonne les joies et détruit le sourire d'un enfant."

Maeterlinck grandit. Ses parents lui cherchent une carrière. Ils le destinent au barreau. Maeterlinck se soumet et accepte de terminer ses études à Paris, mais avec le but défini de développer ses aptitudes littéraires, de trouver les encouragements nécessaires à une volonté qui s'affirme. Il lit, il s'instruit, il cherche, il s'associe avec des poêtes. La rencontre de Villiers de l'Isle-Adam fait époque dans sa jeunesse, et quand il revient à Gand sa vocation est fixée.

En 1890 paraît la "Princesse Maleine" qui inspire à Octave Mirbeau un article d'admiration fougueuse dans le Figaro du 24 Août.

"Je ne sais rien de Maeterlinck, comment il est, s'il est vieux ou jeune riche ou pauvre, je sais seulement qu'il a fait un chef-d'œuvre, un chef d'œuvre qui suffit à immortaliser un homme, et à faire bénir son nom par tous les affamés du beau et du grand." La célébrité commence pour le jeune écrivain. Il produit successivement : "l'Intruse," les "Aveugles," les "Sept Princesses," "Pélléas et Mélisande," "Alladine et Palomides," "Intérieur," enfin la "Mort de Tintagiles."

C'est la période sombre pendant laquelle Maeterlinck semble plongé dans la mélancolie, accablé par le poids de la fatalité. Ses personnages se meuvent dirigés par une force implacable, malfaisante, destructive. Le symbolisme est saisissant, mais empreint d'un découragement qui fait douter de la Justice.

La "Mort de Tintagiles" est un drame bouleversant qui aboutit à une porte de fer inexorable et froide, contre laquelle Ygraine s'abîme en vain. Elle pleure, elle supplie, elle use ses ongles et brise sa lampe. La présence ténébreuse de la Mort est là derrière cette porte, dont la clef ne tournera pas, et que rien ne peut fléchir.

En même temps que ces drames, paraissent des traductions: "Rusbroëck l'Admirable," "les disciples à Sais," les fragments de "Novalis," de "l'Anabella" de Johnn Ford.

Enfin le "Trésor des Humbles" laisse entrevoir dans un ciel encore nuageux, la première étoile scintillante. On devine l'éclat futur de l'astre quand il se dégagera tout à fait des brumes. L'Ascension de



Maison des Quatre Chemins Grasse,

Et s'il revenuer un jour de feut- èl lui dire?

- Diter lui qu' ou l'attentit jui qu' à l'en mourie...

Et s'il demande où vour été des four- il diponta?

- Doung- lui mon ammandir?

- Doung- lui mon ammandir?

- l'il veut savoir fourequer du falle est déterte?

- Moutry-lui la lamp étente les ports ouverte...

Et s'il su'in surroge alors sur la dernière beune?

- Orte- lui que j'ui souri.

De feur que it ne Heure...

Mallerliicii.

Maeterlinck se dessine. Son œuvre se redresse, s'élance comme un jeune arbre dans le feuillage duquel rient et se pourchassent les premiers rayons du jour qui naît.

"Aglavaine et Sélysette" vont diriger ses recherches dans une voie sereine et consolante, comme il le dit lui même.

La lumière débordante déchire le dernier voile: voici la "Vie des Abeilles" qui bourdonne dans le monde entier "Joyzelle," le "Double-Jardin," "Marie-Magdeleine," "Sagesse et Destinée," "Mona Vanna," le "Temple enseveli," "Ariane," "l'Intelligence des Fleurs," enfin "L'Oiseau Bleu," cette féerie de la pensée comme dit Madame Georgette-Leblanc, cette inspiration maîtresse qui soulève l'humanité et l'emporte en plein rêve dans l'azur.

Maeterlinck touche aux cimes, les brouillards ne l'atteignent plus.

Nous en sommes là quand soudain, d'un brusque coup d'aile, son génie nous conduit au bord de la tombe. Le volume récent qui parut sur "la Mort" écarte les interprétations fantaisistes et erronées, il chasse les effrois, les superstitions, les angoisses physiques, il travaille impartialement à écarter toutes les explications des hommes, car le sujet défie l'entendement des mortels. Devant ce problème de l'au-delà, Maeterlinck se fait gloire de ne pas comprendre pour ne rien enlever à la grandeur de Dieu. Les affirmations l'exaspèrent, mais il n'attaque que l'erreur présomptueuse, laissant ouvertes pour chacun les portes de l'inconnu.

Donc l'ascension se poursuit. Maeterlinck cherche encore. Comme une terre féconde, riche en semences qui produisent des récoltes splendides, Maeterlinck a ses saisons de repos avant l'éclosion nouvelle.

C'est le moment où sa pensée puissante se recueille et médite avant de reprendre son vol

Qu'est ce que la Mort pour lui? Une lisière dans l'azur!

Nous verrons bientôt son esprit lucide, équilibré et simple découvrir d'autres solutions.

L'astre rayonnera de plus en plus à mesure qu'il contournera, en les dépassant, nos horizons bornés.

ADELINE.



Maurice Maeterlinck aux Quatre Chemins.



QUEEN OF THE ALLEY.



WHAT THE SALVATION SLUM SISTERS ARE DOING.

BEAUTY is in the eye of the beholder!" and when, as is the case with the Salvationist Slum Sister, a yearning love and pity is in the heart, beauty emerges in the most unlikely places.

Slum streets and homes really are the opposite of attractive to the beauty-lover. Eye and nostril are offended at every turn, and spirits susceptible to external influences sink lower and lower as the depressing way is pursued.

"I simply couldn't work in the slums!" is the truthful declaration of the woman who has never had her inner eyes opened, nor her heart melted and widened by the incoming of that divine love which is the constraining motive of all real service for suffering humanity.

"I used to feel I couldn't go to dirty places or feel any love for dirty people," confessed a fair girl whose Salvation Army training was just concluding, and who awaited her marching orders. "But now I am hoping I shall be sent to the slums.

I want to go to the dirty places and help to cleanse them, and tο the unwashed : folks and teach them how to do better." Needless to say, she went.

To-day she is one of a band of women who, in London and all the big British cities, are toiling amid the shadows, clad in plain blue serge with red-banded hat and white apron, moving fearlessly in and out of places where no policeman cares to go alone.

"Our uniform is understood now, and it is our safeguard," she explains. "The man who laid a finger on us in our own districts would likely enough be kicked to death before we could interfere to prevent it."

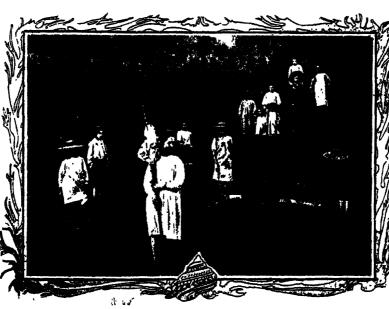
"The amusing thing," she will tell you, "is that these people don't regard themselves as Slummers. We are the Slummers, in their eyes. We never use the word as applied to them or their homes. And the distinction we make is this—Nobody is a Slummer who is really struggling to keep decent. A true Slummer is one who has given up the effort."

"Who will adhere to him who abandons himself?" asked a sage one day.

Answer—The Salvation Slum Sister!
Witness this from a woman to whom the
Army Captain thus adhered:—

"Captain — has been my best friend.

She has watched me; picked meupwhen drunk. have fallen again, and she thas picked me up again. I have gone away from my home, and she has followed me and begged me to be right. have come back



and she has hung on to me. She has not seen me down and left me there, but she has still kept on persevering with me; and oh! she has been so kind to my children. She is an angel of mercy!...the likes of us can't do without the likes of her. People never know how deep the Army penetrates. If it had not been for the Captain, true enough, I, for one, don't know where I should have been going. Down, down, as fast as an express!"

It was as long ago as 1883 that the first



essay was made by Army women to penetrate the dark depths of London's slums. A journalist with a big heart had been exploring, and voiced his discoveries in "The Bitter Cry of Outcast London," a revealing and heart-smiting leaflet which fell into the hands of Miss Emma Booth, the first General's second daughter, who was at that time in charge of the Training Home at Clapton, London.

"We must do something," was her instant decision, and after consulting with

her mother, she put the matter before the cadets. Many were country girls, and certainly not one had realised that such things existed as were described by the quivering voice of Miss Emma, to the accompaniment of stifled sobs and falling tears.

When volunteers were asked for, who would lay aside their uniform for a shabby outfit, and give up marches and meetings in order to visit and minister to the poorest, sickest, and dirtiest people in the dangerous depths of slumdon, every cadet in the lecture hall, without an instant's delay, lifted her hand.

They began in the slums nearest their Training Home, taking a room at Hackney Wick in which four old rush-bottomed chairs, a plain deal table, some crockery, and a sack of coal constituted the furniture, while a pail and scrubbing brush for each of the chosen party were the weapons of attack.

The tenement houses were high and very dark, and they had literally to feel their way up to the top, whence they worked downwards, trying every door. Sometimes they got a fright, as when, receiving no reply, they pushed through an unclosed door and found a party of fierce-looking ruffians, whom they afterwards learned were notorious burglars, asleep on the floor!

Here is an example of what they did: -

In one filthy room, where boards across upturned pails formed the only seats, sat a woman clad only in one wretched garment, a rent in which revealed her neglected flesh. She was making match-boxes at $2\frac{3}{4}$ d, a gross, out of which she had to buy paste, as well as twine for tying the boxes into bundles.

Her consumptive husband was out looking vainly for work, her baby lay on a heap of rags in the corner, while a bigger boy stood, his mouth and eyes wide with astonishment, gazing at the visitors. Not a clean spot was to be seen anywhere.

The cadets scrubbed the room, fetched decent things for mother and children to wear, and made the little ones look so clean and nice that their poor mother hugged and kissed them in an ecstacy of delighted surprise.

That entire family was won to Christianity, and joined the Army Corps, which, as a result of those pioneer efforts, was presently opened in the district.

A fearful epidemic of small-pox caused a break in the campaign, and when resumed it was called "The cellar gutter, and garret brigade."

The West End slums—Seven Dials and others, which are now demolished—were penetrated, and this led to work among the trequenters of the midnight streets and squares. In 1887 slum work was also begun in the East End of London by a Salvationist couple named Webb. Writing of the openair meetings then held, Mother Webb related: "I've seen Dad down in the gutter with one or two men on him, and had to go on with the singing while he struggled up, with blood on his face. But God never let him get really hurt."

"Oh, the cries and shrieks that used to come ringing up to our room. I'll never forget it. Many a time after a spree, the glass would crash at midnight, and furniture would be thrown out of the windows."

Many converts were won, and notorious characters utterly changed as a result of this brave pioneer work, and to-day the slum lass, who so truly "stooped to conquer," can go anywhere in her uniform, and has become recognised as the slum angel, or, as an American admirer has aptly christened her, "The Queen of the Alley."

We do not fear to add that her work will go on until our cities are no longer endangered and disgraced by the existence of those darkened plague-spots known as the slums.

One of her songs runs as follows:-

Though times have changed and things improved,
 Tis matter for regret
That England's slums are not removed,
 The poor are with us yet.
Reforms are slow and sin is strong,
 Despair and want remain,
So we must toil to right the wrong
 And break the captive's chain.

Experience keeps helping the slum worker to do better and more effective work. In some cases it is now found helpful for a little colony of Slum Sisters to live together, at a convenient centre, and go forth in two's, each morning, to their respective districts. But the preference of most is to take a house over a shop which can be turned into





a meeting hall, and to live in couples right in the midst of their people.

The children—ever swift to recognise their friends—attach themselves with pathetic devotion to the sisters. Any woman in uniform walking now along a slum street will quickly find herself accompanied by the barefooted little arabs; small, grubby hands will seek her own, and beautiful eyes look trustfully up into hers. Many of these little ones are as lovely and lovable as any wealthy woman's child, and the Sisters delight to wash and tidy them, and to see how quickly they learn to love cleanliness and decent ways.

They flock to the Army Sunday School, quickly catch up the sweet songs they are taught, and carry them home, to repeat to their parents. Many of the converts belonging to these little Salvation slum communities will gratefully tell how it was through a small son or daughter's singing the Army songs that they were drawn to the meetings.

So untaught are some of the children when they begin to attend that they have not even heard the Lord's prayer.

Kneeling at the penitent-form one evening a ragged boy looked up and said, wistfully: "I don't know how to pray, Sister." "Talk to God just as you would to a friend," she said gently, and he closed his eyes and appealed: "Dear sir, I want you to make me a good boy."

The oldest and the youngest make the

most insistent clutch at the Sisters' hearts. One of their joys is to sweeten and smooth the declining days of the aged. Every worker has a number of old folks on her list, to whom she ministers regularly; doing out the room of the bed-ridden, taking her nice little puddings, washing her, reading to her, making her laugh!

And when the outing days come round, what parties there are. What a borrowing of decent garments, so that Granny—if she isn't bed-ridden—can set forth suitably clad.

At least twice a year these charges of our Sisters are lured from their dingy haunts. Once in the summer, to sit in a flowery park till lunch time, to dine in a big marquee on the lawn of the Clapton "Nest" Little Girls' Home, to watch those sweet girlies drilling and singing; to skip and play ball with them, and to have a dainty tea served by those bright little maidens.





The other outing is at New Year time; a Christmas dinner in some big hired hall, with special music and other pleasures to follow the feast.

The last time the aged General met such a company he was unable to see their faces; but at the end of his sympathetic address he went down amongst them, and they flocked round him, old people and Slum Sisters together, to clasp his fingers or even touch his coat. One old woman, in her zeal, seized his hand and imprinted on it a resounding kiss.

"Enjoy hearing him, my dear?" she cried, "Why, it's been glorious! But his heart. Oh, what a heart! He's good, I tell you. God loves him!"

Christmas treats, with garments and toys for all, and summer outings for children, are also among the Sisters' unselfish pleasures. The small slum girl's plea in the latter connection has been voiced as follows by a Salvationist writer:—

Your head would be a tangled shock, You'd have to wear a ragged frock; Hungry or sick you'd often feel; You'd never get a proper meal; You'd long a cared-for child to be, If you were me. You'd get so tired of paving-stones,
And nasty smells and aching bones;
You'd wish you had some place to play
Where noisy carts were far away,
And you could run with footsteps free,
If you were me.

You'd love the dear Slum Captain so,
She'd be the best friend you could know:
You'd pray to God because she prayed
And said you need not be afraid —
"The country, Lord, please let me see,"
If you were me.

Our Officers so clever are,
They make so little go so far:
When they arrange their outing days
Five shillings for six children pays.
If two-and-six you sent for three
One might be me!

But one day cannot accomplish much, beyond giving the tripper a new vision and something to dream of through the three hundred and sixty-four other dreary days.



More and more permanent work is attempted as the years go on. Holiday homes for tired mothers and little ones are opened in the summer months, so far as funds allow.

Small Eventide Homes, into which the aged Granny—who has outlived all her friends and dreads the workhouse far more than the grave—can be received, are also now in evidence.

Emigration to, and adoption in, Canada, for children who have no homes, or worse than none, is another outlet. And the removal from the slums to some more healthy neighbourhood of families who are climbing back to respectability—to see these things happening is the only reward the Sisters seek for their labours.

Let legislators wrestle with housing problems and social reformers do all they can to better conditions. The Sisters will rejoice in their every success. But meanwhile, they must go on, feeding the hungry, clothing the naked, visiting the sick and dying, and ministering to all the needy, sure of the approval, all along, of Him who said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me!"

R. T.

[The Headquarters of the Salvation Army Slum Work is at 280, Mare Street, Hackney, London, N.E.]

BEYOND THE ARCHWAY.

HERE is a spot in a far-away forest where, at the end of a long majestic aisle of trees, a great archway stands. Beyond it many mysteries may be seen by those who have eyes to see. For those whose hearts are hard, it has no secrets.

I have stood there when Autumn was painting the forest copper and gold, and have watched the setting sun light up the hills and valleys beyond, with his golden touch. Soft grey and pink-tipped clouds rose to bid him God-speed as he passed onwards into the Unknown. As I watch the colours deepen and grow paler, it seemed that I passed through the great archway, and came to the region of the sunset.

I felt a strange sense of freedom, of exhilaration. It was as though I had entered a vast and undiscovered country of boundless possibilities. I was one with the sunset—one with the rich colours round me—one with the breath of the hills—one with all that is beautiful on the earth.

And I cried: "Let me go forth no more!"
But a voice from the heart of the sunset answered: "Nay, return from whence thou camest. Go, tell thy vision to those who seek. Tell them of the Oneness of all that is good and beautiful—of the divine reflection of it. Go quickly, for they grow weary who wait for the message!"

Then I found myself once more behind the great archway. The last faint tints of the sunset had paled into evening, and the sky looked cold.

But as I passed out of the forest, "a Star was shining in the East."

I am weary of deeds done inside myself, I am weary of voyages inside myself, And of heroism wrought by strokes of the pen,

And of a beauty made up of formulæ.

I am ashamed of lying to my work,
Of my work lying to my life,
And of being able to content myself,
By burning sweet spices,
With the mouldering smell that is master
here.—TAGORE.

A PLEA FOR INDIA.

THE INDIAN NATIONAL CONGRESS DEPUTATION.

Reprinted from the "Christian Commonwealth."

In the present crash and turmoil of home politics, the visit of the Indian National Congress Deputation to England runs a chance of being overlooked; yet the welfare and content of India is a matter of no less importance to the Empire than the pacification of the militant unrest in Ireland, and distance blinds the self-centred home population to the growing alienation from Great Britain of her huge "dependency."

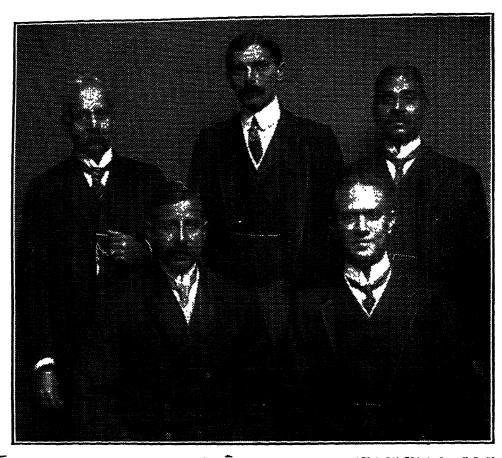
The British public has never yet set itself to face the Indian problem; it thinks vaguely of India as a half-civilised country. benevolently ruled for its own good by "the best Civil Service in the world," and when it hears of unrest and discontent it piously wonders at the ingratitude returned for the blessings bestowed upon it. knows nothing of the great and ancient civilisation which existed ere Athens rose and Rome was founded; it knows not that Greek philosophers sought wisdom from India, and that the literature which still dominates Europe drew largely from Indian thought; it knows not that the trade and commerce of India spread westwards to Asia Minor and to Egypt, that her manufactures were eagerly sought for by Roman patricians, that in the Middle Ages Venice and Holland grew wealthy by the import of her products, that European travellers in the days of the Stuarts wrote in amazement of her art and of the wealth and luxury abounding on every side, and that even in the middle of the eighteenth century Phillimore wrote that "the droppings of her soil fed distant regions." The better educated have a vague idea of the more modern part of her literature, of the dramas of Kalidasa, of the poems of Tulsidas and Kabir, of the philosophical writings of Shankaradiarya, Ramanuja, and Madhoa, of the inspiring ethics of Nanak and Tukaram; but even they do not realise that Indian literature does not belong only to really ancient

times, but rolls down in an unbroken stream to the eighteenth century, and is of unparalleled beauty and richness. What does the English democracy know of the great modern Indian kingdoms, of the strength and magnificence of the Mughal Empire, the splendid achievements of the Maratha Arrogant Englishmen speak of the want of initiative and of power of organisation in Indians, forgetting all their modern triumphs, as well as their ancient glory, and calmly ignoring the record even of the last fifty years, with the great prime ministers of Indian States—States which, in many respects, are advancing more rapidly then British India. People speak of the Pax Britannica, but forget that when the East India Company come to India it came because it was attracted by the

EXTRAORDINARY WEALTH AND PROSPERITY

of the country, and that the existence of such wealth proved that a stable and secure civilisation existed, despite the wars of rival Banks, credit, wealthy merchants spoke eloquently of the state of civilisation then existing, and of the initiative and power of organisation of the Indians who lived under it. The unrestrained export of her foodstuffs due to the railways caused far more numerous and more widely spread famines than did the occasional destruction of crops by war in a restricted locality. The prevalence of malaria, largely due to the swamps created by embankments, which prevent the old free course of water into the rivers, and the ravages of plague, which is now practically established all over India; these things are a heavy offset to the Pax Britannica. And the broad fact remains that India was rich and is poor.

It is clear, however, that with the growth of the West the old civilisations of the East could not have remained unmodified, and India, like other nations, would, in any case,



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THE INDIAN NATIONAL CONGRESS DEPUTATION, MAY 20th, 1914.

Mr. S. Sinha, Mr. M. A. Jinnah, Mr. M. Haque, Mr. B. M. Sarma, Mr. N. M. Samarth.

have been obliged to pass into a new condition of things. Many of us believe that, in the wider issues, the coming of British rule into India will prove ultimately to be for the good of both nations and of the world English education forced the ablest of the Indian people to imbibe the modern spirit, and a new love of liberty began to stir in their hearts and inspire their minds. They eagerly drank the milk of the new spirit at England's breast, and there was a moment when, had England grasped the opportunity, the gratitude of India would have enshrined her in India's heart. India looked to England as the mother of free institutions, and, new to these Western methods, would have gladly learned them at her hands. The National Congress was founded, India's first effort to imitate the representative system, and to lay before the Ruling Power by the voice of her representatives her needs, her troubles, and her hopes. It is idle to say that the Congress does not represent India; every such body represents first a section of the more advanced of the nation, as the burgesses of Edward I were the first representatives of the Commonalty of England; popular institutions must grow; they cannot spring full-armed as Minerva from the head of Jove. The National Congress is India articulate and self-conscious, and the little regard paid to it in England, the lack of sympathy, nay, the utter blindness shown to the extraordinary initiative and power of organisation proved during the twenty-eight years

of the life of this National Parliament—the only strength of which lies in the voluntary obedience and the self-disciplined co-operation of the educated class-all this has embittered the India that erst believed, but now disbelieves, in England's love of liberty. How can she believe in it in face of the Arms Act, the Press Act, the house searchings, the espionage, the autocracy, the frustation of her dearest hopes, the treatment of her noblest as inferiors, the utter disregard of the promises made in 1858? When England sees outrages in any other country she primly says that the Government ought to redress the grievances which cause them, and not crush out the symptoms and punish free expression, and she opens her arms to the political refugees. When she meets them in her own dominions she forgets her advice to others, falls back on the very methods she condemns, sees sedition in every appeal to right wrongs, and she, who sheltered and protected Stepniak, a leader of the Terror and an advocate of political assassination, on the ground that his crimes were political, refuses to recognise any difference between

POLITICAL AND ORDINARY CRIME

in her own dominions. She says, as Russia said, that "murder is murder." she is right in this, and that those who use bombs cannot logically object to hanging; but is it consistent to give sanctuary to foreign murderers and to hang Indian boys for similar crimes? However this may be, India wants no murderers, and her educated classes detest crime, political or other. The anarchical movement is alien, not native, and is inspired and directed from abroad. The National Congress has steadfastly worked along constitutional lines; the attempt by the party of violence to capture it at Surat met with ignominious failure; it stands as the representative of orderly and constitutional progress, and asks only that India shall be recognised as a nation, shall be given self-government, and shall form an integral part of the Empire, composed of self-governing communities. She asks no more than this; she will be satisfied with nothing less.

IT IS TREASON TO THE EMPIRE

to conceal this fact, and to cry "Peace, peace, when there is no peace." India is willing that the change from foreign autocracy to self-government shall come gradually, but it must come steadily; the aim must be recognised and the progress towards it must be perceptible.

The deputation has come to lay before English statesmen certain definite matters, and the requests it brings are—like all the Congress proposals—eminently reasonable and moderate.

On July 31st, 1913, Lord Crewe announced the reconstruction of the India Council and invited criticism and suggestions. sends them. She wants no India Council at all, but, recognising that England will not give up the anachronism, she proffers a proposal or its improvement, basing her requests on the statements made by Mr. Disraeli and Lord Stanley in the Commons, and Lord Derby in the Lords, when the India Bill was before Parliament in 1858. The then Government stated, through Lord Stanley, "We are willing to introduce the elective principle," but they found themselves stopped by two difficulties, disturbed state of the country after the Sepoy insurrection, and the impossibility of finding "a fitting and satisfactory constituency." Both these difficulties have disappeared; there is no disturbance in India of a serious nature, the whole country is enthusiastically loyal to the crown, and the constituency is provided by the Minto-Morley reforms.

THE NEW DIFFICULTY

is that while educated India has been moving steadily forward in the love of liberty and the use of representative institutions, England has been as steadily retrogressing from all her old traditions, and that which Tories were anxious to give in 1858 is denied by Radicals in 1914. The practise of autocracy has corrupted the mother of free institutions, and the deputation comes to ask England to close the widening gulf by returning to the position of 1858, where India has stood waiting patiently, for six-and-fifty years. The deputation proposes that one-third of the

Council shall be elected by non-official India, and that of the remaining two-thirds half shall be nominated from men of capacity and merit, unconnected with Indian administration, and the second half nominated from Anglo-Indian officials, who have served for not less than ten years and have not been out of India for more than two. Surely no proposal could be more moderate; twothirds of the Council are to be nominated, so that the elected members are in a continual minority. But Congress feels that where India's case is good, the non-official third of men of light and leading will be with her. She asks also that the Council may be advisory not legislative, so that the responsibility of the Secretary of State to Parliament shall be complete. Will a socalled Liberal Government dare to refuse this modest prayer?

The deputation asks also for the long-discussed separation of executive and judicial functions, so that suitors, lawyers, and witnesses may not have to travel after the collector, intent on revenue business, at heavy cost of time and money, and often find themselves before a tired magistrate, who writes on other business while counsel are pleading, and disposes of cases by intuition rather than by evidence. If "British justice" in country districts is no longer to be sneered at, this reform must be granted.

Two other matters of vital moment are to be pressed—the

REPEAL OF THE PRESS ACT,

or, if that be refused, the introduction into the Act of an amendment making real the illusionary protection of the High Courts—i.e. carrying out the pledge given by the Government, on the faith of which Indian Councillors voted for the Bill. The friction caused by the foolish action of ill-advised magistrates is dangerous, and is growing worse and worse; a common peril is welding Hindus and Mohammedans together—and for this we may be thankful; but the resistance engendered is angry, bitter, and dangerous, and over this lovers of the Empire cannot rejoice. Moreover, the Act is very unfairly administered. Papers con-

ducted by Englishmen are allowed to insult Indians to any extent, and the magistracy, Nelson-like, turns on them only its blind eye. But it is Argus-eyed towards Indian papers, and the Mohammedan public is seething with indignation over the late treatment of its journals.

The second question is the position of

INDIANS OUTSIDE INDIA.

This cannot be evaded, for on the answer to it the safety of the Empire depends. South Africa—thanks to Lord Hardinge and to the agitation carried on by Indians on behalf of their countrymen—is probably settled for the moment. It has done its work. It has welded together all classes and the two sexes, in public patriotic agitation. Indian women have held meetings, made speeches, collected funds--an unexampled uprising of Indian womanhood of the profoundest significance and moment for the All distinctions of caste have equally been flung aside, and all united in a common protest. Lord Hardinge, with a statesman's insight, saw the approaching danger, and, like Richard II, put himself at the head of the surging crowds ere they broke into tumult. The lesson of what India united can do will never be forgotten, and will be utilised in the future. The question remains: Will Great Britain remain ielle while the colonies wreck the Empire, and while the United States justify the exclusion of Indians by their example? What have Indians done that they alone, of all the nations of the world, should be pent within their own land, into which every foreigner may tramp unchecked? All may have their will of India, may swarm over her soil, exploit her resources, and insult her people with the assertion of their fancied superiority. Indians alone are to find every door shut in their faces abroad, while the highest posts in their own land are also closed against them. Cannot England see the intolerable position into which she is allowing the whole Indian nation to be forced? There are three hundred millions of people in India; education is spreading; communications are open; the people read and understand what is passing all over the world. They are still

patient and forbearing, but they are growing more bitter and estranged every month. The situation is becoming maddening, and it cannot last. A whole nation cannot be held for ever in thrall and confined within its own borders, forbidden expansion without while denied freedom within. India sends to England a deputation of worthy, soberjudging, reliable, quiet men. These are no wild extremists, no mad theorists; they are patriots; lovers of liberty, loyal subjects of the Crown, would-be citizens of the Empire.

They ask for the primary rights of educated human beings, freedom to take part in the government of their own country, freedom to travel, as others travel, within the Empire, freedom to earn their bread by the labour of their own brains and their own hands. They plead for a nation of three hundred millions, which would love England and defend her Empire, if fairly treated. Will England treat their plea with denial or contempt?

ANNIE BESANT.

IMAGES.

God Himself, the father and fashioner of all that is, older than the Sun or the Sky, greater than time and eternity and all the flow of being, is unnameable by any lawgiver, unutterable by any voice, not to be seen by any eye. But we, being unable to apprehend His essence, use the help of sounds and names and pictures of beaten gold and ivory and silver, of plants and rivers, mountain-peaks and torrents, yearning for the knowledge of Him, and in our weakness naming all that is beautiful in this world after His nature—just as happens to earthly lovers.

To them the most beautiful sight will be the actual lineaments of the beloved, but for remembrance sake they will be happy in the sight of a lyre, a little spear, a chart perhaps, or a running-ground, or anything in the world that wakens the memory of the beloved.

Why should I further examine and pass judgment about Images? Let men know what is divine, let them know: that is all.

If a Greek is stirred to the remembrance of God by the art of Phidias, an Egyptian by paying worship to animals, another man by a river, another by fire—I have no anger for their divergences; only let them know, let them love, let them remember.

Defence of Idols, MAXIMUS OF TYRE.

Professor Gilbert Murray's "Four Stages of Greek Religion."

THE TRUE MARTYR.

The Martyr worthiest of the bleeding name Is he whose life a bloodless part fulfils; Whom racks nor tortures tear, nor poniard kills,

Nor heat of bigot's sacrificial flame: But whose great soul can to herself proclaim The fulness of the everlasting ills

With which all pained Creation writhes and thrills,

And yet pursue unblenched her solemn aim;

Who works, all knowing work's futility; Creates, all-conscious of ubiquitous death; And hopes, believes, adores, while Destiny Points from life's steep to all her graves beneath;

Whose Thought 'mid scorching woes is found apart-

Perfect amid the flames, like Cranmer's heart!

T. WADE.



HINKING of Christ and hearing what men say
Anent His second coming some near day,
Unto the me of me, I turned to ask,
What can we do for Him, and by what task,
Or through what sacrifice, can we proclaim
Our mighty love, and glorify His name?

Whereon myself replied (thinking of Christ): Has not God's glory unto Him sufficed? What need has He of temples that men raise? What need has He of any songs of praise? Not sacrifice nor offerings, needs He. (Thinking of Christ, so spake myself to me.)

The rivers from the mountain do not try
To feed the source from which they gain supply;
They pay their debt by flowing on and down,
And carrying comfort to the field and town.
They scatter joy and beauty on their course,
In gratitude to the Eternal Source.

And thus should we (thinking of Christ) bestow The full sweet tides of love that through us flow Upon earth's weaker creatures. To the less Must flow the greater, would we lift and bless. Christ is the mountain source; each heart a river; The thirsting meadows need us, not the Giver.

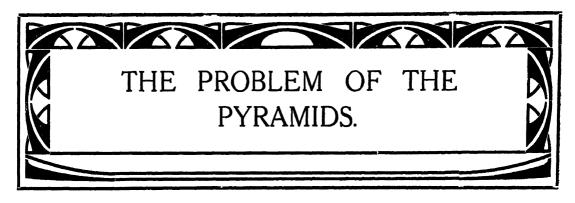
Thinking of Christ, let us proclaim His worth By gracious deeds to mortals on this earth, And while we wait His coming, let us bring Sweet love and pity to the humblest thing, And show our voiceless kin of air and sod The mercy of the Universal God.

Not by long prayers, though prayers renew our grace—Not by tall spires, though steeples have their place—Not by our faith, though faith is glorious—Can we prove Christ, but by the love in us.

Mercy and love and kindness—seek these three.

Thus (thinking of Christ) myself said unto me.

ELLA WHEELER WILCOX.



BY JOHANNES E. HOHLENBERG.

(Translated from the Danish by Karen Ewald.)

F the seven wonders of the ancient world there survives to-day only the oldest and greatest, and that will, no doubt, surpass and out-last all the achievements of man that are lying in the womb of time.

To stand at the foot of the Great Pyramid of Gizeh is never again to forget the impression of inconceivable greatness which has slowly taken form within you during the difficult climb of the mountain plateau on which it rests, as though cradled on a back. You will remember that instant of your approach when in the disappearance of the whole the eye focussed itself upon the individual stones composing it, and of which each is more than one metre in height and one-and-a-half in width. As the eye roams over the face, an uneven granulous surface is presented, which loses itself mountain-like in space, the sides seeming to touch the horizon on either side.

Upon the earth there is no construction of humanity so well-known through the medium of the pictorial, and yet, face to face, one is stricken at what seems the undreamed of and the inconceivable, for no picture can reproduce at the same time the totality and the details, and it is only the latter which can convey to the limitations of the human mind the tremendous scale upon which the pyramid has been reared.

In the autumn overflow of the Nile, its waters lap the bottom of the vertical wall

which forms the frontier of the desert, behind whose protecting crest the three pyramids are lying diagonally aslope. Eastward the narrow belt of the Nile runs north and south with a matchless fertility and freshness. The powerful sunlight infiltrating through the moist atmosphere wraps the valley in a silver-shadow, investing it with the purity of a new creation. In the background, another vertical rock-wall, the mountain Mokattam, rears itself on the lip of the desert. At the fall of the sun the air is alive with bronze shadows, and Mokattam glows rosy-red. In the moment of the sinking of the sun, the gold of the pyramids and of the desert fades away, changing into a fair, luminous shadow of the same intangible luminance as the blue of the air, and then there is one of those light-phenomena with which this place abounds.

The pyramids are saturated in a light which irradiates with equal strength in all directions about them, effacing all their sharper angles. Is it that the chalkstones have the strange power to absorb sunlight and give it out phosphorescently to the darkness? Or is it due to the sloping angles of the sides which show themselves in equipoise to the etheric light coming from space?

Something of this kind can be seen when the moon at the full hangs over the pyramids, bathing them in a rosy-red refulgence, contrasting strangely with the yellow sand. Even in the moonless nights of blackness they seem to absorb the starlight, defining themselves in lightsome contrast against the pall of the atmosphere.

Perhaps this phenomenon confirms the belief of the ancient times, which, amongst other things, is mentioned by Solinus-that the pyramids had no shadows. This is partly true. The slope of the sides is less than the altitude of the sun at noon during the greater part of the year, so that the rays can reach the northern side, and in the summer time, in the middle of the day, you will see that the pyramids literally " have no shadows." This has doubtless been the origin of the belief above-mentioned, and has an interest of its own, indicating as it does the tendency, inherent in time itself, to invest these pillars of the ages with mysterious qualities, a tendency that is ourished by the irritating mystery which broods over their age, their original purpose

and significance, and above all, by the curious life which hovers about them, and which the serious observer cannot help feeling.

In order to obtain any conception of the magnitude of the Great Pyramid, which is the first of the three, it is essential to walk around it. The circumference of the pyramid itself is almost a kilometre, and as it is fringed with huge blocks of stone and pieces of all sizes which have dropped down, the walk is no slight undertaking. As you walk, certain curious observations come to you.

It is a well-known fact that vertical lines appear to converge in height, something which many have noticed and wondered at in photographs of buildings taken at point-blank range. They look, in fact, as though they were curving backwards. You are



accustomed to see this curve, but, as a matter of actual fact, no human eye has ever seen two parallel lines for they seem always farthest apart where they meet the line of vision at a right angle and approach each other in either direction away from this point.

In the Great Pyramid we have four inclined planes, which are so huge that they quite fill up the field of vision, and without any vertical line from which to start. The impression is an unusual one. The plane evidently curves backwards—in other words, does not at all show itself as a plane, and the lines which circumscribe it are not straight, but curved, and in the projection run so much into each other that it is almost impossible to locate the apex.

If you climb half-way up the pyramid, the impression is still more confusing—you feel as if you had been translated outside the usual world of planes, into an unknown sphere, based upon other laws, where the nearest way between two points is not a straight line, but a curved one. There is no doubt that if you settled on one of the steps and lived there, you would quickly habituate yourself to refer the new impressions to the accustomed ones. measurements show, indeed, that the lines are what we call "straight," but they show that the geometrical conceptions commonly accepted are a system laboriously constructed by our intellect on the basis of certain qualities of physical matter, which no doubt help us to understand, but which cannot satisfy either pure thinking or the senses, and consequently cannot be either exhaustive or valid beyond a certain comparatively limited region in our existence.

Whether the architects of the pyramids knew about these peculiarities and the possible conclusions arising from them cannot be easily decided. They have, however, in the construction, revealed such theoretical and practical knowledge, that we can hardly attribute such ignorance to them.

These wonder-buildings undoubtedly hide secrets which can only be unravelled by the fingers of time.

Their external shape is so well-known that all description is superfluous, but there are

in the details, and in the proportions, many curious things which make a closer investigation interesting.

One of the most prominent things is their orientation in regard to the points of the compass. The east and west sides of the foundation lie in two meridians so exactly calculated that in the 233-metre-long line there is only an aberration of four minutes of arc eastward and westward. At the equinox, the points where the sun rises and sets are lying just in a prolongation of the north and south sides. When you understand how difficult it is to determine the orientation of a building with such an exactitude, you can imagine what the resources of these builders must have been.

I will in the following description confine myself to mentioning that pyramid which goes under the name of Cheops, and only now and then refer to the others for purposes of comparison. It is at the same time the largest and the best-known, and everything goes to show that it occupied the principal place.

Unfortunately, it has lost the top, and the whole of the external granite covering has gradually been violently removed in order that it might be used for other buildings—consequently it is a little smaller than in its original form, but as the corner-stones of the foundation are still in place, the real dimensions are easily calculated.

The side of the base was 233 metres, the height measured from the bast to the top, 186 metres. As the angle of the slope is 51°51′, the vertical height is easily calculated, viz. 148 metres (these measurements are approximately indicated in whole metres). In looking a little closer at these figures, various things come to light. It appears that the quadrate of the vertical height is exactly the same as the area of the side-plane. This is proportionate to the base as 2:5, while the side of the base is proportionate to the median line (apothème) as 5:4.

As stated, the side is 233 metres, or to be exact, 232.805. The perimeter is, consequently, four times as long, viz. 931.22. Dividing this number by the double height, 296.41 you get 3.141592, with as many decimals as you like. Every school-boy will

recognise in this number the famous π the proportion of the periphery to the diameter of a circle. Supposing (as Aristides from Milet did) that the pyramid were projected underneath the ground with an exact counterpart of that above the surface, the line drawn from apex to apex would represent the diameter of a circle whose periphery is expressed by the quadratic basis, or, in other words, the problem of "squaring the circle" is here practically solved.

That this should be due to an accident is not probable, though it is astonishing. In



order to be sure that it really is so, and that it is not due to a fault in the measurements, which are difficult to ascertain in the present condition of the pyramid, we will try another method, viz. by calculating the angle in a pyramid where the proportion between the perimeter of the base and the double vertical height is equal π . The result is 51°51′14·3″, which is just the angle we find in the Great Pyramid. Consequently, it seems without doubt that the architects of the pyramid knew perfectly the laws of geometry.

Democritus, Pythagoras, and Euclid all gained their knowledge from the Egyptians.

In many other directions, also, astonishing revelations come to light.

As everyone knows, the modern normal metre is fixed as 10^{-7} (1:10000000), by the distance from the North Pole to the Equator. The Egyptian ell, which was the unit of measure at the time when the pyramids were built, is exactly calculated at 0,m6356521. This number has been known for a long time, and one can only be filled with the greatest surprise by the latest geodetic results, calculated by the well-known astronomer, Clarke. He finds the polar radius of the earth (the distance from the centre to the North Pole) as 6356521 metres, exactly 10-7 times the Egyptian unit of measure. Consequently, the Egyptians had chosen the radius instead of the meridian as a basis, and calculated it with the deduction for the flattening of the pole, with the minutest exactness.

One of the most important measurements in astronomy, which the astronomers have always tried to decide with constantly greater exactness, is the mean distance of the earth from the sun. From the times that people, when the world was young, supposed the sun to be of the size of Peloponnesus and at a distance of 15 kilometres, the conception of the distance has been constantly growing, until in the middle of the last century it was indicated at 154 million kilometres. From that time, every new measurement has reduced that number a little, and now it is usually said to be 149,400,000. If you multiply the height of the pyramid with 109 the result is 148,205,000 kilometers.

Is this slight disagreement due to the Egyptians or to the moderns, who have not yet arrived at the correct result?

If we measure the side of the pyramid with the Egyptian ell, we get 365.2563. An astronomer will in this number recognise the sidereal year expressed in days—the time the sun occupies in getting back to the same point of the Ecliptic.

It is quite possible to deduce other results of this kind, but it would be too elaborate, and would hardly interest anybody save the specialist. But I must mention a few other points.

The sloping passage that leads from the north side into the interior forms an angle with the horizontal plane of 26°41'. Consequently it points nearly to the North Pole of the sky, but not exactly, for the latitude of the spot is 29°58′51″. Therefore you will have the Polar Star framed in the opening if vou stand a little down the passage. Is it possible that this slight inexacitude (if it is one) is due to a change in the latitude of the place, i.e. of the position of the axis of the earth, or has it originally been intended to point not to the Polar Star, but to another star, and is it possible by means of this to answer the question of the time of the building of the pyramids? I vield this question to the astronomers, and might say that the experiment has been made by an English astronomer, who, as a starting point, year to be 2170 B.C.

An Egyptian astronomer, Mahmud Bey, has made a similar attempt. He started from the postulate that Sirius, which from the ancient times was the chief star of the Egyptians—the star which, for instance, indicates the rising of the Nile—had surely played a part in the construction of the pyramids, and tried to deduce a connection between them. He stated that Sirius, in its daily culmination, stands approximately at right-angles to the base of the pyramid, and found that by taking into account the precession and other periodical movements, this had exactly been the case 3303 B.C.

An Arabian writer, Abu Zeyd, says. relying upon an old tradition, that it was built at the time when the Lyre was in the constellation of the Crab. This is probably to be understood as when the summer solstice colure passed through the Lyre, which probably happened about 10,000 B.C. Here also I will leave the matter to the astronomers.

However, we will continue our wandering, and will investigate the interior.

The entrance, as stated, is on the north side, at a height of 15 metres, to which a sort of balustrade on e'ther side leads. It consists of a square hole, a little more than

a metre high and much narrower. A tremendous chalkstone block lies above the opening, forming a sort of roof, but as the present entrance is lying several metres inside the original surface, it is impossible to say how it was closed. Probably it was covered with a stone, hanging upon a horizontal axis, which, swinging backwards and forwards, gave room to the person who entered. In the two other pyramids, where the external granite covering is more or less preserved, traces of such a system are visible.

The passage is so low that it is necessary to bend constantly. The floor and the walls are of finely polished chalkstone—very slippery. It is about 100 metres in length, and leads down to a subterranean chamber, but long ere you reach that you will notice a huge block of granite in the ceiling, which contrasts strongly with the surroundings, which are of yellow-white chalkstone.

Formerly, another upward sloping passage of the same dimensions as this debouched at this point. By an excavation around the granite block, made by a son of Harun al Raschid, you can get to the other side of this, and will then have to climb another passage not less smooth and troublesome than the first.

This gives on to a little platform, and now we are standing in the famous Grand Gallery. In the pale light of a couple of candles, you will see just before you an opening that leads into a dark passage, and on either side a narrow and steep barrier, which above the top of the door turns into an upward sloping plane which loses itself in the darkness of the background. Up above you can just faintly discern the ceiling at an apparently dizzy height (8.50 metres), and, on the right, a black opening shows in the floor, the passage down to the so-called well, which, at a depth of 64 metres, runs into the lowest passage near the subterranean chamber.

Following the passage straight away, one comes to a square room, the ceiling of which is formed of sloping beams of stone, whilst in the wall to the left is set high a lofty niche. In order to reach the slanting gallery, it is necessary to balance along the wall and one of the side barriers, and further on along the

perfectly polished and slippery inclined plane. Recently some steps have been hewn at this spot in order to diminish the risk of a slip, and the fall down the opening to the horizontal passage.

Along the walls, all the way up, run a couple of barriers, sixty centimetres high, in which at intervals twenty-seven recesses are hewn out on each side.

In the uppermost end of the gallery, one stands again in a horizontal passage, and enters a kind of anti-chamber, after stooping under a hanging block of granite. There has obviously been a fastening mechanism, which now is destroyed, as one sees in the wall over the low doors vertical furrows in which stone blocks would appear to have glided by means of a wing system, for the holes are



evident in which their axes have been resting, but it is impossible to determine the arrangement in its details.

At last one reaches the so-called King's Chamber, a big square room with a flat ceiling, formed of nine enormous granite beams, about six metres long. The walls are covered with brightly polished granite which is so carefully fitted together that one can let the fingers pass over the joints without feeling them. At the west wall stands a granite sarcophagus, not much bigger than a bath, and without a cover. The walls of the sarcophagus are about ten centimetres thick, and give a beautiful tone if one taps on them.

In the upper end of the Grand Gallery a round hole is visible over your head, which

can only be reached by means of ladders and ropes. It is the entrance to five low rooms placed each over the other, and above the Chamber of the King. Their purpose seems enigmatical.

They are generally supposed to have helped to carry off the tremendous stress on the ceiling beams, though at the same time it is declared that this precaution was superfluous, and in any case such an hypothesis does not show much confidence in the ability of the Egyptian architects.

But this is not the only enigma in the building. For what purpose are the three chambers lying at different heights? For what purpose is the tremendous gallery with the curious side-barriers? For what purpose is the deep well, which no doubt was built at the same time as the pyramid, because its narrowness and depth would make its later excavation a material impossibility? A comparison with the other pyramids does not give any information. In the third and smallest, the distribution of rooms is upon quite a different plan, in some degree exactly opposite to the other. sloping passage leads to a deep-lying room in the floor of which is the mouth of a gallery which leads downwards and ends in a room where the sarcophagus stood, which now is lying at the bottom of the sea outside Malaga. Another room with six niches is lying still seven steps deeper.

In the middle pyramid there are no doubt unknown rooms. The only part of it that is known is lying under the base, and the whole pyramid, which is almost of the same dimensions as the Great Pyramid, should consequently be massive all through—which is very improbable.

In the Great Pyramid everything seems to be known. The arrangement forms a characteristic whole, and at each step taken one seems to sense the plan without ever being able to grasp it fully. All attempts to do so simply end in a feeling of utter indecision, and of its solemnity and greatness, mingled with an irritating consciousness of one's own ignorance.

At the east side of the two smaller pyramids, and close up to them, are lying the ruins of two temples. They seem to be part of a complete plan, each with one pyramid, though nobody has succeeded in finding any internal connection between them. Generally, they are said vaguely to have served as places for the cult of the dead king, though their dimensions and complicated design, with many little chambers, appear to suggest an entirely different purpose. It is significant that there are no traces of any temple near the Great Pyramid itself. Consequently, Cheops has, presumably, not been the object of any cult.

After this synopsis of the exterior and interior of the pyramids, their proportions and material, we will try from what we have seen to deduce the people who have built them, the time of their building, and their original purpose.

Many different opinions have been given to the world in this respect, each one more curious than the other.

The one that has obtained the widest recognition, and which is usually regarded as fixed, is that they are monuments raised over the kings Kufu (Cheops), Kephren, and Menkerah, whose mummies are said to have rested in the inmost chambers.

Before we examine this theory more closely, I will quote some other opinions. Plinius, who, like Herodotus, reports with reservations what he has heard, assumes that the real object of the erection of the pyramids was to give the people work in order that their attention might be distracted from politics, and therefore, from rebellion.

The remedy seems to be well thought out, though it is scarcely likely he had any reason for fear, who had it in his power to command the number of hands which have been necessary to accomplish such a work. Plinius also suggests that they have been used as depositories for treasures. This belief is still extant amongst the Arabs, who hold many legends of the precious things they have contained, and still contain. Some contend that they were used as depositories of important documents during the time of the Flood. Others have regarded them as a kind of standard for the Egyptian system of weights and measures, or as a collective expression of the people's knowledge of mathematics, astronomy, physics, and so

on—a standard that later times, also, have dreamed of re-discovering in order that the highest results of civilisation might be memorialised in lasting form and saved from all political and natural upheavals as a heritage to posterity.

This hypothesis is, as we have seen, not at all improbable—it is only insufficient.

Others have merely regarded them as dykes against the sanddrift, and have in the sphinx seen a mystic talisman, which, it is true, is turning its tail to the element it is supposed to be conquering, and has not been able even to save itself from being buried again and again!

Finally, somebody has supposed them to be the provision rooms where Joseph stored the corn from the seven fat years. It is hard to imagine any purpose for which they are less fit.

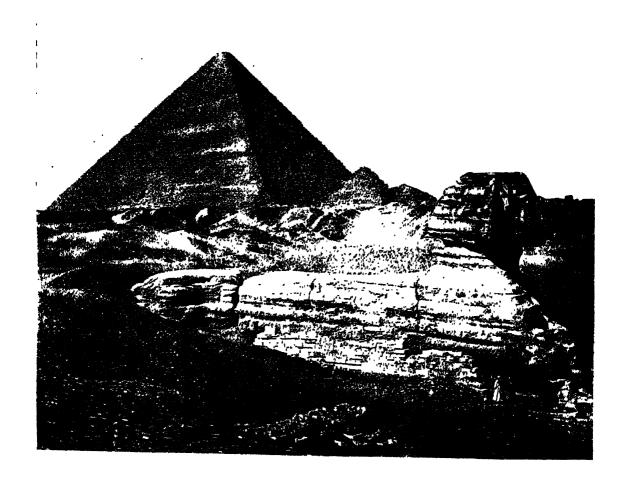
The only plausible hypothesis among these is the tomb-hypothesis, because it is the most widely recognised. It comes down from the historians of the ages, and has been supported analogically by the other pyramids, which are to be found in great number along the edge of the desert on the left bank of the Nile. For several of these are doubtless tombs, but they are in construction and dimensions so different to the three big pyramids at Gizeh, that nothing can really be determined from the comparison. can the circumstance that in the immediate neighbourhood of these there are rocktombs justify anybody in attributing to them the same object.

Generally, one relies on the famous tale in the second book of Herodotus, where he relates his visits to the pyramids. His power of observation, his memory, and the honest account he gives of what he has heard, even when it appears improbable to him, have in other directions preserved useful and interesting information from his time; but here, above all, the closest scrutiny is necessary. Those statements which are founded upon facts still capable of verification—as, for instance, the proportions of the pyramids—are many of them incorrect, and when he imagines that in some fossils, which can be found in great number in the chalkstone, he sees petrified lentils and peas left from the meals of the workers, it is a story of the same kind as the Bedouins of the desert nowadays tell the raw traveller.

The priests seem, for reasons which we will examine later, to have concealed what they did not wish to be known, and, therefore, to have told visitors what are obviously lying tales. Here is surely the explanation of what Aristides of Milet declares he has heard from the priests themselves—that the pyramids had a subterranean half, an exact counterpart of the one above the ground—something of the kind that the moderns have tried to accomplish in the church of the Sacré Cœur on Montmartre.

The best proofs of the grave-hypothesis are to be found in the writings of Diodoros of Sicily and of Strabon. Herodotus' statement is doubtful. He tells that Cheops ordered the Great Pyramid to be built, and that he fitted up a sepulchral subterranean chamber, but he does not mention whether these two

things have any connection, though south of the pyramids, close to the great sphinx, is a subterranean tomb that quite agrees with the narrative of Herodotus, amongst other things on the point, that the waters of the Nile, at their highest, are level with the tomb, whilst the deepest chamber of the pyramid lies high above that point. But the other two men disagree upon the question of the builder, and upon the surprising circumstance that such monumental works. the construction of which required colossal efforts, have never been used for the purpose for which they were intended, for it seems beyond doubt that no mummy has ever rested inside them. As a reason for this. one of the authors alleges the tremendous hate stirred up by the kings against themselves through these undertakings, which made them fear to confide their mummies to such a dangerous resting place, and who are supposed to have secretly chosen another



place in which to be buried. The thought is natural, even apart from the explanation given, for their endeavours always turned upon securing for their mummies a place where they could rest undisturbed through eternity, and the pyramids do not seem very appropriate for this purpose, as they were necessarily at all times bound to attract the attention of the whole world.

They are, as I have said before, generally attributed to the three kings Kufe, Kephren, and Menkerah, of the fourth Dynasty. who reigned about 3000 B.C., but other names are also mentioned in connection with them. There is no agreement even upon the point as to whether they have anything at all to do with kings. The third and smallest pyramid, which, in beauty of material. surpasses the others, is sometimes attributed to a queen Nitokris; in the opinion of others, it belongs to a beautiful courtesan, Rhodopis, and is said to have been built to her memory by thankful lovers. Yet such a generosity seems unthinkable.

Perhaps this myth has some connection with the story related by the Arab author, Makrizi, in which he alleges that the pyramid has a guardian spirit, who in the shape of a beautiful naked woman, every night an hour after sunset, and at midnight, wanders three times around it and tries to tempt the men who approach. I have not been fortunate enough to meet her, though I have walked there at the times mentioned.

Nor have I seen the phenomenon that a French scientist, William Graff, mentions in a report to the French Académie des Sciences in 1897. About eight o'clock one night he saw a light, which seemed to issue from the pyramid, and slowly hovered about it at half its height from the ground. It disappeared behind it, and re-appeared from the other side after about ten minutes. Two hours later, a similar light was visible at the same spot, but of another colour. It glided slowly up to the top, and some way vertically into the air, where it disappeared. He offers several hypotheses—as, for instance, the theory of some phosphorescence carried from the interior of the pyramid by a bat, but acknowledges that none of them are satisfying. Upon interrogating the

Arabs, he was told that it was a well-known and often observed phenomenon, which they associated partly with the myth about Rhodopis, partly with an old tale about King Menkerah, who, through fear of assassins, never dared to sleep in the dark, and, after his death, continued to have a light each night in his pyramid.

These fantastic tales only indicate that we know very little fron history, and that the material upon which the usual theories are built is slender enough.

A well-known writer describes the safe feeling which takes possession of the historian when there only exists one document in connection with some historical object, for if there are two, they are nearly always incompatible. In regard to the pyramids at Gizeh, we have still safer foundation, for they differ from all the other Egyptian monuments in having no inscriptions whatever. Only in one spot, in the uppermost of the low rooms in the King's Chamber in the Great Pyramid, has the name Kufu been found, inscribed in red. On this single inscription, together with Herodotus' doubtful story, are the theories built which attribute the pyramid to this king.

On the other hand, there are many things which contradict, not only that it is the grave of King Kufu, but that it is a grave at all. Why the three chambers and the complicated system of passages? have tried to explain it by the theory that the original design, which only had one room, had probably been enlarged. It has been stated that the size of the pyramid was in direct proportion to the lifetime of the king, that it was gradually erected around its own centre, so that it might be possible to stop the work at any time when the king died, and that it consequently expressed the length of his reign as the rings of a tree's trunk express the age of the tree. Both the plan of the building, which absolutely gives the impression of being one piece, and the exact orientation, show the absurdity of this idea, which more than anything else is a kind of despairing attempt to solve the problem.

To this must be added the circumstance that there never have been mummies in the

sarcophagi, for which, as we have seen, several explanations have been given. But the sarcophagi themselves make the theory just as improbable. About twelve kilometres south of the pyramids at Gizeh, near the ruins of Memphis, are the subterranean Apis-tombs, which in 1851 were discovered and exhumed by Mariette. They hold twenty-four sarcophagi, each hewn in one single granite block, more than 4 metres in length, 3.50 metres in height, and 2.50 metres in width. By the side of these, the sarcophagi of the pyramids dwindle to almost nothing. Each of those would be able to hold an elephant—in those of the pyramids a human being can just find room. If they gave such a resting place to an Apis, would a king be contented with a bathing-tub? The covers of the Apis-sarcophagi are of such dimensions that in most cases it has been found easier to break a hole in the side than to try and lift them—and would they have allowed the mummies of the kings to lie uncovered? For the sarcophagi of the pyramids have no covers, and never seem to have had any.

Besides this, there is a peculiarity in the position of the pyramids at Gizeh which distinguishes them from all the others, and gives them a unique position, not only in Egypt, but in the whole world.

If one dares to conclude anything from it, it tells of a more comprehensive purpose than that of mere tombs.

When looking at a map of the delta of the Nile, one is at once struck by the regularity of its shape. The north coast forms, apart from some few irregularities, a circular arc of 90°, the centre of which lies in the Great Pyramid. In prolonging the diagonals of the latter, one reaches exactly the extremes of the delta, west of Alexandria, and east of Port Said. The bisection of them (the meridian of the pyramid) passes from north to south, dividing the delta into two equal parts. This was already observed by the French geographers in 1797, and later measurements have confirmed it. But there is still more. In following the meridian of the pyramid (31° 10' east of Greenwich) all over the earth, it appears to be the one of all the earth's meridians that passes through the greatest tract of land. The same thing

is the case with the circle of latitude (30° north). Further, these circles each divide the earth into two hemispheres, which hold exactly the same area of land and sea. Consequently, the Great Pyramid should be in the real sense the navel of the earth, and if this statement can be upheld, it will, in the highest degree, support the idea that the pyramids are meant as something more than mere burial places. To call things like that coincidence is simply to beg the whole question.

For what purpose then, have they been used?

The deduction from the pyramids at which we have arrived in the foregoing, will undoubtedly be greeted on all hands by the objection that in none of the documents, inscriptions, pictures, and similar things left from old Egypt, is there any suggestion that the Egyptians should have possessed such astronomical, mathematical, and geographical knowledge as the above conclusions postulate. We have tried by the indicated methods to deduce the religion, the knowledge, and the habits of the Egyptians. But it would be just as impossible to say that they believed this or that as it would be nowadays to say that Europe has this or that religion. There was just as great a difference between the belief of the priests and the common people as there is between the beliefs of an inhabitant of the slums and the most enlightened thinker, and we can just as little deduce from the Book of the Dead as in Nietszche's Zarathustra, Häckel's book on Monism, or any other of the typical books of our time, we could find expression for the spiritual standpoint of Europe as a whole. Modern thought expresses itself in quite a different language to that of the olden times, but it is an entirely erroneous idea that the old, metaphorical mythology should be less exact or exhaustive than the modern, abstractmathematical mythology. We have only lost the way of understanding and the power to sense it.

How can we seriously believe that the Greeks, those born philosophers, should have created and been content with a mythology that was nothing more than the insipid product into which our æsthetes and philologers have transformed it? In some of Plato's Dialogues we can find suggestions of something entirely different to that. And is it really possible that anybody thinks that the Egyptian priests, from whom both the Jewish and the Greek culture descends, believed in the whole system of gods, with the heads of birds, cats, and dogs, in the same way as an Italian peasant believes in his saints?

If you want to find the life which was the real soul of the Egyptian temples and pyramids, it is useless to search for it in the



place itself. It has left its stamp ineffaceably upon them—it has moulded them, as it seems, for Eternity, and we can read much out of them—but we cannot find the thing itself there any more, just as little as in a dried-up river-bed can we find the water that once filled it, or in an extinguished glow-lamp, the current that made it shine, and for the expression of which it was made.

We must search for it where it now is, follow it up through those of its ramifications and channels which have not been lost in the

sands of time, separate as far as possible the mud and the slag which later have been mixed with, and have obscured it, for only by so doing can we finally hope to reach down to the residue which is still left in its full purity.

We have seen that the pyramids hide in them the formulæ of abstract results, which still, in various domains, represent our highest knowledge. But that does not explain their secret. What were their practical purposes, and what connection is there between these and the symbols of wisdom they contain?

Throughout the ancient times there existed an institution, the real objective of which has always been an enigma, and which we sometimes, through ignorance, have tried to reduce to nothing. I am referring to the so-called "Mysteries." In all the cultured countries of those ages, we find them existing in different forms and with different names, and all the great men from Pythagoras to Paul, from Thales to Harmonius Sakkas, owe to them their chief thoughts and the various symbolical expressions through which they delivered them. As those times were eroded by the later periods, these societies were broken up, and their contents dispersed.

The chief veins of thought, expressed in more or less veiled language, gradually became common property, whilst the formal part, the internal arrangements, the ceremonies, and other similar things, remained secret.

Both of these currents can be found in our days. The thoughts are those upon which we all exist. The great achievement of the European culture-evolution has been to formulate and verify them by their application to the physical world; it has, through this, created the physical-mathematical mythology—which, indeed, it has often erroneously imagined to contain the whole of the truth, but which, nevertheless, has made possible an understanding of the visible world which no former culture-period has accomplished to the same degree.

The other current is to be found in certain still-surviving secret societies, which, however, in our days possess few real secrets, but which the more have kept the ceremonies unchanged. The most typical is the Society of the Freemasons, who, in their ceremonies, names, and expressions, point directly back to Egypt. There we find something like the mummy of the thing which embodied in itself the positive qualities of the Mysteries, viz. the personal consecration, and here is, at last, the key to the pyramids.

How this consecration was performed in its details it is difficult to trace, though the elements are still alive, and show themselves in many places—partly misunderstood, as in the many little occult societies which swarm all over the world, partly not understood where they come into collision with orthodox science, something which happens ever more frequently.

According to the suggestions that can be discovered in various places, the consecration consisted of a theoretical and of a practical part, lasted some years, and passed through different stages, to the highest of which only a few attained. It was preceded by a long preparation, in which the aspirant's moral and physical qualities were submitted to a severe trial. We have a reminiscence of these preparations in "The Magic Flute," which, as is well known, has taken its theme from the Freemasons, and undoubtedly we are reminded of them in the ceremonies of consecration, the details of which are unknown to me.

This was the purpose served by the pyramids at Gizeh, and by the temples, the ruins of which adjoin them. They were the centres from which the light of knowledge irradiated the earth. Here were delivered, from generation to generation, the thousandyear-old traditions which they possessed, and which reached back through the mists of the ages-beyond the schisms and crampings which even before the historical times had made human beings forget their past. In their mysterious passages and chambers, the neophyte was led through the last decisive trials, until finally, in the centre room of the Great Pyramid, after his final submersion in the hidden world of his soul, he awakened after a sleep of three days as a new child of humanity, fully conscious through all his being, deep down into that realm which a later time has called the unconscious, or

sub-conscious, though it, like the ether of the physicists, seems to be actually more real than the general waking consciousness.

For the now almost-forgotten and only partially re-discovered methods, used for this purpose, did the curious galleries, the deep wells, and the open sarcophagi serve; here were regained as a personal inner experience the doctrines which until that moment were given as mere tradition, and which later obtained their forms through the systems of Pythagoras, Moses, Paul, and Philon.

What is least attractive to the modern mind in this, is the mystery in which these things were wrapped, but we shall under-



stand the advantage of this when we realise that this culture remained at its zenith for at least four thousand years, and probably longer, without degenerating or weakening, whilst in our days a new culture-period starts nearly every century.

The fight waged by the consecrated Egyptians, when degeneration at last commenced through contact with Rome, the great destroyer of all culture-flowers, in order to preserve the magnificent heritage of the past, forms one of the most impressive spectacles in history.

Part of the knowledge they possessed was dispersed through the countless Schools of Philosophy, which crowded the first century of our chronology, until gradually, what was left after the persecutions of Rome and Islam gathered itself together into the broad stream which is called modern science. The real origin of this is almost always forgotten, but we ought to remember that its founders, men like Copernicus and Kepler, did not conceal the fact that they had obtained their principles and ideas from Egypt.

So far as the principles and all the personal and practical sides of consecration were concerned, this element was quite isolated, and continued to belong only to certain secret societies. It came to Europe at the time of the Crusades, and is constantly cropping up, even in our own days, in spite of much persecution.

These are the two arms of the old river, which, even though weakened and diluted by time, is kept fairly pure, because they, like the Rosettia and Damiette arms of the Nile, have parted absolutely, and each retained its own direction. Between them can be found countless more or less muddy and tortuous streams, which have tried to unite both, which hitherto has not been possible. We meet them under various names in our own times—best known are they as the protagonists in the fight between what is called knowledge (science) and belief (religion).

In the doctrine of the Egyptians they were still a unity, for they knew that no formula—no law—can express nature's inmost being; that only he who penetrates into himself, and from what he finds there is able to formulate anew what others have taught him, can get an answer to all riddles; they knew that all erudition, with which there is not associated a thorough and corresponding change of personality in every sense of the word and in all its expressions, only creates illusion, a false show of knowledge, and is destructive both for the individual and for the community as a whole.

This is more than obvious in our times. Nobody can help seeing the enormous disproportion between the intellectual and the moral development in the countries of modern culture; and this provides the key to the paradox of why, in spite of the greater positive knowledge in which, thanks to the

education of the people, almost everybody has a share to-day, the general level of intelligence is so much lower, and in such a striking degree, than in earlier periods of the earth's history.

The reason is this: We have segregated the intelligence to quite a small part of its real domain. The so-called scientific perception, which only expresses one single facet of existence, is the only one that has succeeded in establishing itself on a firm basis, whilst the other sides of human life are living on the remnants and pieces of other times.

Perhaps the time is not far away when human beings will both refuse to be contented with the religious ignoramus and with the philosophic ignorabimus; but, instead, will look for knowledge there where it is to be found—i.c. along the path which in the



consecration places of the ancient times was taught to be the right and only channel to knowledge, and the formula of which one of them put as a symbol over the door—Know Thyself.

But because of this, it is not necessary to return to the old methods. Each period is equally free and equally spontaneous in regard to the truths which lie behind life, and will find them out in its own way. They are as the manna in the desert, which every day falls afresh, and which must be eaten as it falls. The manna from yesterday is decayed.

If we regard the pyramids from this point of view, and taking them as they stand at this day, destroyed as far as it has been in the power of human beings to destroy them, violently opened, robbed of their material—from which other buildings have been constructed, which long ago have perished—discussed and misunderstood, overrun by tourists—(the bed-bugs of the globe, against whom all countries should unite), but yet mightier than anything that human beings of a later time have created, imperishable as the earth herself, filled with the past and yet belonging to the future, in all their internal details perfect as the day they were made, so that not a stone has pushed itself out of place the hundredth of

an inch—when we look at them from this point of view, do they become the symbol of the wisdom which created them, which they served and which they express; the wisdom which, like them, is imperishable, and, like them, can wait its time until the human consciousness has been so far projected that its parted elements can once more re-unite and form a firm foundation, upon which a quiet, unbroken, harmonious advance, without leaps and revolutions, may once again be possible.

JOHANNES A. HOHLENBERG.

THINGS NEW AND OLD.

Through radiant midnight skies, unfold Visions of old, transfigured, yet the same That long ago through morning portals came With love aflame.

Blend, Lord, in one, life's visions manifold; The new, the old; all that Thou hast in store,

Only unfold Thy portals more and more For evermore.

VAST unseen world that lies about me! Kingdom of the Real, within which winds the Path leading to the King. Thou region of Infinity, beyond all conceptions of Time and Space, all power of human speech or utterance; invisible to the physical eye, unfathomable by the limited mind of man, known only to the Spirit, He Who "was and is and shall be." Thou art my Temple, wherein I may worship the King, in which I may dimly behold the unspeakable glory of His Shadow cast upon the Veil hiding the Shekinah, and perchance may hear some faint echo of His Voice.

My vision is yet clouded. I can but see shadows of the Perfect, the Ideal. Be it so. Enough now but to know that behind those Shadows lies a great Unity, enough to hear His Voice echoed in the words of a Disciple. Enough to discern Him though imperfectly in the glowing colours of the West at sunset, in the chords of some great symphony, in the poetry of a noble soul.

Thou invisible world ever around me; how often, blinded by Maya, I grope sightless

toward thy gates, and can find no entrance. The doors of the Temple seem fast barred, no sound comes from within, "a horror of great darkness falls upon me," hiding thee from me. Alone I wait at the Temple gates in the gloom. In the silence of the night I listen in vain for a faint echo of the King's Voice. Not until the dawning of the day are my eyes opened. Then again I behold thee, my Temple, bathed in the morning light, thy gates thrown wide; thy gates that have neither bar nor key, for they are open by night and day. Softly I enter, casting the worn sandals of earth from off my Within on the Veil, there ever shines in radiant light the Shadow of the King, the Master. Who shall attempt to describe even the faintest glimpse of Him? Temple, veritable ladder between earth and heaven! Vast unseen world that lies about me! Dispeller of the Unreal! Thou Portal to my Master! May my heart be pure, and the Vision of my Spirit unclouded against that hour when the Veil shall be rent, and my sight be clear as the noonday.



THE RELIGION OF BUDDHA.



HEN Buddha was born into the world, the caste system was firmly established in India, and religion was a monopoly controlled by the sacerdotal class. Brahmanism, that magnificent edifice of profound and exalted thought, was a ruin, in the sense that the living spirit had gone out from it. Buddhism, like a vine, mantled this ancient temple with fresh verdure, conforming everywhere to the old outlines, but softening them, and making the whole bloom with new life.

A religion, in order to prevail among men, must needs become incarnate in an individual, and in the life and teachings of Gautama Buddha the austere metaphysics of Brahmanism suffered translation into a body of ideas intelligible to the mind and affecting to the heart of the common man. Like Christ, Buddha came not to destroy the law, but to fulfil it; to open the way of salvation to every man, not merely to those of a superior caste. Buddhism was the first great Democratic religion; as Buddha himself said, "The observance of the law alone entitles to the right of belonging to my religion."

Buddhism teaches self-conquest, compassion for all living beings, and universal charity. Its four great truths are, that misery always accompanies existence; that existence results from passion or desire; that there is no escape from misery except by the restraint of passion and desire, and that freedom comes through knowledge, through love. "Let a man overcome anger by love, let him overcome evil by good; let him overcome the greedy by liberality, the liar by truth."

Buddha, long before Browning, discerned in the life around him "infinite passion, and the pain of finite hearts that yearn!" He sought and found the remedy for that pain in the overcoming of the desire for life—in the Great Peace. "There is no losing throw like hatred; there is no pain like this body; there is no happiness higher than rest."

Repellant as this view of existence (that life in the world is limitation, and therefore evil) may be to the shallow optimist, it is a view which is confirmed, rather than contradicted, by modern science. spectacle to which science calls our attention is of one long, relentless struggle towards freedom, through a never-ending succession of finer and more efficient forms of life. In this effort a crawling lizard becomes a pinioned bird, a sore in the skin becomes a seeing eye, a plexus of nerves becomes a thinking brain, a claw becomes a hand. The will-to-live feeds on the forms of its creating, destroys and re-erects them--to what end? Buddhism answers, "freedom from fetters." But this effort towards freedom, pursued in ignorance, binds us the closer to existence, as the struggles of a bird in a net ensnare it the more surely. Buddha came to teach men how to be free. He did this by teaching them that they are free-that the same indwelling spirit, which for its own inscrutable purpose builds its prisons, can, if it will, escape from themnot by the death of bodies sick with desire for continued life, but by the cessation of desire. The breaking down of the barriers of personality, through unselfishness, as Buddha taught, and the identification of consciousness with all life, through compassion for, and kindness to all living creatures, lead away to unimagined states of blessedness and peace. This is the law. "The gift of the law exceeds all gifts; the sweetness of the law exceeds all sweetness; the delight in the law exceeds all delights."

The idea that the following of the precepts of Buddha breeds in the mind a spirit of sloth, of dolce fur niente, is a false one, and founded on a misconception. It is true that many of the activities which seem important to us were from Buddha's standpoint futile, and therefore foolish. The conquest of self is a work not less arduous than that which we call the conquest of nature, but its results are more obscure. The man who has built a rower on a hill has done something which everyone may see and admire, but he who has quarried out a mine has only a hole in the ground to show for his labours.

Work, unceasing, arduous, Buddha imposed as a duty upon every disciple. He taught that every man inherited the result of his past labours, that his future status would be determined by his efforts here and now. "Not by birth is one a Brahmana, by work one is a Brahmana." "By work the world exists, by work mankind exists, beings



are bound by work as the linch pin of the rolling cart." "His good works receive him who has done good, and has gone from this work to the other." "Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack."

The prevalent and popular conception is that Buddhism is pre-eminently a religion of pessimism, of negation, and that Nirvana. its ultimate Heaven—to use the parallel Christian term—is a condition of cessation. This is one of those half-truths which are sometimes more misleading than utter error. Every religion worthy of the name is a religion of pessimism from the standpoint of the carnal and self-centred man, since it inexorably prescribes the conquest of the fleshly nature and the immolation of the lower self. But no religion can properly be called pessimistic which recognizes throughout the universe an unceasing struggle upwards out of darkness into light, out of fetters into freedom, the triumph of knowledge over ignorance, and the working out, on a stupendous scale, of a universal law of righteousness. Nirvana is the cessation, not of essential being, but of the illusory personal sense-life which obscures essential being, as vapors obscure the sun.

The King said, "Is cessation Nirvana?"
"Yes, your majesty."

"How is that, Nagesena?"

"All foolish individuals, O king, take pleasure in the senses and in the objects of sense, find delight in them, continue to cleave to them. Hence are they carried down by that flood (of human passions), they are not set free from birth, old age, and death, from grief, lamentation, pain, sorrow, and despair they are not set free, I say, from suffering. But the wise. O the disciples of noble ones, neither take pleasure in these things, nor find delight in them, nor continue cleaving to them. And inasmuch as they do not, in them craving ceases, and by the cessation of craving grasping ceases, and by the cessation of grasping becoming ceases, and when becoming has ceased

birth ceases, and with its cessation birth, old age, and death, grief, lamentation, pain, sorrow and despair cease to exist. Thus is cessation brought about to end all that aggregation of pain. Thus it is that cessation is Nirvana.

"And if you ask, 'How is Nirvana to be known?' It is by freedom from distress and danger, by confidence, by peace, by calm, by bliss, by happiness, by delicacy, by purity, by freshness."*

Throughout all of the sayings of Buddha there is an undercurrent of joyousness: they appear to be a record of the seeking and finding of happiness. The virtuous man. says Buddha, "delights in this world, he delights in the next, he delights in both." " If the occasion arises, friends are pleasant: enjoyment is pleasant, whatever be its cause; a good work is pleasant in the hour of death; the giving up of all grief is pleasant. Pleasant in the world is the state of a mother, pleasant is the state of a father, pleasant the state of a Samuna, pleasant the state of a Brahmana." "Pleasant is virtue lasting to old age, pleasant is a faith firmly rooted; pleasant is attainment of intelligence, pleasant is avoiding of sins."

This is not the language of pessimism Buddhism is not a religion of pessimism, but a stern discipline, a little cruel, only that it may be very kind. Neither is it a religion of asceticism, if by asceticism is meant the mortification of the body. It is true that Buddha, in seeking out the way of release, practiced the severest bodily penances, but he found that they led to nothing; that salvation dwelt in the heart and in the mind. So he abandoned them, and counselled his disciples that they dwell in pleasant places, and there perform those observances which lead to health of body and to quietude of heart. He enjoined them to take due food and exercise, to toil daily in all works; to sleep and awake in due time.

The Buddhist point of view in reference to asceticism is well portrayed in the following quotation from The Questions of King Milinda:

- The king said: "Is the body, Nagasena, dear to you recluses?"
- "No. they do not love the body."
- "Then why do you nourish it and lavish attention upon it?"
- "In all the times and places, O king, that you have gone down to battle, did you never get wounded by an arrow?"
- "Yes, that has happened to me."
- "In such cases, O king, is not the wound anointed with salve, and smeared with oil, and bound up in a bandage?"
- "Yes, such things are done to it?"
- "What then? Is the wound dear to you that you treat it so tenderly, and lavish such attention upon it?"
- "No, it is not dear to me, in spite of all that, which is only done that the flesh may grow again."
- "Just so, great king, with the recluses and the body. Without cleaving to it do they bear about the body for the sake of righteousness of life."

Buddhism is nothing if not practical, and while Nirvana is held out as the ultimate goal towards which all who are entered on the path should unceasingly strive, it recognises that the immediate abandonment on the part of the ordinary man, of everything and everybody he has held dear, would be not only disastrous, but abortive. Nature does not bring about her greatest miracles by cataclysms, but by a series of almost imperceptible changes. Buddhism follows the method of nature: the entering upon the Path, though it is in effect a reversal of the poles of consciousness, is often only the beginning of a gradual process of self-conquest and selfpurification which may continue not through one life merely, but through many lives. "Let a wise man blow off the impurities of himself," says the Dhamma, "as a smith blows off the impurities of silver, one by one, little by little, and from time to time." Buddha never urged men to accomplish the impossible, and his ten commandments or beatitudes for the laity are of a different tenor from his injunctions to his immediate disciples.

"To serve wise men and not to serve |ools to give honour to whom honour is due:—this

^{*} From The Questions of King Milinda.

is the greatest blessing. To dwell in a pleasant land, to have done good deeds in a former birth, to have right desires for one's self—this is the greatest blessing. To give alms, to live righteousty, to help one's relatives, and to do blameless deeds—this is the greatest blessing. Reverence, lowliness, contentment, and gratitude, the regular hearing of the law—this is the greatest blessing."

If in this brief and cursory exposition of the essentials of Buddhism, the author has failed to make plain that it is a religion which is as true to-day as in the time of its founder; as true for the West as for the East; he has missed his point and failed of his purpose. The similarity of the ethical code of Buddhism to that taught by Christ is too obvious to require comment. To the question, "How shall we live?" both give the same answer; but to the question, "Why do we live?" Christianity gives

no adequate answer at all. This is a ques^{*} tion which presses hard upon the modern world, which, having freed itself from the leading strings of superstition, demands a scientific religion, one which shall not only look the facts of life uncompromisingly in the face, but which shall illuminate and co-ordinate them. A scientific theory might conceivably do this, and leave unhealed the world-wound and the worldstrife unstilled; but Buddhism, while it satisfies the mind, stirs to activity also those nobler emotions of sympathy and compassion which are symbolically born into the world anew with the love of every mother for her child.

This is the essence of Buddha's message to man: "As even at the risk of her life a mother watches over her child, her only child, so let him exert good will without measure towards all beings." CLAUDE BRAGDON.

A VISION IN THE SANCTUARY.

AST night I dreamed of a white room, with casements thrown wide open to the East. The place was filled with a sense of Divine calm; there brooded over it that Peace of God which is above all human understanding, for Spirit can only be known by Spirit. It was like a boundless garnering of Love, and Devotion, of the Prayer which is uttered in the Service of Humanity.

A red light, burning in a small lamp, hung before what seemed to me a white cloud-like curtain of mist. This was all that I could see, but from behind this veil poured great waves of Peace and Beauty, and my soul felt strangely at one with the Real and Eternal.

As I knelt alone in the silence, a light appeared in the eastern sky, and shone upon the veil, forming a great Cross which glowed with rosy light.

And One Whom I could not see, asked me: "Thou that seekest Truth, seekest thou It for thyself, or for the blind world that sleeps

so long?" And I answered: "For myself and the world."

But the voice replied: "Not so: for unless thou wouldst find It for love of thy brethren only. It will even be a snare unto thee. Shouldst thou become untainted with Desire, wert thou ready to journey through the wastes without hope of personal gain, of freedom from re-birth, shouldst thou attain to the knowledge of the Truth, know that this road is the Way of the Cross. Choose then, wilt thou still seek Wisdom for thyself, or leaving selfhood, wilt thou go forward bearing the gleaming Cross? For by Its light alone, thou mayest know the Truth, and give It to thy brethren who sit in the shadows." And I cried: "No longer Ibut Humanity!"

Then there fell a deep silence about me, and through it, I seemed to hear soft footsteps of an Unseen and Holy Presence passing into the distance; but still there gleamed the rosy Cross on the veil, and I stretched out my arms to It, and so awoke.

THE ZEISS WORKS, JENA.

HIS business, for the manufacture of optical instruments founded in 1846 by Carl Zeiss, and began in a very humble way. For nearly thirty years, Zeiss was sole proprietor of the firm, but in 1875 he took into partnership Ernst Abbe, a scientific man who had been working with him for some years. In 1888, Abbe, a practical idealist, became sole proprietor, and during the succeeding three years he matured his plan for changing the entire social basis of the business, desiring, as he expressed it, that in this way "the present economic condition and satisfactory administration of both undertakings (the optical works and the glass works) shall, even in the distant future, be maintained more effectively than can in the long run be expected under private proprietorship." To this end, therefore, Abbe created the Stiftung, or Trust, which is managed by an administrative body composed of a trustee and various members of the Boards of Management of the two works. Statutes were drawn up having as their aim the guidance of the Stiftung in accordance with Abbe's ideas, which may be briefly summarised as follows:--

- (a) All those have a right to be considered as proprietors who have been concerned with the foundation of an enterprise, or who are, or will be, concerned in its maintenance and expansion.
- (b) The claims of the living are to be met by the payment of salaries or wages, profitsharing, insurance against illness and old age, etc.
- (c) The claims of the dead must next be considered, who, though they have been paid for work actually done, have not been paid for those services whose effect has outlasted their lives.
- (d) The claims of the unborn must be met also.
- (e) And, therefore, the enterprise must be its own proprietor.

The capitalist, as ordinarily understood, does not exist in this scheme. Fresh partners may be admitted, but always on the under-

standing that their share of the business is handed over to the Stiftung on their death or retirement from active business.

The most important regulation with regard to the employees is that they are left absolutely free to join any association, whether of an economic, a social, or a political character, and may also accept without any diminution of salary or wage, any honorary position in the service of the State or municipality. This liberty is granted on the assumption that it will not be abused, and the result has proved the assumption to be entirely justified.

Wages are divided into three parts:-

- (a) A time-wage, which is fixed and irreducible.
- (b) An additional wage for piece-work, the amount of which depends upon the individual.
- (c) A supplementary payment, depending on the prosperity of the business.

No man may receive a salary higher than ten times the average amount earned annually by a worker twenty-four years of age and over, and with at least three years' employ in the firm. This makes the maximum salaries at present about £900 per annum, and though this means that for highly advanced scientific workers the salary attainable is lower than that paid by other firms, yet it is in accordance with the whole spirit of the Zeiss firm that there shall not be too violent contrasts, thus emphasising the spirit of brotherhood. To Abbe the proportion expressed by the ratio of 1:10 seemed already large enough. The supplementary payments vary from 5 to 10 per cent.

In 1900, the employees of the optical works were asked if they would try the eight-hour day, and would undertake to get through the same amount of work, and thus earn the same amount, as in the nine-hour day. The experiment was interesting. At first the employees worked very hard, so as to avoid loss of wages. This resulted in much more being done than had been the case before in the longer day; there was

over-strain, and the men asked to go back to the nine-hour day. They were, however, encouraged to go on with the shorter day a little longer, and to take it less strenuously, and the ultimate result has been that the strain passed off, and the workers settled down to doing in the eight-hour day what they had previously done in the nine-hour, and even a little more. The working hours extend, in summer, from 7 a.m. to 11.30 a.m. and from 1.30 p.m. to 5 p.m., and in winter from 8 a.m. to 12 noon, and from 1.30 p.m. to 5 p.m. "Overtime is only allowed under exceptional conditions, and must be correspondingly paid for: on the other hand, however, if the workers are put on short time, which can only occur under very exceptional circumstances, no reduction is made from the full wage."

There are also, in connection with the firm, a sick-fund, employees being able to choose their own doctor, and a pension statute, the claims being enforceable at law. The pension varies according to the length of employ, from fifty to seventy-five per cent. of a man's wages or salary. Widows of employees are entitled to forty per cent., and orphans twenty per cent., of the pension to which the husband or father would have been entitled, provided the whole does not exceed eighty per cent. of the pension. A special reserve has been created to meet the pensions, the total amount of which is increased annually in a definite proportion to the profits of the business. Employees contribute a little towards widows' and orphans' fund, but not towards their own pensions.

Any employee who receives dismissal through no fault of his own, after three years' service in the firm, is entitled to compensation amounting to half a year's salary or wage, and to a quarter of the pension to which his length of service has entitled him.

If he has been less than three years in the firm, the compensation and pension are correspondingly less. The idea of this scheme is to provide the discharged workman with the means of tiding over a temporarily bad time, and securing him leisure to seek other employment.

Ten or eleven days' holiday in the year are permitted, without reduction of wages.

A savings bank has been instituted by the firm, into which sums up to £50 annually can be paid, receiving five per cent. interest.

Baths are on the premises (cold, Russian vapour, shower, and massage), open free eight hours daily. Each workman is allowed half-an-hour a week for a bath, and forty thousand are taken annually.

In addition to all this, the firm has taken part in the civic life of the town, has endowed the Physico-technical and the Chemico-technical Institutes of the University, granting altogether sums that by 1904 already amounted to nearly a hundred thousand pounds. The People's Institute, a fine building in the Carl-Zeiss Platz, serving the purpose of museum, library, and public reading room, and containing, besides two lecture-halls, a large hall for public meetings, an Art gallery, rooms for artists, photographers, and musicians, has been built and endowed by the firm, and presented to the town.

This is a brief account of the aims and realisations of the Zeiss firm. That such a work could have been carried out, is an inspiration to all who know of it, and the passionate loyalty of all its employees is a proof of how the workers respond to human treatment. Those interested in the promotion of co-partnership ideals in England would, I think, do well to study the methods of Ernst Abbe, methods which have stood the test of nearly twenty years' working.

—From the Theosophy of Islam.

[&]quot;The iron of human nature must be put into the melting-pot of discipline, hammered on the anvil of asceticism, and then handed over to the polishing agency of the Divine love, so that the latter may cleanse it of all

material impurities. It then becomes a mirror capable of reflecting the spiritual world, and may fitly be used by the King for the beholding of His own image."

NOTES AND COMMENTS.

A WELCOME LITTLE BOOK.

Of interest to very many members of the Order of the Star in the East will be a little volume, recently issued in the "Riddle of Life "series, from the pen of Mr. G. Herbert Whyte, entitled, Is Theosophy Anti-Christian. Mr. Whyte, in his opening chapter, runs over a few of the common objections to Theosophy made by Christians who have not really studied its teachings, e.g. (a) that it leads people away from a sane view of life; (b) that it lessens the dignity of the Master; (c) that it interferes directly with the work of missionaries in India and elsewhere; (d) that it leads its adherents away from Christianity; and shows how unfounded, or how misconceived, these are. With regard to the last charge, that Theosophy takes people away from Christianity, he refers to the remarkable testimony collected, not very long ago, by a Christian clergyman, who is himself a member of the Theosophical Society. This gentleman published an appeal asking members of the Society to communicate with him who had-as the result of Theosophical study—

- (a) Returned to Christianity after having practically abandoned it:
- (b) Come, without having fully abandoned it, to a fuller and more vital apprehension of the meaning of its doctrines;
- (c) Come to such an apprehension from original Agnosticism;
- (d) As members of the Church of England, come to a strong conviction of the power and reality of the sacraments of the Church.

Within three weeks of the publication of this equest, he received no less than two hundred and twenty-three letters, selections from which he intends to publish in the near future, showing, as they do (in his words), the value of Theosophy, "not only in reconciling students of it intellectually to their religion, but in giving help for daily

life, in solving the darkest problems of existence, in removing the fear of death, in restoring faith, peace and hope, and in quickening a sense of the Presence of God and of the greatness, nearness, and living reality here and now of the Christ Himself."

All these things we are made to feel, very vividly, as Mr. Whyte, in the brief series of chapters which make up his little book, proceeds to expound the theosophical interpretation of Christian doctrine. As the light of Theosophy is brought to bear upon one familiar doctrine after another, the reader is made conscious of a new beauty, a deeper poetry, an unguessed-of application to life, in what had been before, in a large measure, a formulæ from which the meaning and inspiration had departed through custom and misunderstanding. This part of his task Mr. Whyte performs admirably, for his exposition has the force and freshness which belong to original thought, and has, further, the merit of being wonderfully winning and persuasive without being argumentative. Particularly beautiful are the two chapters, "The Christ as God," and "The Christ as Man," which, we are sure, will be read with surprised pleasure even by those who are old students of Theosophical literature. The general effect of the book is to make us feel, almost with shock, how much we had missed in Christianity, owing to the loss of a true key of interpretation. Mr. Whyte has done a good service to Christianity, as he has done a good service, also, to the Theosophical cause in Western lands. We are only sorry that he should have introduced, as an appendix to his book, a long quotation from a pamphlet by another hand. This is written in the awkward form of three parallel columns, each filled with tabulated and enumerated propositions, and breaks in rather painfully upon the smooth and sequential argument and the literary charm of Mr. Whyte's portion of the book. We hope that in the next edition of his work this appendix will

be omitted, valuable though it may be, in its own place, as a summary of the dry bones of the controversy.

The Herald of the Star is, as is well known to our readers, not a theosophical organ, just as the Order of the Star in the East, although it includes many Theosophists, is not a Theosophical Order, but includes all, of whatever creed or school of thought, who have the belief in the near coming of a great spiritual Teacher. We have drawn the attention of our readers to Mr. Whyte's book not because it is theosophical, but, rather, because it is an able and significant contribution to that larger and more mystical interpretation of the world's great religions and their scriptures, which is preparing those religions for the new wine which the coming World-Teacher will pour into them. A book of this kind is thus on the direct line of preparation for the future, and deserves recognition as such. For the great Teacher comes to illumine, not to destroy; and all are His servants and coworkers, who strive to let in a little of the light of the open heaven upon the dark and dusty chambers of dogma and tradition. We congratulate Mr. Whyte upon a very helpful piece of work.

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A significant sign of the times, and of the way in which things spiritual are nowadays beginning to reclaim their natural place in our common life, is furnished by the Report on "Spiritual Healing" recently issued by the eminent committee of ecclesiastics and medical men appointed to investigate that subject. The members of the Committee The Dean of Westminster (Dr. were: Herbert Ryle); the chairman, Sir Dyce Duckworth; the vice-chairman, Rev. W. G. Cameron; Rev. Canon W. V. Childe, the Dean of Durham, the Dean of St. Paul's, Rev. Professor G. E. Newson, Rev. Prebendary the Hon. J. Stafford-Northcote, the Bishop of Stepney, Rev. A. W. Robinson, Rev. W. M. Sinclair, and the following medical men: Stanley Bousfield, Charles Buttar, W. McAdam Eccles, F. de Havilland Hall. Theo. B. Hyslop, H. G. GordonMackenzie, J. A. Onmerod, Sir R. Douglas-Powell, Howard H. Tooth, Sir T. Clifford Allbutt (hon. member).

The Committee, says the Church Times, held nineteen sittings, and the following seven questions were sent to each witness invited to attend:—

- 1. What do you understand by "spititual" healing?
- 2. Do you make any distinction between "spiritual" healing and "mental" healing?
- 3. Do you connect the "spiritual" healing of the present day with the gifts of healing in the Apostolic Church?
- 4. Do you regard moral excellence in either the healer or the healed as an essential condition for "spiritual" healing?
- 5. Do you consider that religious faith on the part of the sick person is essential to healing by "spiritual" means?
- 6. Have you personal knowledge of any cases where any organic disease has been healed by "spiritual" or "mental" influences alone?
- 7. Do you consider that "spiritual" healing should be exercised apart from both medical diagnosis and supervision?

The conclusions of the Committee, drawn from their consideration of the evidence put before them, are briefly as follows:

They fully recognise that the operation of the Divine power can be limited only by the Divine Will, and desire to express their belief in the efficacy of prayer. They reverently believe, however, that the Divine Power is exercised in conformity with, and through the operation of, natural laws. With the advancing knowledge of these laws, increasing benefits are being secured for mankind through human instrumentality. Especially is this the case in regard to the healing of disorders of body and mind.

They consider that spiritual ministration

should be recognised equally with medical ministration as carrying God's blessing to the sick, and as His duly appointed means for the furtherance of their highest interests.

The Committee are of opinion that the physical results of what is called "faith" or "spiritual" healing do not prove on investigation to be different from those of mental healing or healing "by suggestion."

They are forced to the conclusion that "faith" or "spiritual" healing, like all treatment by suggestion, can be expected to be permanently effective only in cases of "functional" disorders—as distinct from organic ailments. The alleged exceptions are so disputable that they cannot be taken into account.

The Committee would emphasise this point in order to warn those who resort to "healers" in the hope of receiving a permanent cure that they may thereby be postponing until too late the medical treatment which might serve to arrest organic disease.

The above conclusions represent a praiseworthy blending of scientific caution with a recognition of the operation of powers and methods higher than the physical; and it is in this latter aspect that they are chiefly important, as showing the trend of modern The committee, it must be remembered, were dealing with matters of which, probably, very few, if any, of its members had had personal experience; the actual experience belonging to witnesses summoned from outside. It is improbable, also, that, in most of the cases in which cures were said to have been effected by spiritual means, there remained any ground, except the bare statement of the healer, or of medically unskilled persons, on which the Committee could satisfy itself as to the precise degree and nature of the malady previous to the commencement of the healing operations. We can understand, therefore, the feeling which prompted them to the

conclusion that "no satisfactorily certified case was adduced of any organic disease, competently diagnosed as such, which had been cured through these means alone." On the other hand, there were several witnesses who claimed that they had themselves worked cures in cases of organic disease; Lord Sandwich, for example, stating that he had, amongst other things, cured cancer, blindness, and paralysis. Before such a Committee, however, faced with the task of giving a responsible and weighty judgment upon a difficult and unexplored subject, cures of this kind had necessarily to be subjected to the strictest conventional tests of evidence; but we hope that, in future, Lord Sandwich and others will, before beginning a difficult "cure," take care to have the case submitted to a thoroughly competent official diagnosis. For the present they must be satisfied with the great advance in modern opinion, exemplified by the Committee's Report. The corner has been turned, and ten years hence the conclusions of a responsible committee will certainly go very much further than those which we have quoted.

One point remains to be noted. prominent bacteriologist, we are informed, thought it "a great pity the Church should mix itself up with what does not really concern it." But surely the express command given by the Founder of the Christian Church to His disciples was that they should go forth and preach the gospel and heal the sick; and we know that the ministration of the sick was among the regular duties of the elders of the early Church. In fact, if we look back through the records of the human race, we find that from time immemorial the two offices, of priest and healer, have gone together. To-day they are separated, but the mere existence of the phenomenon of "spiritual healing," and the recognition of its claim to a special investigation, show that gradually the two functions are beginning to creep together again. Who knows that, in the great dawn of the Spirit which is before, the twain may not be finally united, and the Priest-Physician once more stand forth as the healer of the souls and bodies of men?

THE PROBLEM OF INDIAN STUDENTS IN ENGLAND.

A representative body of Indian students, resident in the United Kingdom, recently passed a resolution stating that they did not require, and would no longer submit to, the official guardianship arrangements at present imposed upon them by the India Office. At the time of writing, the action of the authorities, in view of this pronouncement, is still awaited; but it is clear that the position must be, for them, both difficult and embarrassing. The crisis is not a sudden one, but has been brewing for a long time. Anyone at all in touch with Indian students in this country must have been aware, from the first, of the feelings of the student community towards the system of official guardianship. Informed, as this system is, we must suppose, with a desire to help, there is vet about it that taint of officialdom which the modern Indian has learnt, rightly or wrongly, to distrust. Indian students themselves construe the whole arrangement merely as a mode of more or less effective espionage, concealed under a fair exterior of friendship and goodwill; and this feeling is strengthened in them, firstly, by the obvious discouragement which the authorities, both in India and in England, have come of late to extend towards Indians desiring to pursue their studies in this country, and further by the fact that those students, who do not care to make use of the supervisory machinery supplied by the India Office, find, particularly if they wish to enter one or other of the great Universities, every kind of obstacle placed in their way. It is clear that, of recent years, an understanding generally inimical to Indians has been come to between the India Office and the Heads of Colleges at Oxford and Cambridge; one result of which has been that no college in Oxford, for example, will now receive more than two Indians in any one year. Those students, moreover, who are received, are practically compelled to place themselves under the guardianship of an official, resident in the University town, and appointed by the India Office. This gentleman has the right to demand fro n each young

man a substantial deposit, and in this way establishes a general hold upon the student's life and movements; and there are few Indian students who do not feel this compulsory placing of their affairs in the hands of a stranger to be both galling and insulting to their dignity. Even were its disadvantages balanced by any real help given, the whole system, marking off, as it does, the Indian student from students of every other nationality, would remain unwelcome and unpalatable. As things actually are, its distastefulness is increased by the experience of nearly every student, who has allowed himself to be drawn into the meshes of the system, that the disadvantages and the impediments far outweigh any little advantage and assistance that it secures. And that being so, the philanthropic professions of the system naturally exasperate rather than placate.

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The problem is, as we have said, a difficult one; and its difficulty is increased by the fact that there are individuals, men and women, actively concerned in this system of supervision, who undoubtedly wish it to be a help to the young men whom it affects, and who are only remotely, if at all, interested in what may be called the police" aspects of the arrangement. It would seem as though these people were inevitably doomed to a disappointment which some of them will, naturally, feel very keenly. They are working as the instruments of an authority which every Indian instinctively distrusts; they are compelled, in order to do their work, to single out the Indian for treatment which is extended to no other section of our student community; and they must face, as a perpetual obstacle in their way, that dislike and contempt for Indians, as such, which is well-nigh universal among English-speaking people. The Indian is shut out from our Colonies, he is looked down upon in his own country by the dominant race, and when he comes over to England he is insulted in all kinds of ways. Hardly an hotel of the better kind will receive him; at Oxford his life is made miserable by his fellow undergraduates; at

the Inns of Court his English fellow-students will not sit at table with him; the hospitals are being shut against him; and he moves about everywhere as an alien, unliked and unwelcomed. And yet, if he would enter the Indian Civil Service, if he would be called to Bar, if he would take a really substantial Degree in Medicine, he must perforce make a journey to Europe, in order that he may find over here what is shut off from him in his own country. No honest man can deny that his lot is a hard one; nor can any clear-minded thinker fail to see that the contempt and dislike of the white race for the brown race is the true and fundamental Indian problem. Talk with any educated Indian for a few minutes on general Indian questions, and he is sure to come back, sooner or later, to this. It is, indeed, the one subject upon which all educated Indians are agreed; and it is a subject upon which the Indian sensitiveness is such as would hardly be conceived by those who have not some first-hand experience of modern Indian thought. It is clear to the outside observer that the arrangements made for the supervision of Indian students in this country have failed for the simple reason that they have, from the very beginning, both on account of their intrinsic character and of the way in which, in not a few cases, they have been administered, touched the young Indian on his most sensitive spot. The problem before the authorities, if they would have a system of control and supervision, is to reconcile it with the dignity and selfrespect of those for whom it is devised; and this is a problem which, we venture to think, no official authority will ever satis-

factorily solve. The modern mind cannot reasonably suspect a Public Office of disinterested benevolence; and such an Office must inevitably, so far as its ethical estimation is concerned, be tarred with the brush of the prevailing bureaucratic standards of its time. Public sentiment must, we fear, continue to be sceptical as to any system of "official friendship" for Indian students resident in England. Any such system must necessarily strike hollow, until the general attitude towards Indians in this country, and in the Empire as a whole, has become very different from what it is. The only thing which can ever solve the problem is the educating of British racial pride and insularity up to a truly enlightened, statesmanlike and imperial point of view. For the true Imperialism implies the catholic and humane virtues; and to possess a people's land without possessing their hearts, to welcome their wealth while rejecting themselves, belongs to the bad, old, benighted Imperialism which a world grown wiser must ere long, let us hope, leave behind.

Meanwhile, all English men and women who do not share in the prevailing colour prejudice, would do well to show to Indians, sojourning in England, all possible comradeship and respect. Only through those who are brave enough to set an example can the right and proper way of thinking and acting gradually come about. Great need is there for such an effort, since there is, from many points of view, no question more vital at the present moment than that of the position and prestige of our Indian fellow-subjects.

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FROM FRANCE.

SECTION D'ART.

Depuis le mois de Janvier dernier les membres de l'Ordre de L'Etoile d'Orient ont créé une "Section d'Art" à la Société Théosophique de Paris. Ils se réunissent régulièrement dans un but artistique avec leurs frères théosophes ou simplement avec tout idéaliste, l'Art étant le terrain d'entente par excellence où doivent se rencontrer tous ceux qui cherchent en lui la Lumière, l'envisageant comme un des moyens par lesquels Dieu se révèle à l'homme.

Nous vivons à une époque particulièrement intéressante, où nous voyons poindre toute une nouvelle génération se composant d'artistes sincères, qui dans des domaines encore inexplorés sont à la recherche d'un Idéal nouveau. La Section d'Art se propose donc :

1° D'encourager tout effort artistique, toute production nouvelle digne d'attirer l'attention.

2° D'influencer ceux chez qui l'ingéniosité et l'habileté du métier dépassent infiniment l'inspiration.

3° Elle tâchera de développer autant que possible la "conscience" de l'artiste en lui rappelant à quelle source il doit puiser son inspiration et quelle est la grandeur de sa mission: élever l'humanité en lui révèlant sans cesse l'Harmonie, la Vie et l'Unité.

Nous sentons que nous traversons une période confuse (période de transition), où l'artiste s'agite et se débat tout en poursuivant fébrilement ses recherches inquiètes.

Pressentant l'Aube Nouvelle, la "Section d'Art" s'efforcera de devenir un "centre" nouveau, où l'Ideal de l'Art pourra se renouveler, se transformer, avant de devenir pour certains d'entre nous la Religion émouvante de l'Avenir.

LA "LIGUE FRANÇAISE."

Un comité composé de personnalités appartenant à toutes les branches de l'énergie nationale et représentant en quelque sorte la conscience même du pays, s'est réuni le 1^{er} Avril dernier à la Salle du Comité Dupleix sous la présidence de M. Ernest Lavisse.

Ce comité a décidé la formation d'une "Ligue française." Voici quelques extraits de la déclarationprogramme de la Ligue:

"La 'Ligue Française' fait appel aux Français qui, au-dessus de tous les partis, mettent l'amour de la Patrie et la volonté de la servir.

"Elle défendra la vitalité française contre les dangers qui la menacent. Elle prêtera son aide aux sociétés qui luttent contre la dépopulation, contre l'alcoolisme et ses effets meurtriers. Elle imposera au Parlement le souci de la santé nationale.

"Elle propagera l'amour de la patrie par des publications et par des réunions tenues à Paris et en province. Elle veut donner à tous les Français la conscience claire de la dignité et de la grandeur de la France. . . ."

"... Nos discordes politiques et religieuses s'exaspèrent, et beaucoup s'en inquiètent presque jusqu'à désespérer.

"La 'Ligue Française' qui s'abstiendra de toute polémique politique ou religieuse ignorera ce qui divise; elle mettra en lumière et en vigueur le sentiment qui, malgré des dissensions inévitables dans un pays libre, nous rassemble dans le culte de la patrie.

"Elle veut persuader à la nation française qu'une France unie dans la foi patriotique n'a rien à redouter de qui que ce soit.

"Elle prêchera la confiance et l'espérance." Le Siège social de la nouvelle Ligue est à Paris, 26, Rue de Grammont.

I.M.



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The Herald of the Star.

VOL. III. No. 7.

July 11th, 1914

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





By G. S. ARUNDALE.

ETTERS still come in touching the question of preparation among the poor for the coming of the World-Teacher. A teacher in one of the London · County Council elementary schools suggests that the best way of reaching the poorer members of our brotherhood is by word of mouth rather than through pamphlets or other forms of literary propaganda. would suggest," he writes, "that meetings be held in various districts in schools or The people living in the such places. districts to be invited by a visitor calling at their homes and leaving a card, and after having a quiet talk to them on the matter, asking them to come to the meeting." think much might be done along these lines, but the meetings would have to be in charge of some one well acquainted with the outlook of the audience. Organising Secretaries should take up the consideration of the question, and put themselves into correspondence with such members of the Order as understand this particular line of work.

I cannot help feeling that members of the Order realise far too little the urgent need of making their service practical and connecting it with their belief in the coming of the great World-Teacher. I often hear members of the Order complain either that the Order is not conducted with the vigour they had anticipated, or that less attention is being paid to it by the leaders of the movement than was the case, say, a year ago; or that it needs to be pushed along lines other than those along which it is at

present directed. I have hard work to control the impulse to turn upon such objectors to ask them whether they are themselves satisfied with all that they themselves do. It is no doubt true that the Order is far from being as well managed as it might be; but I regard the success of the Order as largely dependent upon the individual work done by each member according to his capacity and opportunity. I do not think that it is at all the duty of the leaders to do more officially than to make as many opportunities as they can for as many people as possible to join the Order's ranks, so that as many as possible may be brought into touch with the source from which our movement derives its strength. Apart from that, members must learn to use in their own way, the new force that comes to them through membership and in the various activities which they already have in hand. No doubt, a wider co-operation with those around them should be a result of their membership, but this partly depends upon others. What each member can do is to show what his membership has meant to him, and for this he needs no guidance from the leaders, or any assistance outside his own will and determination. As each one of us intensifies his own life, the whole Order will gain vitality, and much will be done by the Order as a whole as a result of the deeper sense of unity which members will experience. In the meantime, each of us must try to live a more useful life in our accustomed surroundings, and it is only if we are not trying to do this that we shall make manifest our own failure by trying to shift the responsibility on to the shoulders of others.

* * *

The leaders of the movement, whoever they may be, have no business to complain that members do not show the enthusiasm they look for unless they are conscious of no lack of effort themselves. Similarly, individual members will find that if they employ all the energy they possess in doing all they can for themselves, there will remain no energy with which to hurl invectives against those whom they criticise for faults which are largely reflected from their own imperfections. I do not deny for a moment that the leaders have certain very responsible duties, but as far as I know the leaders myself, I have not come across any desire to shirk the responsibility, but only a feeling of unworthiness of the privileges imposed upon them. This feeling is doubtless a hindrance to good work, but it is not a crime, and, considering the nature of the work in which we are engaged, it is, perhaps, an inevitable condition. At all events, the leaders may be given credit for average conscientiousness, and members would do well to help the officers by doing all they can of their own initiative and along their own individual lines. Probably the Great Teacher desires that many lines of activity shall be developed, and in the individual enthusiasm of single members lies the best means of ensuring that many lines of work shall receive due attention. The Order of the Star in the East has no official attitude towards the great problems of the day, and its members may well be divided into opposing camps on burning issues, but the work is being done if each member strives with the "fear of the Lord" in his heart: for opposing forces can only be reconciled and joined for a common purpose if those controlling them look to a common source of inspiration, and work in a spirit of service and sacrifice.

* * *

Personally speaking, I cannot help regarding as unutterably childish the way in which our British newspapers use abusive adjectives against the particular form of

work to which they may be officially opposed. It is degrading to read, day by day, how every one is a traitor to the Empire save those who think in the special way hallmarked with approval by the powers that sit in the seats of those who see-only-theone-side-of-any-question. Take, for example, the question of Irish Home Rule. Nothing is more amusing than to read-one after the other—a Radical and a Conservative news-Of course, it is all horribly undignified and obviously foolish, and one would like to make a clean sweep of the editors of all the newspapers, and of all the party politicians, so as to be able to breathe an atmosphere impregnated with bigness and the spirit of self-sacrifice. But I suppose some great catastrophe must open our eyes to the way in which we manage the affairs of an Empire, and until the catastrophe comes we shall be expected to read columns on the iniquities of A or B, according as to whether we find it convenient to be followers of B or A.

If the wish be not irreverent, I may express my fervent hope—a hope which I know is shared by many—that the great World-Teacher will show us a way out of a condition of things which demonstrates clearly how much we have yet to learn.

My present duties do not permit me to take any active part, one way or the other, in the matter of giving women the vote, and I do not think it is the business of the Herald of the Star to commit itself to any special policy, but my pen itches to express its owner's feelings of strong contempt for the eager way in which the Press, and certain members of the family, hurried to parade their detestation of Miss Mary Blomfield's action in begging the King to put a stop to the forcible feeding of women. No one can, I think, be more royalist in sympathies than myself-I am a royalist throughout; but I cannot honestly see any insult to His Majesty in Miss Blomfield's action. I do not know the lady personally, but I am prepared to believe that as she uttered the fateful words there may have been more reverence in her heart than in the hearts of the rest of her family, and of her critics.

Of course, it paid the newspapers to make much of the incident, and to distort its real significance, and no doubt the social position of the Blomfield family has been somewhat affected. But I wish I could congratulate Miss Blomfield as heartily upon the members of her family as I can congratulate the members of the family upon Miss Blomfield. Surely the Blomfields might have kept quiet, even if the newspapers could not.

* * *

I take the following from a journal called the Student Movement, the organ of the Student Christian Movement:—

"But now there is a new spirit of hope abroad, a new looking for the dawn. In this new temper of expectation men and women everywhere are drawing together in companies, in which they are sharing their hopes and their visions, purifying their purposes, deepening their determinations, finding and forming their practicable plans. Amongst them there are many to-day who have been thrown back anew by the dangerous and perplexing cross currents of social progress to seek the fulfilment of their hopes in prayer to God. Like the disciples on Easter Eve, they strive to retain or recover their baffled hopes of a Kingdom of God upon earth. Are not these all waiting for some clarion call to faith and fellowship? To some it has come already, and they are rejoicing in the discovery of a life of fellowship with the representatives of other classes, full of extraordinary satisfaction, encouragement, and illumination in their tasks of thought and action.

"Watching the spread of many such movements, I am sure that we are in the midst of a widespread manifestation of the Spirit of God in a fellowship of human service. And this fellowship is so deeply based in the divine qualities of compassion and love, so conscious of the presence of God, so free from the blemish of self-seeking, and so full of faith, that I see in it the sign and earnest of a great national visitation of the Spirit of God. We are going to witness a re-creation of the broken fellowship of national life, coming through the recreation

of fellowship between the representatives of groups and classes of people at present living and thinking apart; a fellowship rich enough to sustain its members in any hardship to which their impulse leads them whilst the new paths of social progress are being trodden out, wide and embracing enough to bring them all the necessary materials for the wise discerning of the times, devout and full enough of faith to carry all its members ultimately into the fellowship of the Church. May we not as a Movement become the apostles of this faith?"

* * *

Temperamentally, I must confess to being an enthusiastic person, perhaps with some of the qualities, but certainly with many of the faults, from which people suffer who have yet to gain complete control over their enthusiasms so as to guide the force instead of being carried by it off their feet. " enthusiasm," therefore, always word attracts my wandering eye, and I was glad to see an article on the subject in the New Statesman of June 13th. I much admired the breeziness of style, and felt that the writer understood what enthusiasm really means, how it is a rapid road to wisdom by means of experience through innumerable mistakes. An enthusiast may always say that while he has perhaps done but little good, at least he has made plenty of mistakes, and those of us who believe in reincarnation know that those mistakes will be immensely valuable to him in future lives, however much apparent trouble they cause him in this. I think there is no tonic like the making of a mistake naturally and ingenuously. There is a certain number of mistakes which a man can make. On the path to perfection he cannot cram in more than a certain number, though no doubt he could make less than he does, and the more he makes now the less there will be to make later on. Put in this way, it looks as if our ambition should be to make as many mistakes as possible, but please remember that I have said that the mistake must be made naturally—that is, with the idea that it is no mistake at all—or at least with the hope that it is not, and with the cheerful

determination to smile under the consequences if it turns out a blunder.

I make a few quotations from the article in question, so as to tempt some of my readers to spend sixpence on the issue of June 13th, from which the extracts come.

"Man cannot live by enthusiasm alone any more than he can live by economics alone. When to economics he adds enthusiasm, however, he becomes a creature whom rulers may resist only at their peril. That is why the opposition to the woman's movement has always seemed to us so short-sighted. Here you have economic forces marshalling the women into an army, and enthusiasm inspiring them to a crusade; and the movement can now only be put down by the extermination of the entire female sex—a measure of so revolutionary a nature that it is practically hopeless to expect any modern government to adopt it.

"The murderer, no less than the saint, is a man liberated from commonness; but

though he is artistically more interesting, we cannot help regarding him as socially less desirable than the most tepid-souled linendraper south of the Thames. Just as Spinoza was in Novalis's famous phrase, a 'God-intoxicated man,' we are inclined to believe it is possible to be a Devil-intoxicated man. The difficulty, of course, has always been to tell the one from the other. Respectable people are inclined to regard all intoxication as from the Devil, and men of religious enthusiasm are almost invariably held by the orthodox to be inspired by the Devil until their followers grow strong enough to build up a new orthodoxy of their own.

"But the human spirit is such, we believe, that without enthusiasm it cannot live. When there is nothing else left to be enthusiastic about, we shall be enthusiastically trying to get into communication with other planets. Meanwhile, we have plenty of more interesting things than that upon which to expend our enthusiasm."

REINCARNATION.

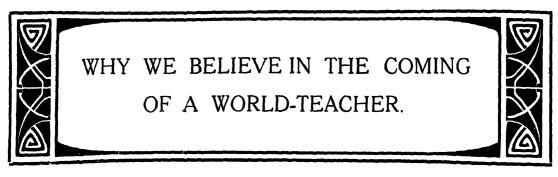
ITTLE baby, at my breast,
Nestle close and be at rest,
Whisper how the angels taught thee,
And what gifts the fairies brought thee.

Little baby, why so sad? Life is merry, life is glad, Full of twinkling baby laughter, Life is love, and love hereafter. Little babe with puckered face, In your features I can trace Stress of lives you lived before I nourished you at my heart's core.

Was there sorrow, was there strife, In that other far-off life? Were you brave and were you true, Baby, dear, what did you do?

You only blink with half-closed eyes And gaze on me with blank surprise, Wondering how your mother can Fail to know a Super-man.

CARMEL GUEST.



Lecture delivered in the Queen's Hall, June 18th, 1914.

FRIENDS,-

I am speaking to-night on behalf of the Order of the Star in the East, an Order the members of which believe in the near coming of a World-Teacher. Now, these members belong to various religions. Not only is that the case, but also, in their profession of belief, there is no statement as to who is the Teacher whom they expect. No one is designated as the coming Teacher, and the statement of the acceptance of the belief merely says that we believe in the coming of a World-Teacher. No particular person, therefore, is designated, neither the Christ of the Christians, nor the Maitreya of the Buddhists, nor the Expected of the Musselmans, the last Imam; nor is any one special and particular accepted by all the members. All that they agree is that someone to whom the name of World-Teacher may be given is shortly to be looked for among men. Outside the Order of the Star in the East there are also large numbers of people who believe in the coming of some special Teacher. You have, of course, within the Christian Church. a considerable number of people who for many years have thought that the Second coming of the Christ, in the ordinary New Testament sense, is near at hand, and that belief has been promulgated for very many years-ever since about 1867 of the last century. So, also, among the Musselmans you find a large number of people who are looking for the coming of a great Prophet, and they, as a rule, would point to the last of those Teachers, the Imams, whom I have iust mentioned; the last of them is now being expected, and very much of the excitement in Africa in relation to the Mahdi

has turned entirely on this Musselman belief that a great Teacher is to be looked for in the near future. Again, in Burma, at the present time, there is a Burmese priest who has been teaching the Buddhists of Burma that the Lord Maitreya will shortly come, and that they ought to prepare themselves for His coming by noble and pure living; and many thousands of Burmese Buddhists at the present time are following the teachings of that Priest. When they heard of our Order of the Star in the East they welcomed it with great enthusiasm. Though the particular words, "Star in the East," had no special significance for them, the moment they learnt that it meant the coming of a World-Teacher they showed very great delight, and said that they were themselves preparing for such a coming. From this, you will readily see that the Order as an Order cannot be said to put forward any special reasons for the belief, for the reasons would differ very largely according to the religious faith which any of the members happen to hold; and so, in putting forward the reasons that some of us consider to prove that a World-Teacher will soon appear amongst us, I am not in any way committing the whole of the Order of the Star to the acceptance of the particular reasons that I propose to lay before you. For among those members there are some very earnest Christian people who believe in the return of the Christ along the lines which are sketched in the New Testament. They are members of the Order because they believe in His coming, but they probably would not at all accept the reasons which I propose to lay before you. Their faith is founded on the New Testament, on

the promise that they find there that He will return, and some of them on calculations, with which many of you may be familiar, connected with the interpretation of certain prophecies in the Old and in the New Testaments which they consider show signs of being fulfilled at the present time. Taking it, then, in that way, I will ask you to understand that when I say "we believe," I am only speaking for a large group of people who hold the reasons that I am to lay before you, and who think that those reasons might well appeal in a rational way to any one who will look into them, showing them that there is a really defensible ground for such a belief at the present time, partly scientific, partly depending on the condition of society at the moment, and partly basing itself, also, on historical research and on the likeness of the conditions of the present day to those which in the past have accompanied, or, rather, have preceded, the coming of a great Teacher. And this historical view is connected with the founding of a new civilisation—a point of enormous importance, as bearing on the social conditions of the time, for I shall be showing you, in a few moments, that looking back in the history of our own race, the Aryan or Fifth Race, a World-Teacher has appeared time after time, and His appearance has been accompanied first with a new promulgation of ancient truths, which have been gradually moulded after His departure into a new form of religion; and secondly, that it has always been followed by a new stage of civilisation, a new departure, largely moulded and coloured by the religion based upon His teachings, and then growing up on that foundation, and showing a type quite different from the civilisation it has superseded, showing out some special mark or characteristic, distinguishing it from other civilisations, and marking it out as a distinct stage in the progress of humanity.

Now, if I wanted at all—which I do not want to do to-night—to press specially on people who are looking to the reasons given in the New Testament for the return of the Christ, I should then be inclined to suggest to them that when "the end of the world" is spoken of in our translation, "the end of the age" is what really ought to stand as

the fair translation of the original Greek. It is not the world as a globe which is to be destroyed at the coming of the Christ, but merely that one particular age in the world's history is then to find its ending as the dominant age of the world, and within that, as it were, a new civilisation is gradually to unfold itself. And while the civilisation of our time may vet have to rise higher and to complete its work in the world, within that, side by side with it, and gradually advancing to the fore-front, later to dominate the world, it is possible to trace the growth of a new civilisation, having as foundation some special teaching, like that which had formed the centre of the teaching of the World-Teacher when He appeared on previous occasions.

Before, however, I take up that historical view, let me ask you to consider certain facts which cannot be challenged, certain facts which science is affirming as regards, on one side, the growth of a new human type, and on the other, great changes which are beginning to take place, and which will lead to a very considerable change in the configuration of the surface of the globe. Take, first, the question of a new type appearing. For the moment, I am only concerned to put to you the fact; the significance of the fact. when we come to look back over past history, will clearly appear to you; but, first, let me merely put the fact, apart from any question of argument or of deduction therefrom.

In America, at the present time, a new and quite distinct type of humanity is gradually arising, and this fact is borne witness to by the report of one of the leading ethnologists of America; the report was printed in the papers issued by the Ethnological Bureau at Washington. He points out that into that great melting pot, as we might call it, of America, all European nations are pouring large numbers of their population. In that great Republic, with the mixture of all these European types, there is gradually growing up a new type, distinct from all of them, and this type is rapidly becoming more and more numerous, and may fairly be called the coming American type. Now, the special description of that was given in detail, with the ordinary measurements. It may suffice

for me to summarise to you the fact that the type is a very intellectual one, with broad forehead, the features very clearly chiselled, the chin very square, the mouth well formed and very firm, so that, speaking generally of the type, you have one of marked distinction, strongly intellectual, and also indicating great power of will. Those are the dominant characteristics, and one point which is peculiar with relation to this socalled American type, is that numbers of the Iews in America are losing their distinctive characteristics by inter-marriage, and families which were Jewish some generations ago are now taking on this dominant type of America. I only mention that in passing, because of its peculiarity. The Jewish race have kept their own idiosyncrasies through such storms of persecution, through so long a period of scattering, and yet we find that some of the Jewish families going over to America have lost their own type, just as though it were desired to incorporate that remarkable type—so inclined to sensitiveness and to genius, especially, lately, of the artistic type—to incorporate some of that blood into the coming American race. The one type which is practically left out of our fifth race in Europe is in America contributing something of its peculiarities to this newly developing human American type. That this type is developing is obvious to anyone who visits America at intervals of some years; but, of course, that kind of observation, the observation of the traveller, necessarily superficial, necessarily not going into details. generally judging from general aspects, that would hardly be a scientific argument to lay in any way before you. I had noticed it myself, the development of this type; but, then, on the other hand, you must remember that I was looking for such a type in America, because many years ago, in 1889, when The Secret Doctrine was first published, Madame Blavatsky had there stated that such a type would arise, and had pointed to America as the place where first children of such characteristics would be found. Naturally, then, having the profoundest respect for Madame Blavatsky's knowledge, and for her understanding of the principles underlying evolution, on my goings to America-and

I have been over there several times—I was looking for a type, and that must always discount the observations that I made; because, if you are in the habit of judging yourself carefully at all, you will be well aware that when you expect to find a thing. you are more likely to find it than if you are not expecting to discover it. So, while I noticed it, I recognised that I was looking for it, and that, under those conditions, I must to some extent diminish the force of the impression that was made upon me, and put some of it down to what is called the personal equation. I need not say, then, that when I came across the report of the Ethnological Bureau at Washington, I was exceedingly pleased to find that I had not been misleading myself by pre-possessions, and that I was justified in the observation that the type really was appearing, and was being recognised by American ethnologists. Not only is that so, but in the popular thought of America, as shown in the American press, you find that in the western part of America this fact of a new type developing is being recognised. It goes very largely under the name of the "Californian Girl." Looking at California, we see that a distinctive type, and a very beautiful type of womanhood, which is gradually developing itself, and it has characteristic marks, so far as one can judge from the pictures that one has seen; and, looking at those, you will find a type of womanhood fitted in every way to mate with the type of manhood to which I have been alluding: artistic—not frail, as some of the Eastern American women-healthy, although delicately formed; bringing what one might call the artistic feminine element to match with the strong intellectual and powerful-willed element that you find so marked now among the men. Take that, then, as my first reason for believing in the coming of a World-Teacher, although those of you who have not read Theosophical literature, you may not see what the fact that I am laying stress upon has to do with that particular belief. That I will deal with presently, when I put to you another fact that I want you to take into consideration.

The second fact is the change which is

indicated in the throwing up of islands in the Pacific, in what is called the "Earthquake Ring of the Pacific," where earthquakes have been of late years so extraordinarily numerous, and where, as you will have seen at least in the picture-papers, new islands have been thrown up by volcanic action, and they have risen in some cases by successive volcanic shocks, until they are not only fairly extensive in area, but rise to a very great height above the sea level, showing the upheaval of mountain ranges. Now, as I pointed out some two or three years ago, there was a long discussion in the British Association for the Advancement of Science at its annual meeting with regard to these volcanic eruptions of the islands which thus suddenly had appeared. The discussion turned on the question whether the globe itself was in danger; it was pointed out that if these eruptions increased in violence and a larger land area was suddenly thrown up in the Pacific, the result of that, inevitably, would be a tremendous tidal wave-not such a tidal wave as is sometimes known in Japan, but a tidal wave of enormous magnitude, which might sweep outwards from the Pacific and practically drown the world. The discussion was a very alarming one, and I took the liberty, at the time, of stating that Theosophists need not be anxious, and need not fear that there was going to be a universal flood, which would sweep the human race off the surface of the earth; for there have been a good many floods before now, but never universal, always partial. The human race has still much to do before its life on this globe can come to an ending, and although thousands-nay, millions-of people may perish in such a vast catastrophe, there is not the slightest fear of a universal catastrophe happening. Looking back, of course we may recall the large mass of testimony which has been collected for many years in the past with regard to the submerged continent of Atlantis, whose name has been given to the Atlantic Ocean that rolls over where its empires once were flourishing. Apart from all questions of occult research, there is a mass of testimony that lands now widely separated by the ocean show signs of former land communication between the western

side of Africa and the eastern coast of America; and you may also remember one very curious fact, which was mentioned long ago by Mr. Sinnett, that there is a great roadway in Ireland which goes right down to the shore and into, as it were, the Atlantic, suggesting that at least the island extended some way further in the past than it does in the present, and possibly going on along that great submerged continent, and connecting the west of Europe with land which has now disappeared. There are, of course, as I say, many scientific facts, and many other points, some of them interesting, as regards the relationship between Egypt and Mexico; for in both those widely separated countries you get the same type of religious images, the same type of fresco, the same sort of temple; indicating that from ancient Egypt people went out across the Atlantic, and founded that great civilisation in Mexico whom the Spaniards, in their turn, destroyed. The old Maya civilisation which followed those must have come from Egypt, or else there must have been an intermediate land from which people went out eastward and westward, on one side reaching America, on the other reaching Africa; and it is, of course, on that land that such historical remains would be left to indicate that the emigration took place.

Pausing, then, for a moment, on that rearrangement of the earth's surface, we may remind ourselves that it is not only with regard to Atlantis that this change has taken place in the distribution of water or land; but you also find similar ir dications in connection with Australia; and although, in our modern days, that country has only lately been colonised, we find there a peculiarly degraded type of savage when the first colonists landed upon its shores. Research among the animals of the country show a connecting link between Australia and Mauritius, indicating that which is, I believe, practically accepted by most evolutionistsby Heckael and so many others—that there was also a continent there named Lemuria. and that that continent was the cradle of the human race. Those of you who have read Heckael's book on this will remember the passage to which I refer.

So that, looking back over this, you see the suggestion of one continent on the Pacific in the past and the disappearance of it—we say by volcanic action, but so far as I know, there is no scientific proof of that; then the rising of a continent where now there is the Atlantic, the submergence of that continent and the great changes in the European continent admitted by geologists; so that we come to the idea that the earth has had many changes in the distribution of its land and water surfaces, that there have been enormous upheavals, and that there is nothing at all in the geographical history of the globe to refute the idea of a new continent again arising where now there is ocean, with the corresponding disappearance of the land, so that the ocean will again occupy the space where now there is land; and all these discussions in the British Assocation with regard to the volcanic outbursts and the rising of these islands, all these point to the possibility of another tremendous change; but such changes do not come so rapidly as was indicated in the belief of a world-wide tidal wave; they come gradually, from time to time; local destruction from time to time, local emergence of new land, and although you may have wide-spread catastrophe, there is no danger of the submergence of the world at large. There, again, you have several facts to consider, not theories, not speculations, but certain solid facts affirmed by scientific men, who do not make any deduction from the facts, who do not suggest, as I am going to suggest to you, that these point to the coming of a World-Teacher; but they give us the facts on which our deduction is based.

Going away from those, you come at my next stage into a region where, in dealing with historical sequences, we have very much still to help us which we can put before the ordinary men of the world, founding thereon a definite deduction. Historical research shows that there have been successive waves of emigration, starting from a single centre, spreading westward and southward from that centre, and that these waves are separated by long periods of time, so that each new impulse of emigration is marked off from the previous one and

the succeeding one, and you may number them one by one as they succeed each other in history, and some light is thrown upon these waves in regard to religion and in regard to civilisation. In dealing with these, some help is gained by e cavation, by the many researches which have been made by antiquarians and archaeologists; but mixed up with that, so far as my own belief and the belief of many others is concerned, there come other facts drawn from research into the past, not research into the monuments and literatures, but research made by clairvoyant investigation; and I want to mark those off, so that those who think such researches impossible may yet realise that there is a large amount of historical testimony which cannot be thrown aside, though the corroborative evidence from the study of clairvoyancy may be rejected. Take, first, the cradle of our race in Central Asia. There you have the growth of a people who had sent out from time to time great emigrations. Taking the stock itself as the first—it would be better to call it the "root stock" really, but we have got into the habit of calling it the first sub-race or sub-division. comes out from that a great emigration, which makes its way westward and builds up civilisations in the later Egypt, along the borders of the Mediterranean, in the Island of Crete; to some extent along the Northern Mediterranean as well as along the Southern. It is admitted that at one time what is now the Sahara Desert, and which is, as you know, below the surface, below the level of the Mediterranean, was a sea; but that disappeared in some catastrophe which science has no record of; but there is a record remaining in Plato, who speaks of what was told by the Egyptian priests as regards the submergence of a great island called Posei-That great volcanic eruption which submerged Poseidonis also broke up part of the surface of Northern Africa, so that the sea, the Sahara Sea, as we may call it, poured away from the basin in which it was contained; and the filling up of the channel which it ploughed for itself shut out the water which, though on the higher level, has never since been able to fill its ancient basin. That was the second sub-race, as we call

it, but the first of the great emigrations, and there you have the later Egyptian civilisation, the Aryan civilisation, contrasted with that which went before it connected with Atlantis, a tourth race civilisation. Then, if you have looked at all at illustrated accounts of the excavations in Crete, you will realise there again the type of those who built them, and the stories that were supposed to be mere legends have, by the investigations of Sir Altred Evans, been very largely verified.

Leaving that civilisation, and taking the next in order of these emigrations, we have one which goes to ancient Persia. There we have the founding of the Zoroastrian faith, the civilisation which followed on that faith, just as we had in Egypt and along the borders of the Mediterranean the great Teacher known by the Greeks as Hermes, called by the Egyptians Thoth, whose teaching spread along the borders of the Mediterranean and penetrated far down into Africa itself. And I may remind you that, in Southern Africa, they have begun to unbury the remains of an ancient civilisation which shows enormous buildings, bearing testimony to the existence of great cities, which existed ages ago. The Persian civilisation-I want to put to you a point that may make you for a moment think—according to the researches made by clairvoyants a considerable number of years ago, was founded some thirty thousand years before the time of Christ. Quite lately, during the last two years, a number of researches made by a very learned Parsi in Bombay have, for the first time on purely historical grounds, traced back that civilisation to twenty-eight thousand years before the time of Christ. This is a somewhat remarkable fact for those who do not believe at all that such researches are possible by occult means, when you find them preceding historical research, and the dates that were given of the two so very closely approximating to each other; the two thousand years on such a length of time is not a very serious discrepancy. The first civilisation would have as date probably about twenty-seven thousand years before Christ, for He did not come until some three thousand years after the emigration whereon I speak. There

you have founded a distinct civilisation, entirely different from that which you find in the Mediterranean, especially in Egypt, with the note of purity which is the great mark of Zoroastrian civilisation; a purity not only of thought and life, although much stress is ever laid upon that, but a physical purity, a purity of earth and air and fire and water, which they regard as the four great elements in the ancient way, and the pollution of which was entirely torbidden. It is interesting, in that relation, to remember the way in which the Persians, so long long afterwards, dispose of the bodies of their dead. They cannot burn them, as do the Hindus, for that would pollute the element of fire; they cannot bury them, for that would pollute the element of earth; they cannot put them into the water, that would pollute the element of water; the air they cannot get at, and even if they could they must not pollute the element of the air. In this delemma, to what have they resorted? To placing the dead bodies in what are called the "Towers of Silence," the naked bodies stretched out on slabs of stone and left there for the vultures to tear into pieces and to devour. Now, many people look on that as a very horrible way of disposing of the dead—though not really more horrible, if you think of it, than burying them; because you might just as well be devoured by the vultures as devoured by the creatures that inhabit the graves in the churchyard. But, of course, we are accustomed to the idea of the one, while to other persons the Parsi way would come as a shock at first; and yet, if you come to realise the dilemma, you will see how exceedingly ingeniously they dispose of the dead bodies, for they got rid of them entirely, without leaving any portion to any of the four elements. The dead body is entirely disposed of, and disappears from human ken. It is often interesting to notice how the customs of a people are based on their religious teaching, and how this teaching of purity, that nothing must be polluted, led to a custom that so many people have complained of when they first came across it, in their knowledge of the Parsis.

Annie Besant. (To be continued.)

DU RÔLE SOCIAL DE L'ART.

Sa puissance de suggestion, considèrée comme mode d'évolution de l'individu et des collectivités.

Le devoir et la mission de l'artiste.

Causerie taite à la Section d'Art de l'Ordre de l'Etoile, d'Orient, à Paris le 22 Mars, 1914.

'ART doit élever l'âme du spectateur, et l'aimanter vers les réalités des mondes supérieurs.

Cette formule que nous avons adoptée, n'est pas une formule de simple sentiment, mais répond à une réalité tangible et vivante que je vais essayer de vous développer.

L'artiste est un véritable centre de forces et participe par ses œuvres aux grands courants qui ont pour but l'évolution des mondes.

Ses œuvres contiennent un principe vital de premier ordre, et sont la matérialisation des grandes Pensées supérieures, dont l'inspiration se trouve aux sources pures des mondes d'harmonie.

Je ne parle, bien entendu, que de la catégorie d'artistes qui considèrent leur œuvre comme une mission, et exercent leur profession comme un véritable sacerdoce.

Certes nous n'ignorons pas la splendeur de la vie contemplative, la paix et la quiétude qui en découlent pour les âmes, puisant leur plus grande joie à jouir de ses beautés.

Nous en savons tout le prix, en ce qui concerne l'évolution individuelle. L'Initiation, et toutes les révélations des grands mystères de la Vie ne se produisent que dans la méditation et la solitude. C'est là, ou l'âme épurée et débarrassée des attractions des bas instincts, entrevoit la Loi unique, dans les grands états extatiques que procure la communion avec les plans supérieurs.

Mais s'il est vrai que, pour notre propre évolution spirituelle, il est indispensable de nous concentrer dans les méditations de la vie contemplative, il est également vrai, qu'après avoir entrevu la Vérité, nous avons un devoir impérieux à remplir—celui d'en faire profiter les autres et de préparer par là l'évolution de nos frères sur cette planète.

Et comment arriver à cela sans jeter le trouble dans des consciences mal préparées aux Grandes Vérités? En faisant de l'adaptation. Tout est là, et sur tous les plans de l'activité humaine.

Nous devons faire en quelque sorte de la politique divine opportuniste, selon le milieu où nous sommes et selon les âmes à qui nous avons à faire. Il faut déposer des germes de Lumière s'adaptant à chaque personnalité, à chaque groupement, germes qui produiront des fruits et qui, selon des Lois formelles, détermineront des gestes de bien et de beau.

N'oublions pas qu'il ne s'agit pas seulement de ne pas faire le mal, mais de faire le bien, et en ce qui nous concerne, faire la charité intellectuelle et spirituelle.

Or, l'Art a une puissance de suggestion considérable et peut agir en bien ou en mal, selon l'esprit incarné dans les œuvres. D'où la responsabilité énorme de l'artiste.

L'artiste doit être un missionnaire, et toutes ses œuvres un perpétuel apostolat pour aimanter les âmes vers les réalités des mondes supérieurs.

Quel beau rôle! et dans quel enthousiasme ne doit-il pas être, de savoir qu'il est un instrument utile et qu'il peut contribuer dans une certaine mesure à répandre la paix et l'harmonie dans les êtres, but que toute âme avide de béatitude doit atteindre!

L'artiste doit donc être un sincère avant tout, sincère envers lui-même, sincère dans son grand amour sublime de l'Infini. Sans cette sincérité, il n'y a rien de possible ni d'élevé.

"Si vous ne devenez comme les petits enfants, vous n'entrerez pas dans le royaume des Cieux." Paroles très mal interprétées en général.

Et en effet, nous aurions pu nous assimiler les plus grandes Lumières et comprendre les mystères remontant aux sources mêmes de la Vie, que cela ne nous servirait à rien si nous n'avions cette Vertu indispensable—La Sincérité dans notre amour—se résolvant dans l'abandon de Soi, et le sacrifice de notre Moi, comme centre, pur l'intermédiaire d'un cœur pur nous mettant en rapport immédiat avec la Cause première.

La Lumière est une Voie. Le Ciel en est une autre. Il est possible que sur la grande route de l'infini les deux chemins se rencontrent à certains endroits, mais le deuxième est plus court, et mène plus rapidement au but. Il y a des Vérités qui sont révélées aux humbles et cachées aux savants.

Maeterlinck, dans son livre sur "La Mort" dit que nous sommes dans un infini dont nous ne pouvons sortir. Il aurait pu développer sa pensée et expliquer que nous nous trouvons devant des phénomènes de la Vie universelle, dont les modes d'être sont peut-être infinis.

C'est là un point important et nous devons faire un choix qui est grave, car selon les lois d'attraction qui constituent les séries, l'âme, au sortir du mode de vie dans lequel elle se trouve actuellement, ira fatalement vers son centre d'harmonie.

Aussi est-ce douloureux de voir tant d'êtres traiter la vie superficiellement et ne pas comprendre que c'est une chose sérieuse, grave, bonne et belle.

Nous devrions avoir constamment le cœur gonflé d'amour et verser des larmes de reconnaissance pour cette merveilleuse création qui nous est offerte avec tant de largesse!

Ne croyons pas que ce sont là des paroles pour les êtres purement sentimentaux, et dont les sphères émotionnelles seules vibrent. Non, c'est simplement notre conscience subliminale qui se manifeste pendant les grandes contemplations où notre moi entend les grandes Voix d'en haut!

Maintenant je me permettrai d'errer dans des régions qui en apparence ont l'air fort éloigné de notre sujet, et qui, cependant, en dépendent, font corps avec lui, et sont en quelque sorte, les terrains où évoluent les manifestations de la pensée.

Tout se tient dans la nature, et il y a unité sur le plan physique comme sur le plan moral.

L'artiste qui veut et qui doit remplir son rôle d'éducateur, doit logiquement avoir des connaissances spéciales qui se réflèteront dans ses œuvr s et seront le point de départ d'une évolution dans l'esprit de ses semblables, qui, par leurs occupations on l'hostilité du milieu dans lequel ils vivent, ne peuvent s'assimiler certaines vérités indispensables pour se créer une mentalité supérieure.

C'est dans la méditation et la solitude que l'être évolué prépare le plan des œuvres d'adaptation à faire, pour le plus grand profit de l'humanité. Mais il faut bien se convaincre d'une chose; c'est que, dans cet état, nous ne nous trouvons pas en face de simples rêves d'artiste ou de métaphysicien, mais bien devant des réalités vivantes.

Permettez-moi de vous rappeler, pour mémoire, quelques données de Science positive, en ce qui concerne l'infiniment petit et l'infiniment grand.

Dès ce point de départ que personne ne peut nier, nous sommes transportés dans un monde qui nos sens perçoivent difficilement, mais qui nous met déjà dans un état nous révélant un certain nombre de phénomènes de Vie, que nous ne pouvons sentir directement.

Je ne cite cela que pour créer une atmosphère qui nous aimantera vers les centres d'unité où nous allons constater que tout se tient, et que *l'art participe*, comme la science, à cette admirable chose qu'on nomme la Vie—Vie physique, Vie intellectuelle, Vie spirituelle.

D'abord posons en principe qu'il n'y a qu'une seule Loi qui régit l'Univers; qu'elle est la même pour le monde atomique et le monde stellaire.

Entre les milliards d'atomes qui vibrent constamment dans un centimètre cube d'acier, et les groupements d'étoiles comprenant des millions de soleils, il n'y a pas de différence. Nous connaissons exactement le nombre et le poids des atomes, et nous savons par exemple que celui de l'hydrogène est un centre d'attraction qui a de quinze cents à deux mille corpuscules vibrant autour de lui.

En un mot cet atome, que nous considérions jadis comme le premier état de la matière appréciable, est un *véritable soleil*, entraînant avec lui, à des vitesses énormes, une armée de planètes—et il y en a des milliards dans un millimètre cube d'acier.

Or, si nous transportons nos regards vers l'infiniment grand, nous constaterons des faits non moins surprenants et admirables.

L'étoile la plus rapprochée de notre Système Solaire, l'Alpha du Centaure, est à 4,000 milliards de kilomètres, et met quatre années à nous envoyer sa lumière, à raison de 75,000 lieues par seconde.

Altaïr est à 102,000 milliards de kilomètres et met dix années à nous envoyer sa lumière. Aldébaran est à 205,000 milliards de kilomètres, et met 21 années à nous envoyer ses rayons lumineux. Véga à 257,000 milliards de kilomètres. L'Etoile Polaire à 440,000 milliards de kilomètres et met 46 ans à nous envoyer sa lumière! Ainsi de suite jusqu'aux étoiles les plus éloignées de notre univers visible, qui mettent 2,000 ans à nous transmettre leur rayons lumineux à raison de 75,000 lieues à la seconde. Et nous ne parlerons pas des autres univers, inabordables pour nos méthodes de calcul et notre vision actuelle.

Songeons à ces proportions effrayantes en apparence, et faisons un rapprochement entre celles des atomes, et nous comprendrons l'admirable unité que régit la Vie, chacun des atomes ayant entre eux proportionnellement des distances presqu'aussi considérables.

Or, pour bien juger ces choses, il faut reconnaître que nous sommes assez mal placés, car nous les envisageons toujours à notre point de vue *relatif*, oubliant que nous sommes dans le temps et dans l'espace. Ainsi, que nous partions par l'imagination vers un point quelconque du ciel, et que nous marchions en ligne droite à raison de 100,000 lieues à la seconde si nous le voulons ; que nous nous enivrions de liberté pendant des siècles, en admirant les millions de mondes splendides qui se trouveront sur notre passage! Que nous poursuivions notre course pendant des millions et des milliards d'années, nous n'aurons pas fait un pas par rapport à l'infini.

Car nous le répétons, il n'y a aucune distance, aucun temps. Il n'y a que des états dans lesquels nous nous trouvons être, selon notre degré d'évolution, nous permettant de percevoir certains phénomènes de la Vie Universelle.

L'important pour notre personnalité, c'est d'être de plus en plus débarrassé de la gangue des instincts inférieurs, nous empêchant de nous assimiler les vibrations de la Vie supérieure. Pour aller loin, vite et bien, il s'agit donc de bien penser. Car nous créons notre avenir, non seulement par nos actes, mais encore par nos pensées, même les plus intimes.

Chacun de nos actes est une Cause Créatrice qui amène un effet, exactement en proportion avec la Cause, point de départ du phénomène. En un mot, nous sommes responsables de nos actes.

Or, d'après cela, jugeons maintenant de l'énorme responsabilité de celui qui fait une œuvre, l'œuvre, comme nous le disions plus haut, ayant une très grande puissance de suggestion, pouvant déterminer les gestes, bons ou mauvais, chez le spectateur, selon les ondes émises par l'esprit qui s'y trouve incarné.

Il est donc de toute évidence que l'artiste, poëte, sculpteur, musicien, littérateur, philosophe ou peintre, crée des centres de forces vivantes qui peuvent déterminer des troubles ou de l'harmonie, selon le sens où est dirigé leur attraction.

Donc, tous ceux qui créent une œuvre, c'est à dire tous ceux qui déterminent des courants de vie, ont pour premier devoir de penser à élever l'âme de ceux qui regardent, qui écoutent, ou qui sentent.

Tout est un être dans la Nature et nous devons éviter de scandaliser les *choses* et les *êtres*.

Une figure créé par un artiste, un paysage, un beau ciel, un objet quelconque, peuvent constituer une personnalité qui a une vie secrète et cachée à nos sens, mais n'en ont pas moins une vie réelle.

Et, à ce point de vue, les nouvelles découvertes de la Science, je veux dire celles de ces ondes qui nous ouvrent des horizons si vastes et nouveaux, nous mèneront en plein psychisme et nous font comprendre et voir que tout n'est que vibrations.

Le tort de ceux qui ne savent pas, est de croire que notre personnalité est enfermée dans notre corps matériel et qu'elle est limitée aux simples formes de notre individu.

Vous savez naturellement tous ici, qu'elle

rayonne constamment, physiquement, et en ce qui concerne les sphères spirituelles, elle est, par vibrations, en rapport avec des X inconnus, qui peuvent être à des distances considérables. A vrai dire, le Solide n'existe pas, et nous sommes trompés pas les apparences. Si nous avions le sens nous permettant de percevoir les Rayons X, par exemple, nous aurions une conception toute autre du monde extérieur; les murs nous paraîtraient transparents et clairs, tandis que le verre nous paraîtrait noir et opaque.

Il ne faut par oublier que le monde extérieur ne nous est révélé que par nos sens, et que leur champ d'action est très limité. Que de mondes extraordinaires nous sont cachés, faute de ne pouvoir les sentir!

Il est donc de toute évidence maintenant que l'art qui s'abaisse à réaliser les conceptions instinctives de la vie animale, qui rampe ignominieusement dans les représentations de la vie vulgaire, s'encanaille sur le trottoir, dans le ruisseau. s'alimentant des déchets et des scories de l'humanité; l'art sans idéal, sans pensée ni sentiment, l'art qui abandonne ses prérogatives de médiateur entre les mondes divins et le nôtre, cet art-là est haïssable, ne remplit pas son but, et ceux qui en sont les représentants sont bien à plaindre!

Elevons nos âmes vers l'Infini, n'oublions pas que nos destinées sont splendides et que nous allons tous, par des chemins différents, plus ou moins longs, vers l'Unité, ou règne l'Amour et l'Harmonie éternels, sources de tout Bien, et principe essentiel de tous les bonheurs!

En ce qui concerne les Penseurs et les Artistes, tous leurs efforts doivent donc avoir pour but : la Surélévation morale de l'être et l'amélioration de l'humanité pour le plus grand bien des Collectivités.

Voyons le rayonnement éternel des grandes œuvres, depuis les prophètes de l'ancien temps jusqu'aux génies et aux saints de l'époque moderne. Contemplons les admirables productions des artistes Chaldéens, Egyptiens; celles des Grecs, Phidias, Praxitèle, le Parthenon, etc., et plus tard, nos merveilleuses cathédrales; les Primitifs, Fra Angélico, Raphaël, Michel-Ange, Léonard de Vinci. Plus récemment, les Corot, Gustave-Moreau, Puvis de Chavannes, et tant d'autres

qui ont si noblement rempli leur mission.

Constatons maintenant cet art morbide et anarchique qui se manifeste sous des étiquettes ridicules dissimulant l'impuissance, la folie, et surtout, la fumisterie. Hélas! c'est avec douleur que nous verrons toutes ces manifestations qui sont comme la marque certaine d'une humanité en décadence, et la fin d'un cycle.

Au lieu de ces élucubrations malsaines et tortionnaires, revenons à la Vérité et à la Simplicité puisées dans la Nature et dans les inspirations élevées.

La Simplicité comme réalisation, le calme, la sérénité, l'esprit de synthèse, sont des qualités de premier ordre pour les œuvres incarnant une pensée à tendances éducatrices.

L'Infini est simple et tout ce qui rapproche de la synthèse, nous rapproche de l'Unité.

Notre vie moderne, par son activité fébrile, ses inventions mécaniques, son amour de mouvement et de la vitesse, nous éloigne de la vie contemplative.

Et c'est cependant dans le Silence que le Savant découvre ses inventions, et l'artiste ses grandes conceptions.

Les Voix du Silence sont si éloquentes! Aussi, nous pouvons le dire:—Le bonheur est dans l'équilibre et l'harmonie que la paix, puisée dans le calme, amène dans les cœurs et les àmes.

Revenons un peu vers les œuvres inspirées, devant la Nature, par la contemplation, sans pour cela abandonner le factice de nos vies actuelles, devenu normal et nécessaire.

Plus on s'éloigne de la Nature, plus on s'éloigne de la Vérité. Malheureusement la civilisation poussée à l'extrême dans le sens du raffinement des sensations venant des créations de l'homme, nous entraîne vers l'anormal, nous désorbite, nous déséquilibre, au point de nous fermer les mondes merveilleux qui se déroulent sous les yeux du contemplatif.

Il appartient donc, à ceux qui le peuvent, de vouloir arrêter le flot de boue qui monte, de détruire l'apachisme qui s'étend sur tous les plans de l'activité humaine, et de se sacrifier pour refaire des mentalités d'un ordre supérieur

Sur ce terrain, tous nous le pouvons, petits et grands, humbles et superbes! Le danger

étant imminent, le devoir n'en est que plus urgent!

Il faut arriver à atténuer, dans la mesure du possible, l'égoïsme, qui est en quelque sorte le microbe destructeur de l'individu et des sociétés, et qui, hélas! à notre époque, a pris une telle proportion que le Moi s'étale triomphant et absorbant, avec cynisme!

L'égoisme obscurcit les plus belles âmes, empêchant la réalisation des grandes œuvres, qui n'atteignent leur plein épanouissement que dans le désintéressement.

Il faut aimer, non pas de cet amour qu'on a souillé par la ruée des bas instincts qui font les crapuleux et les anormaux, mais aimer le Beau, le Vrai, et dilater nos âmes avides de liberté vers les splendeurs de la Vie élevée et pure, qui nous mèneront aux joies éternelles.

MAURICE CHABAS.

In the silent hour that heralds the dawn, I passed into my garden, rejoicing in the earth's fragrance after a blesséd fall of rain; in the freshness of leaf and flower, the soft breeze that gently rocked the shower-laden petals of a yellow rose; the clear song of a bird perched among the branches of a fir, singing a hymn of joy in the name of all creation.

About me rose a range of wooded hills, mysterious in the early light. Before me the country sloped ever lower towards a valley, with here and there a cornfield gleaming in its wealth of gold, an orchard, or a great stretch of purple heather; while beyond, on the far horizon, lay the sea.

Over all living things brooded the sense of Divinity, the Spirit of God that ever moves and dwells in our midst, in vast, countless forms. "Nor is there aught, moving or unmoving, that may exist bereft of Me." It was as though the Manifested God turned with arms outstretched to the God Unmanifest, breathing forth a message of indissoluble Oneness; of the Unity that underlies all creation, all beings, races, and creeds.

My thoughts turned to the outer Realm, the Unreal—with its delusion of the separate Self, the desire for conquest and warfare, its deeds of cruelty done in ignorance; its fanatical zeal to gather the nations of the whole earth into one form of belief, one aspect of the Truth; its blind adherence to books deemed sacred, to the letter which killeth. A dark cloud blotted the sky, and in my heart there sounded a chord of unutterable sadness. I saw no longer the wooded hills and pleasant

landscape about me. All was darkness, and through it rang out the world's cry for a Teacher: for One to guide all beings to a wider view of Truth, to speak to the nations of man's Brotherhood, to unite all creeds showing their common origin, to give a fuller message to Science, to Art.

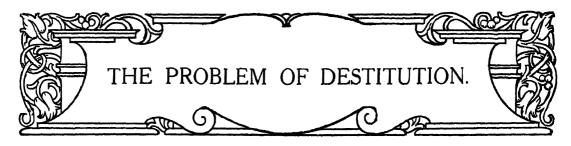
After a while I saw the great cloud move slowly onwards, until it was no more seen, and I beheld, stretching from East to West, a great White Roadway, from which branched paths in every direction, even to the uttermost parts of the earth. And a voice cried: "Prepare ye the Way of the Lord, the Master of Masters, Who shall come to bring Wisdom and Love to all that lives. Arise, make straight His Pathway, go forth to meet Him, for the Day is at hand."

Then across the far eastern sky there flashed a ray of deep blue Light, followed by another, and yet another, until I could no longer behold the glory. From East to West, to all parts of the earth It passed, flooding all things visible, filling the Invisible with Its radiance.

As It moved along the White Roadway, I saw for a moment, amid the glory, a Face of such wonder, such unspeakable beauty, that cannot be spoken of nor written. And I knew that a Saviour of the world was at hand.

Come with the might of Thy love,
Come in the splendour of Thy Power,
And save the world that is longing for Thy
coming—

O Thou Who art the Teacher alike of angels and of men.



Three Lectures delivered at 19, Tavistock Square, by Mr. W. C. M. LLOYD, Secretary of the L.C.C. Committee for the Prevention of Destitution.

POVERTY IN THE HOME; THE SLUMS; THE CHILDREN OF THE POOR; SWEATED WOMEN.

PROPOSE to begin to-night by stating an elementary and obvious truth—which is that poverty is an evil from which all societies and individuals are struggling to escape. Nor shall I argue about this further proposition, that all societies and individuals are right in struggling against material poverty; because, as I think, resignation to poverty is a gospel of despair and a mark of decadence in whatever society and in whatever time it is preached.

It is an axiom of civilisation that poverty in a man (I mean involuntary poverty) impairs the excellence of that man as a citizen. I think that is one of the meanings of civilisation as we understand it. It follows from that, that if you have in a State any considerable number of persons who are living in a condition of misery, that State is in an unhealthy condition. It is suffering from the national disease of poverty. Now we, in our modern societies, in England to-day, as in other civilised countries, are afflicted with this social disease of poverty in a malignant form. The disease is, I believe, curable, if we desire to cure it; but I am not going to deal with that now. My first duty is to describe its symptoms and effects.

Now, I do not propose to trouble you with elaborate definitions—still less to hurl chunks of statistics at you. On the question of what poverty is, I will simply lay it down that poverty is the lack of the necessaries, of the decencies, of the comforts of life—the lack of some or all of these things. There

are, obviously, two degrees of poverty. Broadly speaking, there is the primary, the worst degree-absolute destitution. Those who are suffering from that sort of poverty are really short of the necessaries of life, and are in such a state that they are unable to maintain properly a bare physical subsistence. Secondly, there is a slightly higher grade, which does not mean being without the bare necessaries, but does mean being without a great many of the comforts or of the decencies of life. That is not always called poverty, though the people who experience it are constantly referred to as the poor. I shall deal mostly with the first class, but I shall have frequently to refer to the others; for the poor, as you know, are constantly dropping from simple poverty down into the depths of destitution.

Now, destitution is spread over a very large portion of this country. You all of you know that phrase constantly quoted in the Press and on the platform—the phrase of Sir Henry Campbell-Bannerman—that we have twelve millions of the population living on the verge of hunger. You can add to those, if you like, another twelve millionsperhaps more-who are living in what I call the higher degree of poverty, i.e. not in absolute destitution, yet in such a state as to be inevitably falling short of the true excellence of citizenship. The instances which I shall give you are quite typical, and not exceptional instances. Many of them are drawn from my own experience during the past seven or eight years in the East End of London and elsewhere.

illustrate conditions which, unhappily, you will find in every part of the country, in all the great towns, and even in many of the country villages.

To come now to my subject proper—I want to deal to-night, beginning at the bottom as it were, with the Family and the Home, going on to the children and the women. Afterwards I shall discuss poverty as it affects the actual wage-earners, and finally, I shall come to the remedies.

Now, think for a moment of the family. The institution is, as you know, the oldest and most sacred in the world. You do not need to be reminded how every reformer has always insisted on the importance of good family life, of upholding the sanctity of the family. And the ark of the family, the home, is another institution which I need not dwell upon here. You know well what ideas are conjured up by the word "home," especially in England. But what does "home" mean to a great mass of the people of this country? The homes of millions are nothing but squalid dens-if I may use strong languagedamp, foul, insanitary, stinking in a literal sense. The condition of the slums, which pollute every quarter of the land, is such that it is quite impossible for a healthy life, physical or moral, to be carried on in them.

You have not to go very far from these doors in order to see things which would probably make you not want to see more. You will remember how, only a few months ago, during the great dispute in Dublin, public opinion was shocked by finding that there were no less than 21,000 families living in one-room tenements in the Irish capital.



A London Home. One Room Tenement.

People do not realise how widespread is this evil, nor what it means. As a matter of fact, if you cross from Dublin to Glasgow, you will find that the number there is not 21,000, but 32,000 (or nearly one-seventh of the whole population), living in those places that we call, officially, "one-room tene-No less than 80,000 individuals are crowded in those dens, more than five in a room. Here in London, if you come down with me to Bethnal Green, I can show you, a few hundred yards from where I live, an area of about seven acres, consisting mainly of narrow streets and slum alleys-a great nest of hovels. There are five hundred of these so-called houses, in many of whose rooms a man of ordinary size cannot stand upright. Few of them have any decent sanitary conveniences, and no adjective would be too strong to describe their beastli-There are three thousand people living in these five hundred dens. The deathrate in that area, from all causes, is 24.74 per thousand, or half as high again as the rest of the Borough of Bethnal Green; while the death-rate from fevers and consumption is over 30 per thousand. (Let me remind you, for the sake of comparison, that the deathrate of Hampstead is under 9 per thousand.) This vile spot was actually condemned as far back as 1854. In 1890, when the County Council was first established in London as the housing authority, it was condemned again, and it was agreed then, by the sanitary experts, to be ripe for demolition. But it was not demolished. Fourteen years later, in 1904, the Medical Officer of Health of Bethnal Green reported that sixty per cent. of the houses were utterly unfit for human habitation, and that thirty per cent. more could only be made habitable by the expenditure of so much money that it was not worth while doing them up. He only allowed 10 per cent. out of the whole of the houses to be fit for habitation—and that at a pretty low standard of "fitness"!

The only other thing that I need tell you in regard to this area is that it stands twenty-second in London—that, by the admission of the authorities, there are twenty-one worse patches in London to-day! And this is an admission from an authority whose

business it is to minimise the slums rather than to magnify them. Now, while I am speaking of Bethnal Green, let me give you one or two cases of family poverty selected from the hundreds that I know of in that borough.

Here is the case of a man and his wife and five children (three of these of adult age) living in one room, for which they pay a rent of 5s. 6d. The man earns a living by selling papers in the street, and the "house" is reported by the sanitary authority to be very poor and dirty. They are, needless to say, in arrears with the rent. Secondly, a man, his wife and four children living in one room, for which they pay 4s.; he is a carman in casual employment. Again, a man and his wife and five children; one room, 5s. rent; the man a casual labourer; wife paralysed; very poor and in arrears with the rent. That is the condition of a large proportion of the 130,000 inhabitants that we have in Bethnal Green, and it is typical of thousands more in almost any of the poorer districts. What sort of family life do the children born into such dens as these experience? Five or six people penned up in one little room, with no sanitary conveniences, and very little chance of decency at all in any shape! What sort of morality can you expect under these conditions? The other day I was talking to a clergyman of the district, who told me that he knew at that moment of five young girls who had just had children by their own brothers. That is a common thing, and though most of the cases are not published, incest is going on all the time. What else, indeed, can you expect in the circumstances? I say that this question of the home, this "Housing Question" that we write about in books and pamphlets, make speeches about, and for the most part forget about, when it comes to doing anything practical, is not a matter simply of building decent dwellings for the people, but of stopping the slow murder of the souls of the people. But you will say, "That is all very well, but not all the poor are housed under such miserable conditions; this is not a picture of home life everywhere. If you turn to those who are called the 'respectable poor'



Match Box Making.

things are not so bad as that." Yet the homes of the respectable poor are not so very satisfactory either. Walk down those long miles of little mean dingy streets, so depressing to look at, with the huge, barracklike blocks of dwellings dotted about here and there, and imagine what sort of life goes on in these buildings. Picture, I say, the daily life of the women living behind these walls—the narrowness, the monotony, the discomfort, the drudgery of it all. Too often these houses, though they may appear passable from the outside, are damp and unhealthy; they are nearly always inconvenient, and do not give the people who live in them a chance of a really comfortable home life. In the poorer districts, there is no room for the children indoors, and you will find them playing in the streets until nine or ten o'clock at night. As for the barrack buildings, from many points of view they are deplorable—those huge piles of "models," in which many of the dwellers are deprived of all but a minimum of light and air and sunshine.

But to return to the slum-dwellers. Their miserable existence is eked out by two very popular institutions, the Public House and the Pawn Shop. Without the Public House and the Pawn Shop a great many of these people could not go on at all. It is all very well to talk about the evils of drink, but when you have realised what is the life of the people, especially the women, in these hideous surroundings, you cease to wonder that they take the first opportunity of getting out and round the corner into the public house, where there is some sort of

company and a narcotic to dull their nerves or a stimulant to keep them going. As for the pawn shop, that is a literal necessity; for many live during the week on the proceeds of their Monday morning's pledgings. It may not be a very good institution, but I am prepared to maintain that, for a large number of the poor, it is the only alternative to the workhouse.

What, now, is to be said of the condition of the children born into these homes? It is only too plain that they are heavily handicapped from the very beginning. The first of the great enemies that lies in wait for them is Death. You have only to look at the infantile mortality rates to realise what the effect of slum life is on these children in their earliest months. Here are some figures which I will ask you to compare.

In Shoreditch, a very poverty-stricken part of London, the number of children dying before they reach the age of one year amounts to 170 per thousand born, a figure which you may contrast with middle-class Hampstead's 78.

In Edinburgh, to go further afield, in the crowded ward of George Square, it is 160 per thousand; in the comfortable district of Merchiston it is 56. In Burnley, a great manufacturing town, where there is a good deal of poverty, where women go out largely to work and a great many children are sacrificed to Mammon, it is 202 per thousand; while in the pleasant seaside town of Southport, not many miles away, it is only 104. In one of the poorest parts of Birmingham the rate is actually 331, as against the 65 per



Slum Children, East London.

thousand in the garden suburb of Bournville.

Then, for many of those who survive, comes the struggle with Hunger—not a short and sharp bout, not occasional hunger, but chronic semi-starvation. In the richest city in the world to-day there are 40,000 or 50,000 admittedly "under-fed" school children receiving free meals, because their parents cannot provide them with food. And I am prepared to assert that there are thousands of boys and girls of all ages who have never had enough to eat from the day they were born.

Quite lately, the case of a little boy came up for consideration before my Children's Care Committee. We had to decide whether he was to be allowed to have free dinners at school or not, and I asked him what he had for breakfast at home. He said that he had tea and a piece of bread. I said, "Do you have anything on the bread?" Sometimes he had a little margarine. "What do you have for tea and supper?" "Tea and bread." His great meal of the day was dinner, for which he had 11d. to buy fried potatoes with "at the fish shop." So that his daily nourishment was tea and bread and 13d. worth of fried potatoes. And that or worse—is the condition of thousands of children in London and elsewhere to-day.

You can see the results by looking at the returns of the medical officers, the statistics published by the authorities as to the weight and height of the children. You will find that at eleven, twelve, and fourteen years of age, children of the middle-class are generally two or three inches taller, on an average, than those of the poor, and several pounds heavier in weight. You will see that even the working-class men and women you meet in the streets are shorter and slighter. You will read that an enormous percentage of the men who apply to join the Army are rejected as falling short of the physical standard—which everybody knows is very low. It is simply that these people have been under-nourished from their birth upwards.

Then go into the schools and see how Disease preys on the children. The Chief Medical Officer of the Board of Education, Sir George Newman, in a report published two years ago, stated that out of 6,000,000 elementary school children in the country, over 3,000,000 were suffering from some form of disease. I find that in Croydon last year 88 per cent. of the children in the elementary schools were discovered to be defective. In Northumberland, 64 per cent. were suffering from disease, and in the rural county of Shropshire only 3.9 per cent. had sound teeth!

Let me give you the case of a boy which came up before our Care Committee in Whitechapel. This boy was phthisical, and we were trying to make some arrangement to send him to a hospital. We had the father up, who told us that he had a wife and five children, all living in one room. could earn £1 a week, when he was in decent health; but his eyes were now so bad that he could not do anything, and he had been out of work for six or seven weeks. charitable organisation offered to help him if he would move out of his single room; but, as he pertinently asked, how could he take two rooms, when he could not even find the rent for the one which he had? Then he was questioned as to why he had pawned a pair of boots which had been given to the boy. To which he replied that it was a choice between the boots and food for the family, who were literally starving.

The fourth result of poverty to the child is ignorance. I attribute this to three main causes. First, the physical misery in which a large number of the children live, and which obviously prevents their doing proper mental work. The second reason is bad home influence, undoing the good that is done at school. A child comes to school, and there is under the influence of other children better trained, or of the teachers, who many of them work wonders with very poor material. Then he goes back to his wretched home, to drunken or careless parents, and what little good has been done at school is undone amid these degrading surroundings. Thirdly, there is the school-leaving age. We turn off the education of the workmen's children at the age of fourteen-often at thirteen, or even twelve, for you must remember that thousands of children, under



The Children Suffer. Dockers' Children at Rotherhithe.

the age of fourteen, are to-day earning wages in the Lancashire mills or at other employments. The rulers of the nation do not really believe that instruction ought to cease at fourteen; their own sons and daughters are just leaving the preparatory schools at that age, to go on for another five or six, or even eight or nine, years at the public schools and high schools and universities. The children of the poor, in fact, are robbed of knowledge as of the other good things of life, because of their poverty.

Finally, there is the curse of child labour—the stealing of the child's birthright of rest and play and joy. I have already referred to the "half-timers," of whom we have 30,000 or so working for twenty or twenty-four hours a week in the stifling atmosphere of the cotton mills. But there is even worse, in the shape of nearly a quarter of a million boys and girls—some of them the merest infants—employed before and after school hours (and often when they are supposed to be in school), as errand boys, street traders, farm labourers, golf caddies. An enquiry a few years ago showed that there were no

less than 1,120 child wage-earners between the ages of six and seven, 4211 between seven and eight, 11,207 between eight and nine, and 22,131 between nine and ten. And quite recently we had some shocking revelations in a Report from a great industrial centre in the North, showing van boys of fourteen employed from 8 a.m. to 10 p.m.; billiard markers, aged fourteen, employed from 9.30 a.m. to 11 p.m.; errand boys of thirteen, employed from 8.30 a.m. to 9 p.m. (and 11 p.m. on Saturdays). Why are these children sweated in this fashion? There is only one answer—because they are poor.

The last effect of poverty on the family, to which I want to refer to-night, is the pitiful waste of womanhood which it produces. I am not speaking now of the low wages of women in general, but, first, of that system of sweating which is known as "homework "-the system under which hundreds of thousands of poor widows and mothers struggle to maintain a bare existence. cannot go into details; but you will be familiar with some of the trades, such as bristle picking, box making, trouser finishing, and so on, which stain our civilisation. Go to Birmingham, if you wish to see the thing at its worst. There you may see women engaged in carding hooks and eyes, stitching 384 hooks and eyes on to ca ds for one penny -working often for twelve hours or more a day, and averaging a wage of 3s. 31d. per week!

Worse still, in a way—because, though less devilish, it is far more general—is the lot of

the ordinary housewife of the poorer classes. Think of her ceaselessly drudging in a house with no conveniences, washing, dressing, and feeding the children, attending to the wants of the husband, with little or no rest or recreation, often in feeble health, and always harassed by a shortage of money—achieving, in short, a daily miracle by housekeeping on £1 a week.

This is the "family life" which Socialists are accused of destroying! These are the people to whom the virtue of thrift is preached! Thrift preached by men and women who have come down from spacious and beautiful homes, where they have left their children in warm nurseries in the care of well-trained nurses—come down, maybe, in their motor cars, well clad and comfortable—to unhappy drudges shivering in illfitting, thin clothes, whose two unaided hands have to perform all the work of housemaid, parlour-maid, cook, scullery-maid, nurse-maid, and laundress; who have not a halfpenny for a 'bus or a tram fare; who have, indeed, to look on halfpennies as we look on half-crowns; who, in short, know that thrift, with their income, means going short, not of luxuries, but of bare necessities! Is it not a monstrous mockery? It is easy to talk about poverty; it is easier still to pity it. But for those who are fortunate enough not to have to live it, it is hard to realise what it means. I ask you to try to imagine how you would keep house for a family on £1 a week.

THE WAR AGAINST WAR.

THE Cobden Club has instituted a scheme for lending small boxes of literature dealing with the questions of peace, arbitration, the limitation of armaments, and kindred questions. Boxes of such literature will be forwarded to political clubs, pacifist study circles, co-operative education committees,

etc., on loan for three months. No charge will be made, but societies borrowing boxes will be expected to pay carriage both ways. Societies desiring to avail themselves of this offer should write to Mr. F. J. Shaw, Secretary, Cobden Club, Broadway Court, Broadway, Westminster, S.W.



FOR THE LOVE OF EGYPT.



HERE was a twofold darkness over the land of Egypt. A darkness, in the first place, over the Spirit of her For six long weeks they had measured the depth of the sacred Nile, measured it daily, accurately and anxiously, and while her arid corn fields were parched and brown, and while her cattle dropped for want of pasture, her sacred river flowed on, never rising an inch, silently and evenly-it almost seemed deliberately. There would be famine, severe and long. The omens, too, were evil; very evil. A certain crocodile, held specially sacred by the devotees of the Temple of Thoth, and which had never been known to move from its muddy couch for three generations, had crawled, two days ago, five feet nearer the brink of the river. Then the Pole Star, ever shining above the apex of the Great Pyramid, had, for three successive nights, been obscured by a cloud, while the rest of the sky was luminous and palpitating with stars. Egypt's great magicians walked her streets with bowed heads. All their occult arts had been exhausted, and had availed nothing. There were those that averred that these venerable sages had aged during those awful forty days. astrologers, too, had been consulted. declared that Mercury, the star of mystery, Egypt's ruling planet, and Saturn, the evil planet, who prescribes with his circle limits to all things, the lives of men and the fate of nations, were in conjunction in the sign Leo, a barren and fiery sign. Such a conjunction, they declared, occurred only once in about three thousand years. There was an old occult tradition, that when last this conjunction took place, the great empire of Atlantis, with its City of the Golden Gates, had been submerged beneath an ocean tidal wave. Disaster was inevitable. It was written in the stars, they declared, unlessbut that possibility was too remotely improbable for consideration.

And there was physical darkness. likewise, over the land, for it was night time. This night would the child Horus be born. He would come forth from the womb of Isis, the Virgin Queen of Heaven, for the celestial sign Virgo was rising on the horizon. This night he would be born. Hail to the child Horus! Hail to thee, Isis, his Virgin Mother?

And Krishtoth, whose father's broad fields had suffered more from drought than that of any nobleman in Egypt, stood on a rock, below which the dark waters of the Nile flowed, so slowly and so deliberately. Within the innermost recesses of his being there was raging a fierce conflict, upon the issue of which depended the fate of many lives to come. Krishtoth had talked with the astrologers. He had learnt of the inevitable doom of Egypt, unless-unless, they said—a youth could be found, who, while the celestial sign Virgo was ascending on the horizon, and Mercury, Egypt's ruling planet, was on the cusp of the seventh house, the house of marriage, would deliberately forsake his beloved, and in the dark waters of the Nile would freely and willingly sacrifice his life for love of his native land

And here Krishtoth stood, awaiting his beloved, and his beloved was Pharoah's daughter. O, you learned scholars of the twentieth century, who say man has no soul, you have never loved, you have never looked on the face of your loved one, or you would know of the mystic human soul. Krishtoth had looked and loved, and even now, she, Pharoah's daughter, was on her way to the trysting place. On the other hand, there was the doom of Egypt, of his native Egypt, and the chance that comes but once in many

lives—the chance of sacrifice. From his vantage ground, overlooking the City of Thebes, city of a thousand temples, each one dedicated to a threefold deity, he had watched the citizens at twilight make their way to the banks of their sacred river. There seemed something of a despairing hope as they gathered in groups, while the priests measured the depth of the water. Then something of final despair as they wended their way back to their homes. The night was still. He had heard the slamming of the house doors, the drawing of the bolts. One by one he had seen the lights of the great city extinguished, and each one had seemed like the last ray of hope. Now all was quiet. All was motionless. Save the heavens. For the stars roll on, whether Egypt lives or dies. The sign of the Virgin was ascending on the horizon. It was a bare two hours from midnight. Egypt's star of destiny was approaching the cusp of the seventh house. Awful is the conflict in the soul of the youth Krishtoth. His loved one, the dark Syrene, a king's daughter, is now seated at his feet. The Gods look on. O Thrice Greatest Hermes, thou who didst incarnate here on earth for love of mighty Egypt, grant this youth thy strength.

"And have I come to you, in the desert, alone, Krishtoth, and receive no greeting? Have you no word of welcome for me?"

He had not noticed her. Silently she had placed herself at his feet. The long grass hid her limbs. A cloak covered her shoulders. Her upturned face and dark hair now greeted him. A king's daughter at his feet. It seemed symbolical. All the kingdoms of the Earth. Hard is that path to tread, sharp as a razor's edge. He looked down on her. Yet he dare not stoop. The crisis of many lives was approaching.

"Kiss me, Krishtoth." The tone was plaintive, beseeching. Fairest of Egypt's daughters asking for love. She brushed her hair back from her forehead. "See," she said, raising her arms towards him, inviting him to embrace her. The Gods held their breath. Krishtoth looked, hesitated, then he kissed her.

She reclined full-length on the grass. Gazed a moment at the stars, a far-off

look in her eyes. Then a smile passed over her features. It was the delight of her lover's kiss lingering in her memory. So, at least, it seemed to him. He had kissed her, now he was weak. The enemies of Egypt rejoiced. Dark magic was in the air.

He was facing the East. The star of Egypt was only thirty odd degrees above the Western horizon. Syrene knew this. She, also, had talked with the astrologers. She knew that he must choose this night. She would intoxicate him with her beauty, while Mercury passed into the seventh house of the heavens.

"Forgive me, Syrene. This dreadful famine had almost made me forget thee. I was in the temple to-day. There was a book, one which none, but those initiated into the mysteries, may read——"

"Hush! Hush!" Syrene placed her hand on his lips. "Are we not two lovers alone in the desert at night. What care we for famine? Ask anything of me this night, and it is yours. Mine is a love that knows no bargaining. See my lovely body: it is yours; yours entirely. I will initiate you into the mysteries of a woman's love."

Carelessly she threw back her cloak, as though heated with the fervour of her words. Krishtoth saw her shapely breasts, heaving and naked. O Great Hermes! Weep for thy mighty nation, and for the river that lacks its victim.

Krishtoth quivered. The hand he held he involuntarily pressed. And now her warm breath is on his cheek, her dark locks cover his face. O, that brief whirl in love's mad delight.

Then the spirit of Egypt groaned. It passed over all the land. Yet only the initiated heard. It was weird; like the wail of lost souls. Krishtoth heard it. Not outwardly, but in the innermost recesses of his being, where the conflict raged. It was a cry from the Higher Self. The voice of his hidden chief. Silent; yet heard above earth's loudest roar.

"I go! I go!" he cried; "Syrene, I go! At the call of the Master. For the love of Egypt."

Forty feet below there was a splash in the dark waters of the Nile. The river had

claimed her victim. Mercury was just thirty degrees above the Western horizon. was on the cusp of the seventh house. The sign Virgo was still rising in the East. Far in the South the snows on the mountains of and fell Abvssinia loosened avalanche. Rapidly the torrents descended, hurried black and dark past the thousand temples of Thebes. Higher and higher swelled the river, bursting her banks and overflowing all the land. And the soul of Krishtoth ascended upwards towards Ra, the source of all light. Angels guided his flight. The stars sang hymns of praise as he passed. The Gods shouted in one triumphant chorus. Egypt was watered.

Syrene, her breasts still uncovered, gazed into the depths whence her lover had

departed. Like dross in the crucible of the alchemist, her passion was now transmuted.

A few bubbles only were discernible. Soon a black form made itself apparent in the darkness below. It was the body of Krishtoth. It reached the surface. The sightless eyes seemed weird and horrible. It was as though they were trying to take one last look at the stars, and read therein of the destiny of Egypt. Syrene was still peering over the edge, as though the lifeless body could hear, she cried out, in accents now tinged with the Divine,

"Mine is an immortal love."

And through many lives and many deaths, hers was a love which knew no bargaining.

Percy Pigott.

AN APPEARANCE.

THE following incident was told me by a friend of many years' standing, cultured and reliable, who received the details from the actual experiencer, whom I will call Mr. B.

This gentleman, who lives near a well-known provincial prison, is greatly interested in prison reform, and has had many opportunities of going over the prison near which he lives. Being extremely sympathetic, and with socialistic inclinations, he has had first-hand experience of that type that had the Christ's especial sympathy.

One Sunday, being left by himself, his wife and children having gone to pay a visit to some friends, he walked over to a friend who lived at the town about three miles from the prison.

During the day the weather changed, and at the time of his return, he borrowed his friend's umbrella to shield him from the thunderstorm then in progress.

The night was dark, and his way home lay alongside the cliffs. After going some distance, he was considerably startled by the appearance of a man in convict's clothes by his side. He had not heard him approach, but put this down to the darkness and the rain. He immediately concluded it was an escaped convict, and the man asked him if he would let him share his umbrella. Un-

decided what to do, he shared the umbrella with the newcomer, who took hold of his arm, and as they walked along debated in his mind what line of action to pursue. He was half afraid of the man pushing him over the cliffs, but this fear was soon dispelled, as getting into conversation with him, he was considerably surprised and astonished at the evident refinement and culture his words denoted. His natural sympathies with this class were at once aroused, and he was so charmed by the conversation of his companion that his only thought now was how to help him to escape.

They arrived at his house, which was in darkness, and opening the door, Mr. B took his companion into a room, while he went to get a light.

On returning to the room, no figure of the convict was to be seen, but gazing at him with love and sympathy was the figure of the Master in a long scarlet robe—the face that of the Christ face known to all.

Before his astonishment could allow him to make any movement, the figure vanished and he found himself alone.

In view of the Coming of the Great One, may it not be that there are others He has visited, searching out those who are to be His special disciples.

H. ROBERTS.

SIMPLECO.

ION ni devas fari por beligi la vivon?
Kio estas Beleco?

Beleco estas la malproksima perfekteco al kiu la mondo evoluadas. Ĝi estas la "Respubliko" de Platono, la "Utopio" de Sir Thomas More, la "Ĉiela Regno" de ĉiu religio. Ĉi tiun Belecon ni ne povas difini; sed ni povas ofte kelkpaŝe antaŭen rigardi sur la vojo kiu kondukas al ĝi, kaj kelkfoje eĉ ekvidi tion, kio kuŝas apud ĝi. Beleco, simile al feliĉeco, serĉata por si mem, evitas nin. Beleco dependas de bona konduto. Emerson diris; "Ni atribuas belecon al tio, kio estas simpla, kio havas neniom da senbezonaj ecoj, kio ĝuste taŭgas. Beleco sin apogas al neceso."

William Morris pensis, ke ĝis tiam, kiam ni denove havos feliĉan kaj liberan popolon ni ne povos belecon venigi en nian vivon. Li diris, ke Arto estas la esprimo de ĝojo de la laboranto en ties laboro kaj verko.

Tolstoj difinis Arto jene; "Homa aktiveco kies celo estas transdoni al aliuloj la sentojn de la artisto. Sekve, arto estas pero por unuigi la homojn, kunligante ilin en la samaj sentoj. . . . La tasko por arto estas disvastigi inter la homoj fratecan unuiĝon."

Simpleco—ĝojo en laboro—frateco; ĉiu dependas de la aliaj kaj ĉiu estas parto de Beleco. Do se ni volas beligi la vivon, tiuj tri idealoj devas konstante stari antaŭ ni. Kaj la idealo simpleca ja forte kreskas en la mondo, influante homajn privatajn vivojn, kolektivajn farojn kaj internacian vivon.

Simpleco signifas liberecon el malnovaj, jam ne uzitaj kutimoj, liberecon el senutilaj posedoj kaj luksoj, liberecon el falsornamoj kaj nenaturaĵoj. Simpleco farus nin labori por ĝui nian plezuron kies akiro ne kaŭzas doloron al niaj fratoj kaj kunestaĵoj en la malpli altaj regnoj. Tiu idealo devigas homojn peti pli simplan nutraĵon—nutraĵon, kiu ne devenas de putriĝintaj membroj de buĉitaj bestoj. Homoj komencas kompreni, ke korpo, kiun oni nutras per kadavro emas allogi malsanojn kaj, ke ĝi ne povas facile evolui spiritecen. La sperto montras al ni,

ke per pli simpla dieto homo povas pli bone verki per sia cerbo kaj pli sanigadi la korpon. Unu idealo de simpla nutraĵo sin trovas en libro, "Ways to Perfect Health" (Vojoj al perfekta sano) de I. S. Cooper, jene: "Ne estas difinita tempo por manĝoj, sed sur granda tablo en lia monĝoĉambro oni metas aron da pladkovriloj sub kiuj sin trovas deksep kelke da specoj de nuksoj, kelke da specoj de grenoj, freŝaj vegetaloj el lia propra ĝardeno, ĉiuj laŭsezonaj fruktoj kaj aro da manĝindaj nutraĵoj. Kiam ajn oni malsatas oni ĉetabliĝas kaj manĝas. Forestas la kuiristo el la senhoma kuirejo, ne estas brogado, boligado aŭ bakado kaj tre malmulte da pladlavado. Laŭ tiu maniero mia amiko edukis multenombran familion da sanaj infanoj kaj li mem estas en tre bonstato. Ci tiun planon li uzis dum la lastaj dudek kvar joroj kaj oni devas konfesi ke ĝi multe śparadas tempon kaj elspezojn."

Al tiu idealo homoj evoluadas. Malsimplaj kuiraj metodoj iom post iom malaperas kune kun la terura, naŭza butiko kun kadavroj.

Ni trovas, ke la deziro al pli simplaj vestoj ankaŭ kreskas. Vestojn akiritajn el la buĉado de bestoj kaj birdoj oni ne tiom multe portas nun kiel antaŭe; pli simplajn kaj pli sencajn oni pli ofte vidas. Evidentiĝas ribelado kontraŭ la nuntempaj malbela Eŭropa vira kostumo, kaj homoj komencas demandi kial diferenciĝus laŭdesegne la kostumoj de la viro kaj virino. Ĉiutage pli da homoj, forĵetante la timon ŝajni ridindaj, ekbatalas kontraŭ la sklaveco de modoj kaj eluzitaj kutimoj. Ili jam komencis fari ion, ne ĉar ilia najbaro ĝin faras, sed tial, ke la idealo parolas al ili.

Ni trovas, ke la deziro al pli simpla loĝejo ankaŭ kreskas. Domoj kun siaj apartenaĵoj jam fariĝis tute simplaj kompare kun la antaŭ kvindek jaraj. Alrigardu modernan domon kaj vi vidos, ke eĉ ne unu parteton oni konstruis ekstere por ornami. Ĉio estas utila kaj tute simpla. Kiel diferenca estas tio al la antaŭ kvindek jara domo, kun ĝiaj senutilaj korniĉoj, ornama feraĵo, finialoj

SIMPLECO. 411

k.t.p. La interno de moderna domo ankaŭ fariĝis pli kaj pli simpla, de la unucona tapeto ĝis la tasoj kaj pladetoj. Ĉio penas vasten briligi sian celon kun kiel eble plej malmulte da ŝajnigo kaj multe da simpleco, ĉar vereco estas beleco. Ĉian senutilan meblon oni ellasas, malmulte da bildoj almuriĝas, kvankam oni ofte ŝanĝas ilin, kaj ĉia senutila ornamo forestas. La movado de "Arts and Crafts" (Artoj kaj Metioj) faris multon por kreskigi ĉi tiun deziron al simpla meblado en Britujo. Alilande la movado kreskas forta, notinde en Aŭstrio kie ili eble staras pli antaŭen ol la britoj.

Ci tiu deziro al pli simpla nutraĵo, vestaĵo kaj loĝejo helpas solvi la problemo pri servistoj. Homoj penas realproksimiĝi al Naturo; ili jam ne vivas por gajni posedojn. Ili komprenas, ke ĉio, kio estas plej havinda estas same ĝuebla por ĉiuj—la belecoj de la naturo kaj la grandaj verkoj de la artistoj. Kontraŭ maŝinaĵo estas ribelado. al multe el ni, ke la tolerado al tiom da senutilaj maŝine faritaj objektoj estas peko kontraŭ simpleco kaj frateco. Ĉiu foje kiam ni aĉetas ian maŝine faritan objekton anstataŭ havebla manefarita, ni tre kredeble helpas al la trolaborado de homoj. Al multe el ni estras tre dube, ĉu maŝinaro estis beno al homoj. Dum ĝi faradis por la malmultaj grandan renton, ĝi ankaŭ faradis sennombrajn sklavojn kaj sovaĝulojn. Unuflanke ni havas malelegantecon kaj nenaturalecon, aliflanke malriĉecon kaj malbelecon. klereco venas unue nur el utila laboro mane farita. Ni ĉiuj donu ĉiutage iom da tempo al mana laboro. Specialigi estas danĝere. Godfrey Blount diras pri maŝinaro: "Kontraŭstari al la prispirita malsaĝeca kaj egoista materialismo kies ekstera kaj videbla signo estas maŝinaro, estas la devo de ĉiu homo, kiu ekkonas pli noblan idealon. La efiko el maŝinaro al la ĝenerala homa sano, intelekto kaj moralo estis malbona anstataŭ bona. Ni povas juĝi pri la kvalito kaj vera valoro de faritaĵo de laboristo, nur per la efiko resultanta al tiu laboristo. La sola apologio por maŝinaro estas tio, ke ĝi vastigu al la tuta mondo libertempon kaj klerecon. Sed ĝis nun ĝi ne efektivigis tion. Ĝi donis al ni unutonan akuratecon anstataŭ diverseco kaj varieco, kvanton anstataŭ kvalito, malsanan urbon anstataŭ libera kamparo, la doktrinon de avareco anstataŭ la doktrino de amo."

Spite al ĉio ĉi ŝajnas, ke kelkaj specoj de maŝinoj venis por resti, kaj en la fino uziĝos por la bono de ĉiuj. Kredeble la ŝtato tute malpermesos ĝian uzon kie tio fariĝas malutila, kaj en aliaj okazoj la teda longa labortempo en fabrikejoj mallongiĝos. La uzon de grandaj maŝinoj por privataj komercaj celoj oni malpermesos, ĉar tio farus la vivon pli konkura, malama kaj malbela, kiel ĝi faradas en la nuntempo. Malgrandajn unuhomajn maŝinojn oni permesos, ĉar ili ne malhelpos al individua gusto kaj arteca kapablo. Ĉiuspecon de maŝinaro, kiu faradas la vivon malalte valora kaj malbela, oni devas malhelpi, sed iuspecon, kiu ĝojigas, simpligas kaj fratecigas la vivon, oni restigu.

Unu granda movado, kiu venigos el haoso simplecon estas la konstuado de ĝardenurboj. Pensu pri niaj modernaj urboj kun ilia manko de plano, fervoja sistemo, aero kaj spaco, en kiuj iu homo havas la rajton starigi amason da brika malbelaĵo, aŭ ŝoki la vidon per multekoloraj afiŝaĉoj! Ĉu ĉio ĉi ne estas peko kontraŭ simpleco? En niaj estontaj ĝardenurboj kiel priskribitaj de Sro. Ebenezei Howard la fondinto de Letchworth, ne ekzistos kvartalaĉoj. En la centro sin trovos belega ĝardeno, kaj ĉirkaŭ la ĝardeno staros la ĉefkonstruaĵoj: la urbdomo, teatro k.t.p. Kuŝante ĉirkaŭ ĉi tiuj konstruaĵoj troviĝos plua pli granda ĝardeno havanta ĉe la ekstera rando vitran arkaĵon. En tiu vintra ĝardeno aŭ arkaĵo oni trovos la grandajn butikojn kaj provizejojn. iante el la centro estos larĝaj vojoj kun multaj arboj, al kiuj frontas malsimilaj domoj kaj ĝardenoj. Pluen oni trovos plu da domoj, kelkaj kun komunaj ĝardenoj kaj kuirejoj. La dometoj grupiĝos por formi kvadratojn tial, ke ĉiu dometo povas turni sian fronton al la suno de kie venas lumo, mildeco kaj sano, kaj ankaŭ pro tio, ke oni per tio forigas enmurigitajn postaĵojn, postkortojn, vojetaĉojn kaj tiajn abomenaĵojn. Pensu pri la digno kaj ĉarmo de kvadrato dometa, precipe kiam ĝi estas tute simpla. Pensu pri tio, kiel tia centro per kunagado

povus havigi al ni multain bonaĵojn, kiujn ni ne povas esperi ricevi per individua agado. La konunaj lavejo, bakejo, kuirejoj kaj ĉambroj havos la lokon de niaj nunaj tiaj privataj ejoj. La komuna kuirejo estus afero de sindeteno kaj komunisma spirito. kumunisma spirito influos la tutan arhitek-Fabrikejoj, konservejoj, laktejoj, vendejoj, karbejoj lignejoj, k.t.p. kuŝos ĉe la limoj de la urbo, kaj frontos kontraŭ cirkla fervojo, kiu ĉirkauiras la tutan urbon. Ĝardenurbo kreskos nur ĝis difinita grandeco. Kiam tiun amplekson ĝi atingis, oni, konstruos pluan urbon ĝuste ĉe la ekstera limo de la zono de ĝia propra parklando. Stariginte ĉirkau si kvin, ses iomete pli etajn urbojn, ĝi kunligos la tutan grupon per simpla fervoja sistemo. La granda karakteraĵo de ĝardenurba vivo estos komuneco aŭ civitaneco. La privataj domoj estos tre simplaj kaj la publikaj konstruaĵoj estos pli grandaj kaj pli belaj ol io, kion ni nun starigas, ĉar kolektiva agado estas tiom pli forta kaj pli granda ol individua. Mastrumaĵaj aferoj simpliĝos; kuirado ne fariĝos en aŭgusto en dudek domoj je la sama momento se oni povas fari ĝin en unu kuirejo per unu dekono de la laboro kaj kosto. Nek trairos straton da dudek domoj ok veturiloj por liveri lakton, se unu sufiĉus. En tiu tempo ni estos pli saĝaj, ni simpligos.

La plej malsimpla afero en moderna vivo eble estas nia leĝaro. Leĝoj ekzistas nur por tio, ke homo estu atentigita pri sia devo. Ĉu ne estas absurde do trovi, ke ili estas tiom malsimplaj, ke ni devas dungi specialistojn por ilin klarigi? Kaj eĉ tiam ni ofte trovas, ke du leĝistoj havas malajn solvojn pri la sama punkto diskutata. La idealaj leĝoj estus tiel simplaj, ke ĉiuj komprenus la

signifon; sed antaŭ ol havi tiajn leĝojn ni devos simpligi nian guston kaj fratecigi la vivon.

Antaŭ kelkaj semajnoj en la katedralo "Sankta Paŭlo," Londono, kononiko S. A. Alexander predikis senkaŝe pri simpleco. Li montris, ke kiam £20,000 elspeziĝas por festa manĝo, grandan laboristaron oni dungas, sed en la fino nenio restas; aliflanke se tioma sumo elspeziĝas por konstruado aŭ por urba plibonigado, ion daŭran oni havus. Li montris, ke kiam ajn ni faras laboriston produkti ion senutilan kiel diamanton, alia laboristo perdas la okazon produkti ion utilan.

Ni memoru ĉi tion kaj ni laboru ĉe la flanko de evoluado simplecen. Ni devas evolui al simpleco ĉar konkura komerco kaj kapitalismo faris el nia socia sistemo malsimplan konfuzon. Ni devas batali kontraŭ malŝparemaj kaj senutilaj naciaj luksoj, kiel konkuraj fervojoj, provizejoj k.t.p.

Jen estas paragrafo el libreto Gospel of Simplicity" (La Doktrino de Simpleco), de Godfrey Blount: "Ni devas reiri al simpleco, ne pro tio, ke ni estas infane nesciaj pri kiel malsimpla, konfuza kaj kruela ni povas fari la vivon, sed ĉar ni scias ĝin nur tro bone kaj decidis nepermesi ke ĝi restu tia. Kaj tial ni devas batali kontraŭ ĉia senutila kaj kruela modo (ĉar senutila modo estas ĉiam kruela) lukso en vestaĵo, nutraĵo kaj servado, tial ke ĝi la lumon kaŝas for de aliuloj, same kiel for de ni mem. Se ĉio ĉi estas asketismo ĝi estas asketismo pro nia pli alta komforto kaj por la bono de la homaro; ĝi estas fakte, superege estetika -senteme impresebla al la pli altaj postuloj de Beleco, kiu estas fine nur alia nomo por Simpleco." H. B. H.

Where'er thou see'st a veil

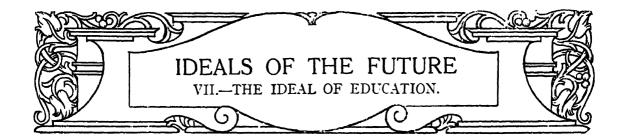
Beneath that veil He hides. Whatever heart

Doth yield to love, He charms it: in this love

The heart hath life: Longing for Him the soul

Hath victory.

Seeing is believing, while the opposite mode of knowledge, that by which we take cognisance of the inner world, is suggested in the words of the most esoteric of the Evangelists: "Blessed are they that have not seen, and yet have believed."



THE Ideal of Education can only be thoroughly grasped by those who know that reincarnation is a law of Nature, or, at least, believe in it sufficiently to let it shape their conduct. To a lesser degree, those who believe in heredity, as taught by Darwin and Clifford, may realise what a child really is, but those who see in the spirit embodied in the child a new creation, fresh from the hands of God, with no past behind it, must always remain in an unintelligent confusion as regards any theory of education.

To us, who know reincarnation as a fact, the child is a spiritual Intelligence, embodied in a mental, emotional, and physical body; the body is new, and its characteristics are the outcome of his past experiences, and are, therefore, interesting and instructive.

The mental equipment, brought out of the past, indicates the results of past mental experiences, and the stage of evolution reached, and the line along which further education may best proceed. The emotional qualities similarly mark the stage reached in moral evolution, while the physical body shows the limitations imposed on the manifestation of these powers, the limitations which may gradually be pressed back to some extent, but cannot be transcended. In the child's brain exist the number of cells which will serve him as mental instru-

ment; these cannot be increased in number, though they may send out processes, may grow in complicity; they are the limit set by Karma for this life in the body, and naught may avail against this physical boundary.

The first thing to do, obviously, is to study the child to mark his impulses, to ascertain his tendencies, and then to co-operate with, not to coerce him. The greatest liberty compatible with his mental, moral, and physical safety should be given to him, in order that he may freely follow the guidance the ego will be seeking to exercise over his new instruments. Of vital importance is the environment of the child, for it must be remembered that he brings with him the germs of all the qualities he has acquired, and that the growth of these may be quickened or retarded, may be nourished or starved, by the influences which play upon him from without. Hence, none but the pure in thought, word, and act should come near a young child; he should be shielded from every feeling of anger, of impatience, of unkindness, and no coarseness, no harshness, no baseness, should be allowed to come into contact with him. All that is fair and gentle, loving and encouraging, tender and brave, should surround him, and stimulate into exercise all that in him is noblest and best.

ANNIE BESANT.

(To be concluded.)

[Owing to a rush of work, Mrs. Besant was unable to complete this article ere leaving for India.]



AN EASTER MESSAGE.



IT was Easter Even. The redeemed world lay wrapped in solemn stillness awaiting the glad moment of the rending of the Tomb. A holy calm brooded over all things, and an unfathomable peace. Nature and man were preparing for that great pæan of thanksgiving and praise which is sounded on Easter Day.

know something about Him," said my Guide, "you must leave your world and come into Our's. We see all things in their entirety, and work to bring the greatest good to all alike. You in your world see only a part, the broken arcs; in our world, the round is perfect, and incompleteness is completion."

Then we saw a mighty angel standing in

the heavens, a silver trumpet in his hand. on which he sounded a long-drawn note of summons. And from all parts of earth and heaven there gathered angels to listen. The ethereal spaces were filled with the noise of their rushing wings. From the North they came, from the South, the East, and the West, a vast



A glory filled the room where I was, and the well-loved Form stood beside me:—

"Come," he said, "and hear the Master's message, the Easter greeting of the risen Christ to the world He loves."

Together we glided upwards, wafted by the quiet breeze, the herald of the new morning, till the world lay spread out beneath us. We saw the earth as a unit in space, the nations of men as one great Whole, God's children, all of whom He loves as part of Himself. "And to understand Him, to

host, and the heavens shone with their brightness.

The first angel spoke, and his voice was like the call of the silver trumpet he bore:—

"My brothers, as the messenger of the Great Lord I have summoned you hither, now at this season, when earth rejoices over the return of light and life. The Lord Who is Wisdom Incarnate, the Teacher of men and angels, bids you prepare His Way among the nations, telling them of His Return. Guardian helpers of humanity, to you rings

out His command. Obey! Tarry not, for the time is short, and He is waiting to reveal Himself to the sons of men!"

And the angels answered with a glad shout, and the music of their triumphal song echoed to the far-distant corners of the earth. Then, swiftly flying, they spread their message of love and gladness. "Behold the Redeemer cometh," they sang to the Four great Winds of Heaven, and the Four Winds wafted the joyous tidings o'er the sleeping earth. "Wake, trees and flowers, the Lord of Life is at hand," they whispered amid tropical forests and in cool woods, and fields, across great stretches of veldt and prairie-land, away to the dim fastnesses of the North, far again to the snowclad South. And their cry was taken up and echoed by mountain and lake, desertsand and river, plain and forest. Some winged their flight to great cities, pouring out the joyful news to poor and rich; others sped to towns and villages, while some flew to lonely encampments and huts where men live far from home and friends.

And I looked and saw the pale dawn break in the eastern sky, dispersing the clouds of

night. Brighter and yet brighter grew the horizon, until one crimson ray shot across the rosy gleam, pointing downwards to earth. Its radiance lit up a garden, secluded among the giant Himalayas. The angels paused in their work of love; there was a hush of expectancy. The garden became filled with the light of the sun-ray. Then a Figure appeared, clad in soft white. seeing Him, the angels fell down in reverent worship, the trees bent their stately heads to bid Him welcome, the flowers nodded a joyful greeting. All Nature rejoiced to see the Lord of Love, Whose Feet were so soon to tread the wavs of earth.

Slowly He raised His hands in blessing, while the sun rose, illumining the great spaces with quickening light.

As I gazed and worshipped, His Voice sounded across the distance:-

"Tell my people to seek their risen Lord, for behold I come quickly."

And the angels sang, and trees and flowers echoed the refrain:-

"Even so, come, Lord Maitreya!"

A MEMBER OF THE ORDER.

Christ! I am Christ's! and let the Name suffice you,

Ay, for me, too, He greatly hath sufficed: Lo, with no winning words I would entice you, Paul has no honour and no friend but Christ.

Lo, as some venturer, from his stars re-

Promise and presage of sublime emprise, Wears evermore the seal of his believing Deep in the dark of solitary eyes.

So even I, and with a pang more thrilling, So even I, and with a hope more sweet, Yearn for the sign, O Christ! of Thy fulfilling,

Faint for the flaming of Thine advent feet. Ah! what a hope! and when afar it glistens,

Stops the heart beating and the lips are dumb;

Inly my spirit to His silence listens, Faints till she find Him, quivers till He come.

Surely He cometh, and a thousand voices Call to the saints and to the deaf are

Surely He cometh, and the earth rejoices, Glad in His coming who hath sworn, I come.

This hath He done, and shall we not adore Him?

This shall He do, and can we still despair? Come, let us quickly fling ourselves before Him.

Cast at His feet the burthen of our care. Yea, thro' life, death, thro' sorrow, and

thro' sinning,

He shall suffice me, for He hath sufficed;

Christ is the end, as Christ was the beginning,

Christ the beginning, for the end is

—From Saint Paul, by FREDERICK W. H. MYERS.

LE FAMILISTÈRE DE GUISE.

L'usage et l'emploi de la richesse n'atteignent un but conforme aux lois de la vie, qu'en créant le milieu dans lequel ils peuvent réellement produire le bien-ètre au profit de tous, et concourir, au progrès de la vie humaine par le complet développement des facultés de chacun.—A. Godin.

NE grave question qui doit nous intéresser tous actuellement c'est cette question sociale, ce casse-tête des penseurs et des philanthropes. Un homme en France, M. Godin André, a sinon résolu ce problème du capital et du travail, mais du moins s'est placé au premier rang des réformateurs sociaux, en donnant par son institution une des solutions pivotables à la question de L'ORDRE PAR LA LIBERTE en vue de relever le sens moral et la dignité des masses. Nous voulons parler de cette oeuvre admirable à laquelle cet homme

consacra sa vie. constitue qui l'expérience la plus sage et la plus heureuse qui ait été tentée pour résoudre pratiquement un des principaux problèmes so-" Le ciaux: Familistère de Guise."

Fils d'un simple ouvrier, ayant reçu une éducation et une instruction

rudimentaires, il commença son apprentissage à ll ans, puis se conformant selon l'usage de l'époque il entreprit son tour de France pour posséder son métier à fond. Là, il connut par expérience la vie de labeur et de misère qui trop souvent est celle de l'ouvrier et c'est au milieu de l'accablement de journées de 15 à 18 heu res de travail qu'il s'était fait la promesse que si un jour il arrivait à s'élever audessus de la condition de l'humble, il chercherait les moyens de lui rendre la vie plus supportable et plus douce, en un mot de relever le travail de son abaissement. De retour au pays il installa pour son compte

un petit atelier de construction d'appareils de chauffage et une heureuse innovation lui ouvrit la voie qu'il cherchait. Imaginant de remplacer dans les appareils de chauffage la tôle par la fonte, les essais réussirent, les commandes affluèrent, bref en 1846 il occupait une trentaine d'ouvriers . . . et le dernier inventaire avant sa mort révélait un chiffre d'affaires de 3,466,419 frs. occupant dans ses deux usines 1526 ouvriers.

A mesure que son industrie prospérait, Godin réalisait ses promesses, diminuant la journée de travail, créant des caisses de

> secours mutuel. mais la législation de l'époque mettait une enà son trave rêve : UNE ASSOCIATION FIXANT D'-**EQUITABLES** RELATIONS ENTRE LE CAPITAL ET LE TRAVAIL*

Ence temps-là le communisme remuait les idées, rejaillissant du mouvement économi-

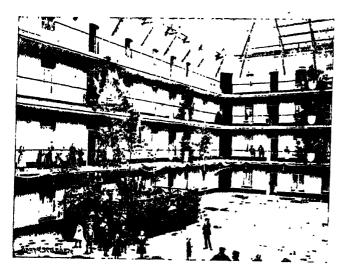


Le groupe principal du Familistère (Vue prise de l'ouest à l'est).

que 1830, système tendant à faire prévaloir la communauté des biens: abolition de la propriété individuelle et la remise de tout l'avoir social entre les mains de l'Etat, chargé de la direction du travail et de la répartition du produit de ce travail entre les citoyens, cela procédait du christianisme, de Campanella, d'Harrington, de Hall, Fénelon, l'abbé Saint-Pierre, de Babeuf.

Godin était mutualiste avant tout et disciple de Fourrier, c'est sous ces influences

^{*}André Godin—La vie & son œuvre par Alfred Migrenne.



La cour centrale.-Un jour de fête.

qu'il conçut et fonda le Familistère. Ce n'est d'ailleurs qu'en 1880 qu'il put établir cette association du Capital et du Travail.

Il mourut le 15 Janvier 1888, laissant cette association en pleine prospérité, lui abondonnant par testament la quotité légalement disponible de sa fortune, c'est-a-dire 3,100,000 francs. Grâce à ce legs, les ouvriers sont entrés en possession de leurs instruments de travail, des habitations, et des usines de Guise et de Schaerbeech. Comme on le voit, le petit apprenti de jadis tint sa promesse, laissant aux humbles les bienfaits de sa généreuse initiative et au monde l'exemple d'une vie de travail consacrée à l'oeuvre de la paix sociale reposant sur ces véritables assises, celles de la justice et de l'équité.

Vous n'arriverez, disait-il, à rendre entre vous l'Association bonne et viable, qu' à la condition de vous inspirer des sentiments d'amour les uns pour les autres, de vous débarrasser des sentiments personnels et égoïstes, de pratiquer dans tous vos actes l'amour, le respect d'autrui et d'agir sans cesse envers les autres comme vous désirez qu'ils agissent envers vous.

*La répartition des fruits entre les divers facteurs de la production, se fait dans l'ordre suivant.

- 1. La Part des Faibles, que les statuts interdisent formellement de diminuer et qui est attribuée d'abord à la mutualité sociale (caisses de pensions et du nécessaire de la subsistance, caisses des assurances mutuelles contre la maladie, & . . .) puis à l'éducation et à l'instruction de l'enfance.
- 2. LA PART DU CAPITAL (son salaire ou intérêt).
- 3. La Part du Travail, avec pourcentage réservé aux capacités. Le concours apporté par tous ceux qui participent aux opérations de l'Association est évalué par leurs salaires. La part des dividendes revenant au travail sera donc

déterminée par la somme des salaires et appointements payés, en tenant compte de la catégorie de membres à laquelle chacun d'eux appartient.

Le concours du Capital est rénuméré par un intérêt maximum annuel de 50/0. Cet intérêt considéré comme le salaire du Capital, interviendra dans la répartition du dividende au même titre que le salaire des ouvriers. Un simple aperçu va nous montrer la marche de ces opérations. Depuis la fondation, il a été distributé au travail, en certificats d'épargnes (parts d'intérêts), une somme totale de 12,806,010 francs.

Dans cette même période, le montant total des salaires s'est élevé à 82,892,602 francs.



Le théâtre et les écoles.

^{*}Hatice sur l'ancienne Maison Jadin.



Une deuxième chambre à coucher.



Une chambre à coucher.



La caisse et le comptoir du pain, à l'épicerie



Une partie du magasin des étoffes et de l'ameublement.



Cour du Pavillon de la rue André Godin



La classe de dessin au cours complémentaire.



La nourricerie.-Préparation d'un berceau.

Le travail a donc reçu :

En salaires 82,892,602
En bénéfices 12,806,010

Total pour le travail ... 95,698,612

D'autre part, le capital a reçu :

En salaires, c'est-à-dire en intérêt à 5% 8,283,653
En bénéfices 758,265

On remarquera que dans la combinaison

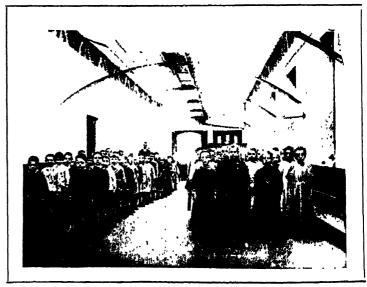
Total pour le Capital... 9,041,918

de Godin, la part revenant au travail en dehors de ses salaires, se trouve de beaucoup supérieure à la part totale du Capital, que de plus, le capital étant représenté lui-même par les parts d'intérêts acquises par le travail, c'est donc en réalité au travail que tous les bénéfices ont été distribués.

Godin compléta son oeuvre en transformant les misérables taudis des ouvriers en un splendide palais social. Il réunit dans une conception nouvelle de l'habitation, tous les éléments d'hygiène et de salubrité, en concentrant toutes les choses d'un usage public et général, en rendant accessible à tous et d'une manière égale, les commodités de la vie.

L'habitation Familistérienne comprend 3 groupes d'habitations distinctes. Le groupe principal est formé de trois édifices rectangulaires: le pavillon central et deux ailes, chaque édifice forme un tout complet et possède un sous-sol, rez-de-chaussée, 3 étages et grenier. Chacun d'eux a sa cour intérieure bétonnée et couverte de vitrage à la hauteur des toits. Des galeries en forme de balcon, entourent chaque étage du côté des cours intérieures. Elles sont reliées d'un édifice à l'autre par des couloirs, permettant aux habitants de circuler partout à l'abri des intempéries.

Le nombre des pièces composant chaque logement est variable, pour répondre aux besoins divers des familles. Les logements de 2 et 3 pièces sont les plus nombreux, on en trouve quelques uns d'une seule pièce; par contre d'autres ont 4 et 5 pièces et même davantage. L'habitation étant propriété sociale, tout membre de l'Association habitant le Familistère est locataire de son logement; les loyers sont établis sur un prix de base au mètre superficiel. La base varie suivant les groupes d'habitations et dans chaque groupe suivant l'orientation et l'étage,



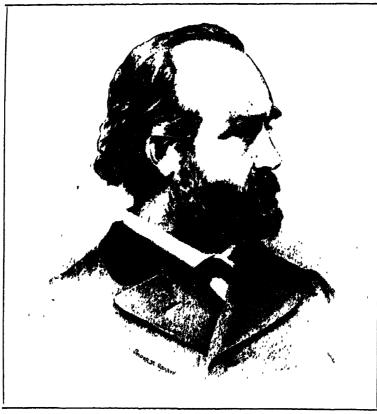
Les entants au préau.

la base est comprise d'ailleurs entre 35 et 22 centimes par mois.

Le nombre de logements dans le Familistère de Guise est de 491, pour une population

de 1272 habitants.

L'observation volontaire des règlements, la pratique constante des mesures arrêtées en vue du bon ordre général et des intérêts de chacun, l'agencement des choses qui fait que tout habitant peut jouir de ce qui lui est nécessaire sans porter préjudice a autrui, fait régner l'harmonie dans



JEAN-BAPTISTE ANDRE GODIN. Fondateur de l'Association du Familistère de Guise.

l'habitation unitaire. Un puit artésien établi de 100,000 litres en 24 heures, à une altitude de 20 mètres.

la. pointe, dominant les environs. le par Godin, fournit l'eau potable à un débit Mausolée du Fondateur, les parcs, pelouses et jardins.

Le groupe principal d'habitation, est cons-

truit dans une presqu'île formée par deux

bras de l'Oise. Au nord de l'habitation, entre

celle-ci et la rivière, s'étendent des pelouses

bordées d'ar-

fleurs et d'ar-

groupe est ré-

uni à l'usine par un pont

appartenant

à la société

et établi sur l'Oise. Sur

la rive droite

de l'Oise.

en face de

l'usine, s'é-

tend le jar-

ses parterres,

ses massifs,

fruitiers, ses

kiosques, ses

statues, ses

tout à l'ex-

bassins

trémité

d'agré-

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Ce

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Goods are disguised by the vulgarity of their concomitants, in this work-a-day world; but woe to him that can only recognise them when he thinks them in their pure and abstract form !—WILLIAM JAMES.

No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better.—WILLIAM JAMES.

When a resolve or a fine glow of feeling is allowed to evaporate without bearing practical fruit, it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge.—WILLIAM JAMES.

MRS. ANNIE BESANT: AN APPRECIATION.

(Reprinted from T.P.'s Weekly.) By L. HADEN GUEST.

THEN Mr. Bernard Shaw, lately at the Fabian dinner to the retiring Secretary, referred to Mrs. Besant as "the greatest orator in England, in Europe, perhaps in the world, perhaps the greatest woman in the world," he voiced a thought spreading to-day widely and more widely wherever civilised men are living. Mrs. Besant's Sunday evening lectures at Queen's Hall are a revelation of what public meetings may be: outside a mass of men and women surging up to the ticket office doors; inside an overflowing audience keyed up to a high pitch. Men and women of all grades and of all kinds. The trade unionist, the socialist, the aristocrat, the philosopher, the politician, the reformer-men and women marked and distinguished in all kinds of ways, sit side by side with lesser folk; and when the white-robed figure enters, precisely on the hour of the lecture, the whole audience rises in salutation.

TRIUMPHAL PROGRESS.

Mrs. Besant does not appear to speak loudly, yet her every word is heard in the largest hall. Very little gesture is used, but the modulations of the voice follow the thought of the words and accentuate or stress this or that passage in the speech, as may be needed. The personality that is listened to with such rapt attention in England (for Mrs. Besant attracts large audiences wherever she lectures) is almost as well known in France or America, in Australia or New Zealand. A lecture by Mrs. Besant, in French, at the Sorbonne, on Giordano Bruno, the "Heroic Enthusiast," crowded the great lecture theatre to suffocation. The record of Mrs. Besant's lecture tours in India is like that of a Royal progress-triumphal processions, garlandings, and gigantic meetings of thousands of people, which have to be held in the open air because no hall can contain them. But all of this aspect of Mrs. Besant is only one side of her character—the most obvious public side.

EVOLUTION OF THE SPIRIT.

To understand Mrs. Besant it is necessary

to be something of an evolutionary psycho-The ordinary evolutionist tells us how in the growth of any creature from the germ, the seed out of which its form is built up, that creature passes through the stages of the evolutionary past of its form, "recapitulates "its evolutionary history. Before man is born as the man-child he passes through the stage of the primitive creatures of the slime of the waters, through the fish stage, and the ape stage. It is as though the form of man was compelled to act the story of his evolution. Just so is this true of spirit, and the life history of Mrs. Besant is the "recapitulation," the acting out, stage by stage, of the long ages of unfolding of her spiritual powers. Annie Woods, the sensitive, almost clairvoyant girl, revelling in Milton and The Pilgrim's Progress, in stories of the Christian Martyrs, grows into Annie Besant, the religious woman battling with doubt, expanding her philosophical outlook in the course of the struggle, and at length abandoning all dogma to search for truth untrammelled. Then the agnostic woman of firm will grows into the warrior fighting side by side with Bradlaugh for the miserable and oppressed. Side by side with Bradlaugh, Mrs. Besant entered into the great struggle entailed by the publication of the Knowlton pamphlet. Before, she had thrown home and family into the fire of sacrifice, now she threw the good opinion of all timid and well-wishing worldlings because it might help those who suffer. Mrs. Besant now believes the publication of the Knowlton pamphlet to have been a mistake-but it was a mistake with no trace of self in it; a mistake of the great heart that suffers for the error, but that learns from the mistake as nothing less great-hearted could have learned.

LOSS AND GAIN.

Then, beyond the warrior, there unfolded the statesman. Bradlaugh was left behind, and Mrs. Besant joined the Fabians to write one of the famous "Fabian Essays in Socialism," on the foundation of which the socialist and labour movement of this country is so largely based. Before this,



MRS. ANNIE BESANT

From a recent photograph by Halksworth Wheeler, F.R.P.S., Folkestone.

Mrs. Besant had begun the agitation for women's trade unions, and founded the Matchmakers' Union. Strenuous as was the fight in the Socialist field, this was not all; the statesman stage was over-passed, too, and the great religious teacher the world now knows stood revealed. At each stage and at each apparent change Mrs. Besant lost friends —to gain an ever-widening circle of friends; but at each stage the other stages were not left behind, but included. Mrs. Besant's first public speech was on woman's suffrage, and it is one of her keenest interests to-day. The warrior fought for trade unionism among men and women, and her interest in that is as keen as ever. Her recently concluded agreement with the London Building Industries' Federation, for the building of the Theosophical Headquarters, may prove a landmark in industrial organisation. With Bradlaugh, Mrs. Besant proclaimed the duty of the freedom of thought; and most insistently and urgently does she preach this sacred liberty (especially to those who most "believe" in her) to-day. Once Mrs. Besant was a pioneer educationalist on the London School Board, now she is the mother of a University scheme for India, and has largely built up the Central Hindu College in Benares. In England she voices "India's appeal for justice"; in India she calls on the Indian world to get rid of those parts of the caste system which are outworn.

WORK IN THE WORLD.

Mrs. Besant dares to do in India what no other may do. On the anniversary of the partition of Bengal, the students determined to go in mourning to their collegesamong them Government Institutes. Central Hindu College was the only one that refused admission to the mourners. Mrs. Besant herself met the students at the gates and sent them home with a smiling word. A great religious teaching work all over the world, a great organising work for the Theosophical Society, with its thousands of members all over the world, a great reform work among Indians, a great work of Imperial statesmanship among Englishmen, the founding of educational institutes and universities, the managing of the Theosophical estate at Adyar, in Madras, the planning of the great national headquarters that are springing up in England, France,

Holland, America, and in other countries—these are only parts of a wonderful existence. Mrs. Besant is the prophetess of the Order of the Star in the East, which proclaims the near coming of the World-Teacher, He whom the western world calls Christ.

SEER AND PROPHET.

Nothing neuropathic here, nothing of visionary delusion. Test Mrs. Besant on your own subject, or that to which your own is nearest allied-be you religious teacher, ethicist, reformer, statesman, or what you will—here you will find the sanest and most balanced judgment. What if her judgment be true on this also? What a change in the world it means if truly we are living in one of the great periods where from the deeps of the Spiritual Existence that guards the world there steps forth into outward manifestation the great Teacher to point the way to the new great synthesis, the new road of salvation. And, withal, there is Mrs. Besant, whom thousands of young people think of as " Mother," whom thousands more think of as kindly friend; the bright storyteller, the delightful recounter of humorous anecdote, the happiest of travelling com-Mrs. Besant loves to do new panions. She lately learned to drive a things. motor car, and she has started to edit in India a reform journal called The Commonweal. It is one of half-a-dozen or so journals which she edits in her spare time. Is Mrs. Besant ever tired or weary? Perhaps sometimes, after a very strenuous journey across Europe; but ordinarily, no. One specimen day of Mrs. Besant's life must serve as an example of her energy. Rises at 4.45 a.m. in Cardiff (having lectured there the previous evening), travels to London, interviews business men, journalists, and officials of the Society, writes articles in her spare moments, long meeting in the evening, and after supper, at 10.45, sits down happily to correct a typewritten report of a speech for the printer. What is the secret of this energy? The practical understanding of the paradox that he who would save his soul must lose it. The way to the understanding is taught in Gnostic Christianity, it is taught in Theosophy. To bring the knowledge of that possibility to all who can realise it is one of the great works of Mrs. Annie Besant's life.



WITH POWER AND GREAT GLORY.



E are sometimes told, by certain of our friends, that Christ will come at His Second Advent, not as a Teacher, but to reign with power on the earth, and that there will be no need for us to prepare ourselves in order to recognise Him, because all people will see and know Him. For:

"Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet (marginal reading, 'with a trumpet, and a great voice'), and they shall gather His elect from the four winds, from one end of heaven to the other." (Matthew 24, xxx-xxxi).

But the Old Testament prophecies which were taken as referring to the first Coming spoke in startlingly similar language. For instance:

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder:... Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." (Isaiah 9, vi-vii).

"I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." (Jeremiah 23, v).

"And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell n the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee." (Zech. 2, xi).

"Rejoice greatly, O daughter of Zion: . . .

behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, . . . and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." (Zechariah 9, ix-x).

Many of the Jews misunderstood these prophecies, thinking they meant that the Messiah would come not only as the Spiritual Lord of all mankind, but also to reign as an earthly ruler and conqueror, more particularly to free them from the yoke of Rome, and when He came in lowliness, with none of the outward pomp and state of an earthly ruler, yet with spiritual power invincible, and in other ways fulfilling prophecy, they rejected Him. The inner meaning of the prophecies had become obscured, and in John 6, xv, we read that when the people had seen the miracle that Jesus did, the feeding of the five thousand, they said "This is of a truth the prophet that should come into the world," and Jesus "perceived that they would come and take Him by force to make Him a king," and "departed again unto a mountain Himself alone."

Whatever the inner significances of this story may be, at least its outer meaning seems plain, that the people had made the mistake of expecting that Christ would assume an earthly rulership over them and deliver them from their Roman conquerors. It remained for the Lord Himself to tell them that His Kingdom was not of this world, that "the kingdom of Heaven is within you."

The New Testament words say that all the tribes of the earth shall see the Son of Man

coming in the clouds of heaven with power and great glory, but as regards the material manifestation of earthly power they are far less explicit than the Old Testament pro-If those which spoke of Christ phecies. coming as a king who should "reign and prosper, and execute judgment and justice in the earth," in whose days Judah should be saved and Israel dwell safely, did not refer to the material, earthly rulership of the Jewish nation, but to the lordship of the Spiritual Israel, which ever belongs to the Master of Masters, should not we be still more on our guard against falling into a similar mistake to that of the Jews, and be very, very careful to look for the fulfilment of Christ's words respecting His second coming first and foremost in the Spiritual world, if not altogether in that world, rather than in the material? Why should these words imply kingship and power in any different sense from that which the former Most assuredly the prophecies meant? supreme World-Teacher will reign spiritually over all the peoples of the earth, that rulership is His already, but what if, in looking for One Who will come with all the outward signs and appurtenances of power, as certain of our friends seem to think that we should, we be in danger of falling into the same kind of mistake that the Pharisees made, and thus fail to recognise the spiritual glory of our Lord, if He should not appear in a manner which outwardly comes up to our expectations?

"And then shall all the tribes of the earth mourn; and they shall see Him coming in the clouds."

Now, obviously, this cannot be meant in a literal, material sense, for the simple reason that, the earth being round, it would not be possible for people of all tribes on it to see Him coming in material clouds at any one place; unless, indeed, they had become clairvoyant.

But we must bear in mind the fact that there are always several meanings to every statement of Scripture, the significance of every one being true in its own sphere or world of Nature. The ancient symbolism of the Four Elements will help us here. Clouds are water, and water always symbolises Emotion, feeling; such as love, joy, etc. Clouds are composed of water raised to a higher,

rarer state, purified, and lifted into the air. "Air" signifies Thought, the mental world. But these clouds are lifted above the firmament of air, into air which also is purer and rarer than that close to the earth. Perhaps, then, the "clouds" in which people of all lands will see the Lord coming, will be those of purified emotion, Pure Love, Pure Joy, utterly selfless, lifted into the world of pure, unselfish thoughts-thoughts of Love and Brotherhood to all beings, materialising on earth in Service, the gentle rain of goodwill, in showers of blessing upon all. For these clouds, these emotions, are lifted above the firmament of Thought, even to the realm of Pure Reason, Intuition, Love-Wisdom, Unity. That, we are told, is the plane of the Christ, Who, because He thus can see all beings, from above, in their true relation with each other, as one, is able to draw them together, to unite, and show them their inherent oneness.

Are we not bidden to strive to be like Him, our Elder Brother, our Great Example? And is it not, therefore, in trying to realise that unity, to live and serve in the Light of It, to rise toward that plane ourselves, that we must prepare to meet Him?

"And He shall send His angels, with a great sound of a trumpet (and a great voice), and they shall gather together His elect from the four winds, from one end of heaven to the other."

We have been told that Great Ones, Who to us are Masters, but to Whom He is Master, will appear with Him on earth. And already the voice of a herald-call has gone forth to all the world, drawing together those who look for His appearing, and will be His servants, from all creeds and all schools of thought, in every religion and in every nation. "Winds" surely stand for powerful currents of Thought. All systems, all religions, and philosophies, all shades of belief, will be gathered together at the feet of Him Who gave them, the World-Teacher, the Lord of Love.

He will come to all people, speaking peace unto all, with His Holy Ones, His angels, His messengers; and, as He Himself hath said, all people shall be gathered together in one World Unity, His spiritual Kingdom, for "There shall be one Fold, and one Shepherd."

L. M. WILLIAMS.



HE material quality of plays has always caught me, but it is only within recent years that the spiritual quality has held me with steady hands.

For a long time past I have been attending play representations in my capacity of dramatic critic. During the last four or five years I have been aware of a new experience arising out of some of the representations. Perhaps it was in Continental theatres in France, Germany, Austria and Russia, where the reform movement is making itself felt, and in London theatres under the influence of this movement, that the experience was strongest. perience was this. While fully aware of all that was taking place on the stage which was sometimes the conventional platform framed by a proscenium opening, and separated from the audience by an orchestra pit, and sometimes the whole of the arena of a vast building, say, Olympia during the representation of "The Miracle," -I sat, or so it seemed, with my eyes closed and in a state of unconsciousness. At the same time my Self sat awake taking part in the performance, and gathering in a thin thread which was unwinding in the Apparently the thread was not continuous for when I awoke after leaving the theatre, I invariably found gaps in the sequence of my experience. Deeply interested, I sought to know more about this experience and gradually I came to the following explanation.

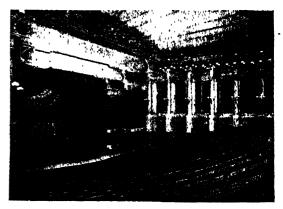
Lying within me is an element called the unconscious. Lying without me is the same element which proceeds from the universe of reality. The thread in which the Self was unfolding itself was therefore its own. But in passing from the universe of reality in order to come to fruition in the AMPHITHEATRE, STAGE, and SUNKEN ORCHESTRA Self, the thread was acted upon in many

ways by material objects and agents—the theatre, dramatist, producer, actors and so Thus its unity and continuity were interfered with causing the gaps in my experience which I noticed when I awoke. This explanation led me to the important discovery that I had been experiencing the spiritual principle in the drama, and that this principle when fully developed is the mystical means of enabling the spectator to behold, as in a vision, his own inner self unfolding on the stage. Thus the characters of the play become symbols of divinity, appealing to the most profound sense of reality in him. The God on the stage and the God in the stalls are one.

No sooner was I aware of this spiritual significance of the drama than I began to sow the following questions:-

- 1. What precisely have I experienced for the first time in the theatre?
 - 2. Why have I not experienced it sooner?
 - 3. Why do I experience it now?

Reflection ripened the answers. Searching at the 100t of my experience I found that I had been first of all subjected to an action running through the drama. action had no relation with the conscious



WAGNER THEATRE, BAYREUTH.

cumulative effects of the drama, but was subterranean and preparatory in its workings. It was neither physical nor mental, neither evoked thought, nor excited reason. Indeed the specific form and character in which it manifested itself was non-rational and mystical. Its presence was only to be inferred from its practical effects of which I had no immediate knowledge or consciousness.

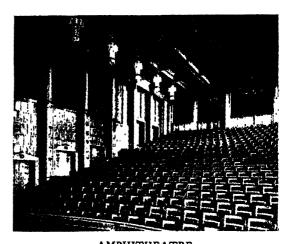
What were the effects that accompanied this action? I think they might be described as temperamental reactions to the touch of reality.

Under this touch the unconscious self as the outer shell fell away, seemed to pass into a larger state of being, going out to gather its own store of experience and returning to reveal the eternal verities to the conscious part of me. "Going out in loving adoration towards God, and coming home to tell the secrets of eternity to other men."

From this it is highly reasonable to believe a universal power as the cause of these effects, a power which we call Soul, and which we find seated in the human body. And it is not irrational to suppose that the action to which I had been subjected was Drama—and Drama, like Art, is a quality of Universal Soul, and therefore Soul itself, seeing that a quality cannot exist apart from that to which it belongs. Thus drama may be defined as Soul calling unto Soul.

If it is rational to suppose that Drama is the illuminating Infinite seeking to frame itself in the Finite (the drama) with the intention of transforming the human soul after its own image, it is not irrational to suppose that certain Finite things can exclude it from the drama. By the Drama I mean a framework devised by the human mind, into which drama, which is beyond form, flows to its human home and thence to its universal home again. Thus the drama is the intermediate link of the dramatic triad Action, Expression, and Im-Two of the links are unchangeable and eternal, but the middle one is changeable and momentary; and as it changes or ceases to change, it unifies or separates the other two.

It was in the changeableness of the middle link that I saw an answer to my question, why the drama had not always exalted me mystically. It lay in the fact that this link, or Form let me call it, does not change rapidly or often enough. In consequence it becomes gross, loses its isolating action and impedes, and sometimes excludes, the power which seeks to flow through it. I saw that significant dramatic form is born of vivid motion, and lives by its power to express the running passions of Soul. But form may outlive its office and become static, and as soon as dramatic form becomes



AMPHITHEATRE
KUNSTLER THEATRE, MUNICH

View from stage, showing Wagnerian system of Seating, Boxes, and Exits.

Reproduced by permission of Proj. Littmann, Architect.

static it ceases to be significant. It seems that significant form may so affect the essential spirit of drama that, as it decreases in significance, plays may degenerate 50 or more per cent. in dramatic essence, and, as it ceases to be significant, plays may be totally drama-less.

On thinking over this explanation I discovered the reason why some plays had determined the action of drama on my particular temperament and some had not. I had been present at the representation of plays whose form had been stationary from an early period in the world's history—ever since, in fact, words had replaced motion as a form of dramatic experience. From this period onward the verbal frame had

grown so amazingly in size and visibility that at last men had come to regard it as Actually they believe it is drama itself. the form not the content which provokes dramatic ecstacy in the spectator. it is that verbal plays dominate the theatre Such plays may be divided into two classes, a so-called formless play which excludes drama (Shaw, Anton Tchekov); and a slightly different class of play which hinders it (the symbolico-literary play). To the first class belongs a species of play which grew out of the literary movement, which at the close of the 19th and beginning of the 20th centuries, accepted realistic canons and aimed at converting the theatre into an arena, in which literary battles were to be fought out. Accordingly such plays were concerned with aimless discussion of the facts of individual aspiration, or of human relationship, and not with setting free the fundamental flow underlying such relationship. They showed no apprehension of the truth that drama is the great fundamental flow in which are shadowed the eternal verities, and the perfect play is that which plunges, as it were, into the depths of the flow and emerges with an eternal truth which it places on the threshold of human experience, and there leaves it for experience itself to verify. did not plunge into the mighty flow, but remained on its brink and chattered volubly about the facts of its existence and reasoned on its whence and whither, its depth and speed, so bridging it over with static words, thoughts and ideas that it became inaccessible even to persons of greatest sensibility.

Of course the thing of vital importance which these plays overlooked was that words are not drama. Nor do they become dramatic by being used for the discussion of human relationship. Essentially drama is passionate motion, motion that provokes passionate motion, and nothing else. In plays that have significant form, movement is the sole content. Man's striving to unfold under the touch of the Infinite constitutes the drama, that is, the form. His gradual attainment to the Heaven of Success in the fullest unfolding

and emergence in the Infinite, or the Hell of Failure in martyrdom in the flame of his own earthly aspiration, determines the variety of form, in the widest range of comedy Actually this comedy and and tragedy. tragedy of the human soul's unfolding under the touch of divine inspiration till it culminates in the mystical act of revelation, is beyond words. It can no more be expressed in words than the ecstacy of man caught in the embrace of absolute vision. And any attempt so to express it can only result in burying drama beneath a catafalque of words.

It may be objected that words may appropriately form a part of the action.

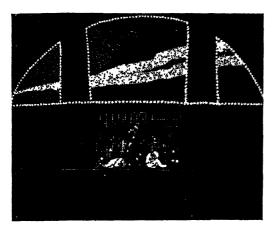


AMPHITHEATRE
KUNSTLER THEATRE, MUNICH.

View from auditorium, showing Wagnerian system of Sunken Orchestra, and Stage.

Reproduced by permission of Prof. Littmann, Architect.

But this is a fallacy which has arisen out of the misunderstanding of the history and primary meaning of words. In the world we see everywhere evidences of a rhythmic unity, and if we search deeply enough we shall find behind phenomena an antecedent power or principle of unity which is also rhythmic motion. So it is conceivable that motion came first, and that motion externalised itself in the form of motion. And it is also conceivable that words replace motion, as man lost his capacity for being provoked into expressing his inner nature in illuminating motion. So as man became static his form of expression became static.



Art Theatre, Moscow. "The Blue Bird" design for the Palace of Night Scene.

Reproduced from "L' Art Theatral Moderne."

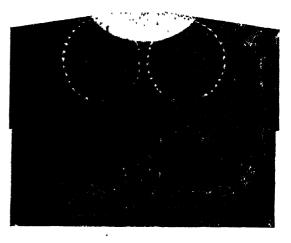
Expression was in fact transferred to the intellect and words became the agent of intellect. Words are said to be "winged" and "wheeled." But in a dramatic sense, at least, they are not winged, but motionless, and while dramatic action takes possession of us and dips us wholly into its continuous and unending flow, "dramatic" words salute the brain with a series of drumtaps each requiring the distracting pause, however brief, of reflection.

In the first class, then, were plays framing simply contentious dialogue. In the second were plays also framing dialogue; but they differed from the first in revealing an attempt to use words in a fuller sense.

Underlying this was the assumption that there is latent drama in words, and the purpose of these plays was to unfold this drama. Thus their dialogue varied from that of the discussion plays in being less Its aim was to explain the dialectical. action or the character or both, whereas the dialectical dialogue sought to explain the subject, just as a Greek Chorus explains the action of a Greek tragedy and a Platonian dialogue elucidates the subject of a dis-And in explaining the action it was not surprising that some of the action itself filtered through the network of words. In this way the unconscious element in their plays evaded the conscious processes and made its appeal in a greatly modified form to the unconscious in me. The appeal was so slight indeed that it did not affect the material quality which had caught me. To return to my analogy. If the discussion plays were seated on the brink of the great flow, covering it with commonplace things, the semi-discussion plays saw dimly beneath the commonplace things a movement which the others failed to see, and they sought by copying them to make the commonplace things express the movement.

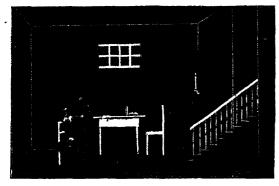
All this smothering and semi-smothering explained why drama had not provoked dramatic ecstacy in me. Words had so completely materialised the drama that the spiritual flow was hindered or stopped. So it became clear to me why I had experienced the spiritual principle in the drama. had been present at a form of representation, whose high aim was to dematerialise the This representation was founded not only on a vision of the movement running through the commonplace things, but on a conscious attempt to relate these things in such a way that the accumulated excitements of the flow, about which the spectator knows nothing, should raise the human soul to that ecstatic condition that transmutes all the material things in a dramatic representation.

It will be remembered that this form of representation was initiated by Richard Wagner, who sought to unite the drama and the theatre and to produce one big unified effect by the aid of a specially designed theatre, and that powerful elemental triad, motion, sound and light.



Decoration for Act 2, "The Magic Flute," designed by Professor Lefler. Produced at the State Theatre, Leipsic.

Wagner's aim failed, however, partly owing to the inordinate length of his musicdramas, and partly to his inability to spiritualise the whole of his scheme. He did not, for instance, dematerialise the scenery and accessories by making them Wagner's conception of a symbolical. synthetic theatre may be said to be based upon two assumptions. (1) Drama is not on the level of consciousness. It is deeper than our consciousness can reach and is, in fact, the unconscious element. antecedent unity, which the specially



Decoration for "The Life of a Man," by Andréieff. Showing synthetic treatment by Moscow Art Theatre.

adapted theatre and unified form of expression pre-supposes, as the blossom, leaves, trunk and root of the tree pre-suppose the unifying element in the seed. Therefore, drama can only come to fruition and make itself felt to every member of an audience, when the theatre and all it contains are component and culminating parts. (2) Hence the second assumption. The present form of theatre is deficient for the drama. Owing to its structure the seed planted never comes to fruition. Its development is

arrested and its fruition frustrated by many disconnected and distracting elements, including those of inappropriate representation and interpretation. Wagner's ideas have taken root in Europe and as a direct outcome there is the projected spiritual theatre of Mr. Gordon Craig, and Professor Reinhardt's "Theatre of the Five Thousand."

Thus viewing drama as the primary element of a unity pre-supposed by the theatre, but hitherto never reached, reformers have foreshadowed the attainment of that unity by discerning the truths of its existence. Perhaps before the law of antecedent unity can be fully established in the theatre further stress will have to be placed on its need, cause and working principle. I hope to deal with these subjects at some future time.

It is sufficient to say here that a distinct and consistent meaning may be attached to the assertion of present-day reformers that drama is a universal power behind phenomena, that the office of the theatre is so to embody this power that Spirit may call And what has been here unto Spirit. said concerning my new experience is sufficient answer to the question which the efforts of these reformers imply. If we could completely rescue Drama from the catafalque of words under which materialism has buried it and unite it to the theatre, and give it the widest expression by a synthesis of forms of art, might not the spirit which illuminates the eternal mysteries, leap unfettered to the spectator, and having initiated him into its own mysteries pass to the larger world again?

HUNTLY CARTER.

The time came in the land, The time of the Great Conquest, When the people with this desire Left the threshold of their door To go forth towards one another.

And the time came in the land When to fill all its story
There was nothing but songs in unison,
One round danced about the houses,
One battle and one victory.—TAGORE.

INDIAN BROTHERHOODS.

In studying the progress of the Indian mind from the early dawn of civilisation down to the end of the last century, we are struck by one great fact: that ever, from time to time, as it became necessary, there have risen great movements, one after another, to give a new stimulus to the gradually developing mental and spiritual life of the nation.

The Hindu mind has never separated religion from social life, and so we notice that ever since the days of the Aryan civilisation religious teachers have emphasised again and again the ideal of brotherhood.

In this world of evolution and progress there is a continuity, both of mind and of The destruction of mind and matter which we see all around us is but outward and apparent—behind and within, in that realm which is also the sanctuary and citadel of ideals, there remains the real inner man, the immortal spirit. movement, therefore, which inspires the national mind, has within it a deep signi-And blessed be those movements which, through good and evil report, have steadily promulgated that ideal of brotherhood which lies at the root of all life and That ideal shows itself in every progress. humane movement of the past and of the present; it is the consciousness which has at varying times given birth to all these movements in different centres: the realisation of one God in Heaven and one Man on earth. This lila has been played by humanity all over the Globe, but more often, perhaps, in the land of the Hindus. How many hundreds of brotherhood movements have sprung up in different parts of India from those early Vedic times!

THE VEDAS.

Throughout the Rig Veda, the Rishis stand for the people themselves. Every father of a family was in reality a Rishi. Men and women took part equally in the celebration of family festivals and sacrifices; and the people did not form them-

selves into exclusive castes. One of the Rishis of the Rig Veda says of himself: "I am a composer of hymns; my father is a physician, my mother grinds corn on stone. We are all engaged in different occupations." In the early dawn of that distant civilisation, the Aryans sang the Guyatri of the Rig Veda; and it was in the forests of Aryavarta that Gritsamada, Visvamitra, Vamdeva, Atri, Vasishtha, and Kanva sang together their divine songs, and left them as a legacy for the future generations of the world.

Of course, the ideal which came forth through the different *Vedas*—the *Samaveda*, the *Yajarveda*, etc.—was complex; but in the strata of Upanishadic literature the Hindus left the seeds of many brotherhood movements for the future regeneration of the world.

The key-note of the *Upanishads* was the idea that the voluntary and entire surrender of all worldy possessions, and the concentration of the thought and affection upon the Supreme, and, on the other hand, to be one also with humanity, was the highest ideal of *Tapasya*. The desire of the Indian to escape from the *samsara* and to become one with Creator and creation was the note of a later development of thought—though its seed germinated in the forests of India, and was watered by the sacred waters of the Ganges and the Godavari.

Yajnavalkya's message of the renunciation of worldly pursuits and his beloved *Gargi* stand even to-day as one of the greatest of the gospels of the world.

THE PERIOD OF THE BHAGAVAD-GITA.

In this great book with its immortal message, we come to another stratum, as it were, of Indian religious thought. Here we find the great principle of Harmony. It is laid down that salvation is to be obtained, not by conviction and knowledge alone, but by these allied to faith and works. This book is not only a Bible to the Hindus, but a Bible to the whole world.

In the Ramayana, and in the Mahabharata -the world's greatest epics-in the hermitage and on the banks of the sacred rivers, and on the battlefield of Hastinapur (the modern Delhi), the kings, with their brothers, wives, and children, strove to establish a brotherhood whose keynote has formed the foundation of all our modern humane movements. The love and affection of Ramchandra and his brothers for each other; their love for the people over whom they ruled; the great characters of the five Pandavas in the Mahabharata; these have been the ideals of the whole And these were living characters world. in India. The writers of those epic poems, with their rich culture and high imagination, did a great work. They were rich, and humanity has been enriched by them.

VARIOUS PANTHS.*

The Vedas and Puranas gave birth to various systems of thought which gradually spread over the whole of India. But the next really great religious or philosophical movement was that which has since been the solace of a fifth of the human race: that of Sakyamuni—Gautama Buddha—who was born in or about the year 500 B.C.

GAUTAMA BUDDHA.

That apostle of the Great Renunciation, after passing through the usual stages of discipline, resolved that—" Never from this seat will I stir until I have attained the supreme and absolute wisdom."

Then, having attained illumination, he established a monasticism in which both men and women were equally accepted. fame went abroad, and men and women of all ranks gave up tradition and glory and family prestige that they might be received into this next greatest of India's brotherhood movements. And indeed the Order was not confined to men, but embraced the whole of Creation. To the members of that Order, the dumb animals were but another order of living beings. Buddha always addressed his followers as his brethren, and his voice still speaks to thousands over the intervening centuries.

SANKARACHARYA.

Numerous indeed are the different sects the world over, and India, which is an epitome of the world, is also blessed with this gift of sects. Sects are essentially necessary for the fulfilment of ideals—it is only sectarianism which is abominable.

The different sects, or Brotherhoods, which soon spread over India like wild fire, were, broadly, the Orders of Sankaracharya, Ramanuja, Ramananda, Madhavarcharya, Kavir, and Chaitanya.

The period of Sankaracharya was the most important in the history of Indian civilisation. Sankaracharya was the greatest Indian after Gautama Buddha, and he exercised a tremendous influence over Indian thought. Born in the seventh century, he became the founder of many different Brotherhoods, of which the Dandin, Sanyasin, Brahmacharin, and Parmahansa are the most prominent and widely-known.

Sankaracharya's great teaching was that the soul has no caste and is immortal. Membership of these Brotherhoods is open to all, without distinction of caste. "Twiceborn men lay aside the thread, and all join at meals." The disciples of these Orders travel all over the country doing good to the people they meet; that is their religion. Their Maths, or Ashrams, are to be found among the mountains of the Himalayas, on the banks of the Ganges, or upon some island formed in the ocean. There they devote themselves to spiritual exercises, passing on after a while with the blessings of their teaching.

THE RAMANANDIS.

The next Brotherhood which was organised in different parts of India—and especially in Southern India—was that founded by the great Ramanuja and his disciple Ramananda, in the twelfth century. Those who would join these two movements had first to lose all class prejudice—to have risen above distinctions of caste. Their energies were directed towards inspiring the laity with nobler conceptions and higher ideals of life.

^{*}Panth—a religious Order or Brotherhood.

THE MADHAVAS.

In the thirteenth century, another great Brotherhood arose around a teacher called Madhavacharya. He taught that man was the servant of God, and that all men were equal. His mind was deeply saturated with *Vaishnavic* principles and ideals; and amidst storms and persecutions he inaugurated an idealistic Brotherhood whose influence is felt in the remotest corner of India to-day.

THE KABIRPANTHIS AND NANAKPANTHIS.

We now come to two of the greatest of Indian Brotherhoods, the Kabirpanthis and the Nanakpanthis. The Sikhs, who are often seen with their turbans in the streets of London, belong mostly to these Orders. The marvellous Guru Durbar, at Amritsar in the Punjab—the visible Temple of the Invisible—is one of the institutions of this Brotherhood.

For twenty-four hours on end there is some kind of music or hymns going on in the Guru Durbar under the Golden Temple, which was the gift of the Punjab's greatest man, Ranjit Singh, the grandfather of Prince Dhulip Singh. Whoever enters this Punjab Ashram of the Sikhs feels one with that great community, and forgets for the moment that he belongs to any other. The prasadam, which is given to all who come and go, is a symbol of the spirit of brotherhood which was the basic principle of the movement started by Guru Nanak.

The Swarna Mundir (Golden Temple) at Amritsar is the immortal human ideal of brotherhood in concrete form. There, there is no caste, no class, no distinctions. The unity of the One and the All was the ideal which inspired the master-minds of the 16th century.

THE BROTHERHOOD OF CHAITANYA.

Almost contemporaneously with Kabir and Nanak, there arose in the hour of trial a very great reformer, one Shri Chaitanya. He was born in Bengal, and was the founder of the Brotherhood known as the *Vairagis.** He wished to form an Order which should embrace young and old, rich and poor, Brahmin and Sudra, men and women.

A son of a Brahmin, full of learning and enthusiasm, and by no means without pride, Chaitanya one day abandoned mother and wife, home and friends, for the sake of an ideal of renunciation. He endured persecution and suffering-but the founder of the Vairagi was one whose heart was not in the world, but in God. He beheld God in every human soul. Therefore he gave his life to the founding of an Order whose sign was the brotherhood of man. his one desire was to bring all into this great Religion loses its savour if there is His religion was the religion no charity. of Charity.

THE NEW DISPENSATION.

And now, having traced the growth of the brotherhood ideal in India, right from the early dawn of the Arvan civilisation, we come finally to the last and perhaps the greatest of that long line of Brotherhoods—the New Dispensation. The essentials of this Brotherhood are founded upon the gospels of the world. Not a soul is to be rejected. Theists, atheists, Hindus, Buddhists. Christians. Mohammedans, all are received into it. In it are sunk all the races and nations of the world with all their pride and glory; in it are hushed the jarring notes of iconoclasm and discord. rituals of the world are the rituals of this Brotherhood; even the voice of a child is honoured and respected.

This Brotherhood, founded by the great Keshub Chandra Sen, contains within it many different notes, making the music of a harmonious whole—ringing out the errors and absurdities of the past, and bringing in the music of the present and of the future. It may be that within its ranks will be born the regenerated man whose Temple will be the Universe, and whose Veda and Gospel will be Love.

HARENDRA N. MAITRA.

^{*}Vairagis—Religious mendicants.

SOME NEWS ABOUT THE ORDER.

READERS of the Herald of the Star may like to know how the work of the Order of the Star in the East is faring in a few of its many Sections. The following is a summary of some of the latest news received:—

REPORT FOR 1913 TO 1914 OF THE WORK OF THE ORDER OF THE STAR IN THE EAST. Lady Emily Lutyens writes:—

"The work in England goes steadily forward. Our membership has increased to 2003. The most important part of our propaganda work during the last year has been the opening of a shop in Regent Street, for the sale of books, pamphlets, pictures, cards, etc. Thanks are due to Dr. Rocke for the skill and energy she has shown in securing so many beautiful objects for sale; and the peaceful and harmonious atmosphere which pervades the shop, and which is felt by all who enter, is chiefly due to her ever-ready tact and sympathy. This piece of work has been most valuable in attracting people who might never go to a meeting, and who, being tempted to cross the threshold in search of some book or picture, are led on to make further enquiries as to the aims and objects of the Order. A really wonderful sight was to be seen on Sunday evenings before and after Mrs. Besant's lectures at the Queen's Hall, when crowds of people were struggling to enter the shop, and a still larger number could be seen gazing with deep interest at the brilliantly-lit windows. Many who have never heard of Theosophy, or the great leaders of the Theosophical movement, have developed an interest as the result of enquiries made at the shop. Hundreds of

people look into the shop every day, where the card of our principles is prominently shown. It will at once be realised what an immense piece of propaganda is being done with, comparatively, small effort. cost, alas! is not so small, and it is to be feared that unless kind friends come forward to help us, this valuable piece of work must be abandoned. Our present premises are coming down, but we have the chance of securing a still better shop frontage a few doors higher up towards Queen's Hall at a rental, inclusive of rates and taxes, of £450 per annum for five years' lease. Our working expenses are covered by sales, but it is necessary to meet this charge of rent, rates, and taxes by special donations. One kind friend has already promised us £100 for five years, provided that the additional £350 are forthcoming. I should like to make an appeal to the generosity of members to see that this valuable piece of work, into which so much love and thought has been poured, is not allowed to drop.

We have also been able to secure a room for the Order in the Headquarters of the Theosophical Society, at 19, Tavistock Square, so that members of the Order who are also Theosophists, may find a welcome there from some official of the Star.

The great event of this summer has been the lecture given by Mrs. Besant at the Queen's Hall, on June 18th, the subject of her address being "Why We Believe in the Coming of a World-Teacher." The first portion of this lecture appears verbatim in the present issue, and will be concluded next month. The great hall was crowded, and the audience listened in rapt attention

while Mrs. Besant ably presented to them the many facts which lead to the reasonable expectation of the advent, in the near future, of a great spiritual Teacher. Very beautiful and touching was her final appeal to the fact that the world's pain and cry for help must, inevitably, draw down an answer from the Lord of Compassion.

Reports from local centres show that an effort is being made to get into touch with various organisations which are working for the betterment of mankind, and I hope that during the coming year a big effort may be made in this direction, with some practical result."

REPORT FROM IRELAND.

Report of good work comes from Ireland. Centres of the Order are now established in County Antrim, County Dublin, and County Cork, and though, at present, the number of members is not large, yet good and steady work is being done, and the groups meet regularly throughout the year for study and devotional purposes.

In County Carlow, County Down, and County Kilkenny, although as yet no local centres have been formed, nevertheless there are earnest scattered individual members at work, and it is hoped that very shortly it will be found possible to organise definite branches of the Order.

The membership of the French Section, up to February last, amounted to 986. Since then, Madame Blech writes, there have been twenty-five admissions, two deaths, and one resignation, bringing the total up to just over 1000. The French Section has now four Organising Secretaries instead of three— Ct. Duboc and Madame G. Mallet, to deal with admissions: M. Gaston Revel, who combines the duties of Treasurer of the Section with those of Editor of the Bulletin; and Mlle. Henriette Mallet, who looks after the Cercle des Activités. It has also twentythree Local Secretaries, who send in monthly reports of work done. In the Provinces, meetings are held once or twice a month, wherever centres of the Order exist. Paris there is a continual succession of regular fixtures. The second Sunday of every month is usually devoted to a public lecture; while on the fourth Sunday the Art Section of the Cercle des Activités holds a meeting, combining a talk (along artistic lines), with a concert. The Section Action Sociale meets on every fourth Monday, for the study of Social Reform: this Section has recently organised a group for the protection of animals. The Section Action par Parole has meetings on the second and fourth Wednesdays, at which members practice the art of public speaking and of answering questions. Meditation groups have been established in all the larger centres of the Order, under the auspices of the Section Action par La Pensée. All the Sections are under the able direction of Mlle. Henriette Mallet, as Secretary of the Cercle des Activités, and Madame Blech speaks in high praise of her work. In April, the National Representative went on a tour in the South of France, and visited Bordeaux. Pau, Tarbes, and Toulouse, and in each of these places gave talks to members, but no public lectures. In May, the French Section had the great privilege of welcoming the Head and the Protector of the Order for a brief visit; and it is needless to mention that the two days passed by the distinguished visitors among the members of the Theosophical Society and of the Order in Paris were very busy, and very pleasant ones. Madame Blech feels that all is going very well with the Order in France, "which is extremely active." She finds that the Theosophical members of the Order make the keenest workers, but would, of course, like to see all earnest and busy.

No very recent news has come in from the German Section; but when last heard of, it was maintaining a good record of steady work. Among the active centres of the Order mentioned by the Organising Secretary, Fraulein Guttmann, are Berlin, Dresden, Dusseldorf, Hanover, Leipzig, and Munich, all of which keep up a regular series of meetings and appear to have enlisted the services of some really earnest and able workers. Herr Schwarz, of Munich, is spoken of as a particularly inspiring lecturer, and there is much eloquence and fire in the addresses of Herr Ahner, of Dresden. Fraulein Leonhardhi makes an admirable Local

Secretary at Leipzig, and Frau von Sonklar continues to do good service to the Section as the Editor of the Lichtbringer. Besides supporting the Lichtbringer, the Section also endeavours to secure as much support as it can for the Herald of the Star, though the language difficulty naturally imposes limitations here. An Indian member of the Star, Prof. V. P. Dalal (late of the Central Hindu College, Benares, and now studying in Germany) has, Fraulein Guttmann writes, been lending active help to the work in Germany. The German Section has many difficulties, but is pulling along well.

Herr Cordes, the respresentative of the Star movement in Austria, has recently been in London, where he has remained during the whole of Mrs. Besant's visit. He tells me that the work in Austria is hedged in by all kinds of restrictions. No movement, for example, is permitted in that country of which the head is not resident in the country. Thus the Order of the Star, being an international organisation, cannot officially be established on Austrian territory; members have, consequently, to register privately in Germany. Again, there is a law in Austria against "new cults or sects"; and every movement of a religious or spiritual character is under the obligation of proving that it is not new, but old, and (from a general point of view) that it is harmless. It would seem that in Austria the official classes have it entirely their own way, and that the dominant philosophy of the country has, therefore, all that oppressive rigidity and dislike of what is new, which normally characterises officialdom. Add to this the potent influence of the Church, and it will be readily seen that Austria is not the finest possible theatre for a progressive and idealistic movement. But the Star workers do their best, and Herr Cordes has evoked considerable interest by his weekly lectures, or causeries. It is probable that great changes are imminent in Austria, with that change of regime which cannot now long be delayed; so that it is impossible to forecast precisely what turn the intellectual and spiritual life of the country may have taken, let us say, a decade hence.

From Austria's twin country, Hungary, no

news has come for some time. And this is accounted for, of course, by the sad death of the splendid and courageous worker, who was our National Representative for that country, Mrs. Cooper Oakley. Mrs. Cooper Oakley's place will, indeed, be hard to fill. Meanwhile, a successor has been chosen for the post of National Representative, in the person of Mr. Odon Nerei, up till now Organising Secretary. Mr. Nerei has all along been doing admirable work, combining his duties as travelling agent for an insurance company with Star lectures and activities in the many places which his profession enables him to visit. We may be sure that Mrs. Oakley would have wished for no other successor than Mr. Nerei, for she always spoke very highly of him in her reports. We wish him all success in his new work.

Affairs in Sweden, when Mrs. Kuylenstierna last wrote, a few months ago, were not exactly bright, on account of a general onslaught upon the Theosophical Society and its leader, and, incidentally, upon the Order, which had then been carried on for many months in the Swedish Press, and was still continuing. While it lasted, propaganda work naturally became very difficult, and it was thought best to keep quiet for a while, until the storm passed over. One imagines that every Section must expect this kind of thing at intervals; and, unpleasant though it is while it lasts, experience shows that it leaves no ill effects behind it. Indeed, it very often clears the air and makes subsequent progress easier and more rapid. Let us hope that, when we next hear from the lady who is holding the fort in Sweden, the sun will be shining once more, and an easier time opening out before the Order. In other respects, the general outlook in Sweden is promising; for there are distinct signs of a spiritual awakening in that country, particularly amongst the young people, and of a growing intuition that the near future holds great things in store for the spiritual unfolding of mankind. All this is on the main line of the movement; and, after all, it does not matter much how the way is being prepared, so long as it is being prepared.

The Danish Section has also, of late, not been entirely free from trouble; but such

trouble as may have arisen has, writes Miss Diderichsen, in a letter dated March 21st, been rather due to internal than external causes, and is necessarily temporary in nature. At any rate, it has not prevented the officers of the Section from putting in plenty of work, and many good meetings have been held. Those which took place on the 28th December and 11th January, the two chief festivals of the Order, are mentioned as having been particularly impressive. The most frequent lecturer is the Organising Secretary, Mr. Lexow, who conducts most of the members' meetings in Copenhagen, and who usually speaks at the monthly public meetings. Up to the end of last March, the total membership of the Danish Section amounted to 176, thirty-six new members having come in since January. The Section was visited in January by Mr. Wedgwood, who came over to inaugurate the Temple of the Rosy Cross in Denmark. Seeing that some misunderstanding appears to have arisen in connection with the Temple and its relation to the Star, it may be mentioned that, according to the ruling of the Head of the Order of the Star in the East, in the summer of 1913, the Temple of the Rosy Cross has no official connection with the Order, but may be looked upon as an independent body having, like the Star Order, the object of preparing the way for the coming Teacher. Many Star members belong to the Temple of the Rosy Cross, and find in it a very true and deep inspiration for their work, but there is no further connection between the two. The Temple should not, for example, be looked upon as the Esoteric Section of the Order; nor should membership in it be regarded as something expected of earnest Star members.

The last report which I have from Mlle. Dijkgraaf, National Representative for Holland, is one reviewing the work of the Order in the Dutch Section during the year 1913. Some of this antedates the General Secretary's Report of October, 1913, and so does not belong to the present summary. But there are several new points of interest. The Amsterdam centre has now a special choir, under the direction of Mrs. van der Linden, which provides the music at Star meetings.

One of the best speakers of the Section, Mrs. Ros, recently had a most successful lecturing tour, her audiences numbering from 300 to 800, and invariably listening to her with great interest. The Committee formed for the publication of pamphlets issued several of these during the year; most of them, but not all, translations from the English. Towards the end of the year, Mlle. Dijkgraaf, accompanied by her Organising Secretary, Mlle. Lucie Bayer, visited many of the outlying centres, chiefly in order to make arrangements for the propagating of the Herald of the Star. That the tour was successful is shown by the fact that, in spite of the language obstacle, the Dutch Section numbered about one hundred subscribers to the *Herald* by the end of 1913. This is all the more creditable since the Section has to support its own monthly organ. Dijkgraaf's report concludes with an optimistic expression of confidence in the future. The Dutch Section is in good hands, and we may certainly expect much excellent work from it in the years that are coming.

Important changes have taken place in Central and South America, since the publication of the last general report of the Order. In the first place, several countries which were originally included under the Cuban Section were, about the beginning of the current year, made into separate Sections, with national officers of their own. At the time of the foundation of the Order in that part of the world, the Cuban Section of the Theosophical Society was the only available unit which could be used for the starting of the work, and so the preliminary responsibilities were all placed in the hands of Senor Don Rafail de Albear, the able General Secretary of that Section of the Society. This was, however, only designed as a temporary expedient; and, as soon as arrangements could be made, the enormous area under the Cuban jurisdiction was, for the purposes of the Order of the Star, broken up into smaller divisions, following the natural lines of race and country. Mexico, Central America (Costa Porto Rico, and Venezuela became separate Sections, with the following National Representatives: Mexico, Madame Lucia Carrasco;

Central America, Señor don Tomas Povedano; Porto Rico, Señor Don E. Biascoschia; and Venezuela, Señor Don H. R. Colemares. All of these had previously held the post of Organising Secretary, in their respective countries, under the jurisdiction of Senor Don Rafael de Albear, Cuban By these changes, the Cuban National Representative's work has been much lightened, and the principle of organisation, on which the work of the Order of the Star in the East is based, has been more fully carried out. We cannot, however, mention this partition of the Cuban Section without recording our grateful acknowledgements of the way in which Senor de Albear fulfilled his responsibilities during the early days of the Order. It was he who had all the initial hard work, who sought out and appointed suitable agents in different parts, and who set the whole thing going. It does not require the evidence of the letters, which we receive from various correspondents, eulogising the great qualities of the National Representative for Cuba, to show how valuable and inspiring a force he is: for his work speaks for itself.

Another important change, in addition to the breaking up of the Cuban Section, has been the creation of four new Sections in Brazil, Paraquay, Peru, and Bolivia, the National Representatives appointed being as follows: Brazil, Señor Don Rainundo P. Seidl; Paraquay, Señor Don Juan A. Amado; Peru, Don José Melian; Bolivia, Erminio Torre. This means that, with the exception of Canada, the whole of the great western world has now been planned out into sections of the Order.

The Central and Southern American areas of our work are, perhaps, the most difficult for one who is English, and who has had no experience of conditions in that part of the world, to keep in touch with. There is the language difficulty, of course, first of all, which shuts off one source of information, since the chief organ, which records Star doings, the *Vurga*, is written in Spanish. The language difficulty, moreover, makes correspondence with Headquarters somewhat arduous for those of our national officers who do not know English. But even more of a barrier than the (after all) superficial diffi-

culty of difference of language, is that almost ignorance of everything American and Central American from which. at least in England, it would seem that nearly all of us suffer. If we study our newspapers, we shall rarely find in them any information about that part of the world, except what concerns stocks and shares or the kind of happenings which even a modern newspaper can hardly neglect, e.g. a war. But in all that has to do with civilisation and ideals, with the movement of thought, with the promise of the future, South America might just as well be on another planet, for all that the ordinary English person knows about it. And so the link of thought and understanding between the South and Central American Sections of the Order and those in other parts of the world is hardly, at the moment, so living as we hope that it may, ere long, become. What we require is information, and yet more information; and, after that, more information still; for only in this way can we get into fuller and more active touch. It is to be hoped, therefore, that our brethren in the Spanish speaking countries of the Western hemisphere will often take the opportunity of writing to the Herald of the Star and telling us about their countries and their work. I am sure that such articles would prove of great interest to large numbers of readers in many countries.

One of the more recent activities in the Australian Section has been the sending out of no less than 2800 copies of Education as Service to public school teachers. volume contained the addresses of officers of the Order printed at the end, along with the objects of the Order and the Declaration of Principles. So far, writes Mr. Martyn, National Representative, on May 12th, several letters of inquiry have come in from recipients, both to himself and to the State Secretaries. The various States, he goes on to say, are following diverse methods of stimulating interest in the Order, some of which are experimental. Under the latter head may be mentioned the combined effort of the different Sydney Centres to promote a series of public week-night lectures in a populous suburb last April. The result was a very poor attendance of real enquirers,

and seemed to indicate that, if the public is to be reached in this way, subjects and titles must be advertised that will attract. "The Coming of a World-Teacher," as a subject, does not appeal, evidently. Amongst members of the Order, devotional meetings continue popular; but the fact that these should be subsidiary to propagandist effort has, says Mr. Martyn, been well advertised. Perth (Western Australia) works on the lines of study classes. One is held for the study of Comparative Religions, another for correspondence with country members, and a third is named "The Order Study Class." The Herald of the Star is much appreciated, and is largely subscribed to throughout Australia; provision has been recently made to donate copies monthly to one hundred public libraries. Each State Secretary has been invited to introduce the magazine to the leading libraries in his State, and it is hoped that, when one hundred acceptances have been received, a further offer will be made to supply hospitals. "Our stock of Dr. Hortons' pamphlet (Mrs. Besant's Prophecy)," rather pathetically concludes the National Representative, "was a particularly heavy one, but we have dutifully committed it to the flames to avoid distribution, as requested." We congratulate the Australian Section on an admirable record of work.

The energies of the National Representative for New Zealand have, of late, been taken up with the internal reorganisation of his Section; though, perhaps, what he has been endeavouring to bring about has not been so much a reorganisation as a recognition, by members of the Order everywhere, of the reality of the organisation as at present existing. Mr. Burn holds very strongly that an organisation, if it is to be alive, must be "organic," and he is anxious that all should realise what the conditions of this are. Put quite roughly, an organic society must have one head, and one head only; and all its units must work together eagerly and willingly, under the direction of that one A circular letter embodying Mr. Burn's views on this and other points has been sent out to every member of the New Zealand Section. Amongst other topics, it deals with the idea of Headquarters as a

"vital centre"; with the importance of helping the "Halcyon" to the utmost of every member's ability; with the necessity of what Mr. Burn calls "unit work," i.e. of each individual contributing his own special share, in time, energy, or money, to the carrying on of the movement; with the advantages of having a Press Group in connection with every centre; and, finally, with the spirit that should actuate the officers of "The time of preparation," a Section. writes Mr. Burn, " is racing past; there is an immensity of work to do; every man, woman, youth, maid, and child in all New Zealand should have heard the tidings of the Lord's approaching Advent before He actually appears among us, and—how many of them have we reached?" There is another notable thought contained in a letter sent out to members of the Staff only, where Mr. Burn, speaking of the kind of work which is important, says: "Local Officers must learn to work on constructive lines only. We are building, not pulling down. What has to pass away will pass away inevitably, as we go on serenely adding stone to stone, even as the bark of a gumtree or native fuchsia curls off and falls to the ground by reason of the natural growth of the tree. To trouble ourselves over that which is not the ideal is to waste the Master's energy; the surest and swiftest way to correct an error is to disregard it utterly, while setting in motion, with deliberate but unwavering will, the ideal of which that error is a distorted image." The Staff, it should be explained, is a permanent body which the National Representative has recently formed, to include all those who have already done particularly useful work for the Order, and who are ready to co-operate with him wholeheartily along the lines which he has laid down. It would thus seem to correspond to the Service Corps in some other Sections. Beyond the internal reorganisation and bracing up, to which reference has been made, Mr. Burn reports some very successful meetings, and speaks with warm praise, of many of his devoted helpers, both at Hilarion House and elsewhere. He has omitted to mention the membership figures this time.

The above summary represents the news

that reached me, up-to-date, about the working of the Order. May I conclude by asking Representatives of the Order everywhere, to keep on sending in news, whenever there is any to send, without waiting to be reminded? In this way, our records will be completer than they are at present, and it

will be possible to publish more frequently, in the *Herald of the Star*, information which I am sure all members of the Order are anxious to have.

E. A. Wodehouse,

General Secretary.

WITHOUT ME YE CAN DO NOTHING.

THE young disciple sat alone, weeping for the world's blindness, for human need and misery.

Then it seemed to him that the walls of the little room slowly expanded, passing from sight, and he found himself within the great oak-panelled hall of an ancient castle.

From the tall windows he saw the sun, as it were, contemplating the earth, from above a far mountain peak; saw its crimson rays light up the dark woodwork of the room, the oak so exquisitely chiselled in days long past. Soon they touched and illuminated a portrait painted in oils, which hung in a small recess on one side of the hall.

It was a picture of Him Whom the disciple loved, the "Friend that sticketh closer than a brother," for the closest earthly tie, compared to this eternal kinship, is but as the flickering taper's light beside the full glory of the sun.

And the sorrowful one knelt before the picture with outstretched arms.

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The sun had now set, and the hall was brilliantly lighted by the power of some unseen force. In it were assembled a number of men and women, each with a musical instrument: an orchestra. The disciple, too, sat among them with his violin.

Then the Master entered, and at His signal the opening bars of a symphony resounded in broad, strong, mellow tones from the strings. All were intent on His slightest

gesture, on every movement of those wonderful Hands.

Harmonies of deep, intense colours, melodies of unutterable tenderness, chords resolving through paths of tribulation into knowledge, phrases of joy, unspeakable in aught but Music, all these went forth, piercing the night of Earth, arousing men to nobler aims and aspirations, to deeds of self-sacrifice.

And at length came the apotheosis: a glimpse of Humanity's future in æons to come, when the race shall be redeemed, when the pillars in God's Temple stand completed.

Beyond this, who may attempt to describe? Oh, the rapture drawn forth by the Master's Hands, poured down on the dry, parched plains of Earth, refreshing them with new life, new vigour, hope; giving to men greater ideals, and undaunted courage to strive after them. It entered many a dark place of sadness, many a region of despair, where Good was well-nigh hidden by Evil, everywhere it went, giving "Light to them that sit in darkness and in the shadow of death," bringing healing and strength to all.

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As the day dawned, the disciple awoke, full of joy in the body, and passed to the daily toil, his heart aglow with devotion to the Master; no longer adding to the world's pain by blind and childish sorrow, but with gaze steadily fixed on Him, working in His Strength and in His Name.

NOTES AND COMMENTS.

SHOULD A LIBERAL CLERGYMAN RESIGN HIS OFFICE?

The Rev. J. M. Thompson discusses, in the Contemporary Review for June, the position of the Liberal clergy in these days of intellectual activity and inquiry. Their position, he says, has been made "as simple as it is unpleasant "by a large and influential class of the clergy who hold (1) that the creeds bear a precise meaning, and carry a plain obligation to believe; (2) that the clergyman, therefore, who cannot recite them in their literal and historical sense ought to resign his position in the Church. Against this view, the writer of the article strongly protests, and in reply to the question, "Ought the Liberal clergyman to resign?" he brings forward a number of arguments, which may be briefly summarised as follows:—(1) The responsibility for the present position of the liberal clergy rests not so much upon themselves as upon the Church, which first neglects to educate the clergy, and then embarrasses their attempts at self-education with impossible conditions. (2) The Church has always the power to withdraw the commission it has given; why should it expect the individual voluntarily to surrender it? (3) The liberal clergyman feels, on his side, that there is strong reason for remaining. Liberal teaching is often, nowadays, more acceptable to congregations. Moreover, is it not a perversion of values to condemn and penalise mere disagreement with a formula, whilst indifference, narrowmindedness, or ignorance go scot-free? (4) The Church officially exhorts its officers to study the Scriptures. If it is going to expel the liberal clergyman from its midst, for opinions acquired in the course of his studies, its position is: "You must study, certainly; but you must take care to arrive at certain results "-which is manifestly absurd. (5) If, to quote a certain bishop, the delinquent is informed that his offence consists in interpreting the Creed contrary to "the sense in which Christendom has

always said it, and in which it says it now," the smallest enquiry reveals this supposed unanimity to be a pure fiction. (6) If an appeal is made to his sense of intellectual honesty, the liberal clergyman remembers that the question asked him at ordination was: "Do you think in your heart that you be truly called, according to the will of our Lord Jesus Christ and the order of this Church of England, to the Order and Ministry of Priesthood?" He answered then, "I think it." So long, therefore, as this inward conviction remains, he surely is justified in remaining, himself, a minister of the Church. (7) The truly liberal clergyman will not, however, adopt a merely negative attitude. He will assert the claim for his views to co-exist along with other views, and he will endeavour actively to liberalise the Church from within. says Mr. Thompson, is really the one method which may prevent its dissolution. "Just in proportion, therefore," he sums up, "as the liberal clergy believe in their liberalism, and care for their clerical calling, they will refuse either to surrender their ministry, or to keep silent about matters which they believe to be of vital importance to the Church as a whole."

THE SPIRITUAL SIGNIFICANCE OF NATURE.

An extremely interesting article, under the above title, which happens to appear in the same number of the Contemporary Review, is from the pen of Sir William Barrett, F.R.S., the well-known Professor of Physics at the Royal College of Science, Dublin. Professor Barrett brings forward various arguments to show, as against the ordinary materialistic view of the universe, that the phenomenal world and the noumenal world, the world of appearance and the world of reality behind appearance, are not distinct and opposed to each other, but are both essentially and ultimately one. And

from this he suggests the probable conclusion that the phenomena of Nature have their origin and higher expression in some corresponding state in the real world, which we may take to be the order of the spiritual Evidences of the correspondence between the spiritual and the natural, he says, we find everywhere, and adduces as significant examples:—(1) The correspondence between all that we know of the functions of the sun, as the life-giver and sustainer of our system, and all that we must predicate of God. (2) Just as there is a force of attraction working throughout the physical universe, which we know as gravitation, so can we doubt that there is also a spiritual attraction, knitting the whole together; (3) The law of "mobile equilibrium."— Between all the members of the physical universe, however remote from each other, a flux of radiation is perpetually passing to and fro. It is hard to believe, says Professor Barrett, that the play of vital and spiritual forces should be more restricted than the interplay of the lifeless physical forces. (4) The law of the reciprocity of radiation and absorption, which applies to all wave motion, and is best illustrated by sound, i.e. a note, clearly sounded, will set a string, attuned to it, in vibration without other contact than that of the sound waves themselves. Is it not so in the spiritual world? Every soul responds only to those higher vibrations to which it is attuned. illustrations, as Sir W. Barrett truly says, might be multiplied. It is possible, even, that a more striking selection might have been presented than that which the learned writer has made; but it is the principle, rather than the examples of it, which matter; and any attempt to consolidate the spiritual and physical worlds, and to rescue the former from its remote exile and bring it back into relation with the world in which we breathe and move, is very welcome, and is distinctly a sign of the times. So, too, is Professor Barrett's common-sense dictum on miracles: "To deny miracles because of their incredibility, is to deny the equally incredible but familiar phenomena of the nutrition, repair, and reproduction of living organisms. . . . Ask the most accomplished

chemist, with all his laboratory appliances and wide knowledge, to turn a bundle of hay into even a single drop of milk, and he acknowledges it to be impossible. But give the hay to the humble cow, and the miracle is wrought!" Not unlike the spirit of this attitude towards the miraculous is that of the striking remark made by the Dean of St. Paul's, Dr. Inge, in a recent article in the Church Family Newspaper, that, "God appears to do nothing, just because He does everything."

A WONDERFUL DOG.

One of the latest of animal prodigies is the dog of Mannheim, who certainly provides a remarkable psychological problem for the investigator. We reprint the following from a recent issue of *The Times*:—

Every one remembers the widespread interest taken in the account of the "thinking horses" of Ebberfeld, which appeared in *The Times* of July 4, 1913. It was reprinted and commented upon all over the world. Since then a journal has been established to deal entirely with the matter of animal consciousness. It is edited by Herr Karl Krall, the owner of the famous thinking horses, and is intended to be the organ of the Society for Animal Psychology. Its title is *Tierseele* (Animal Souls).

The third number of this periodical contains an official history of the Mannheim dog "Rolf" by his mistress, Mme. Moekel. Some particulars concerning this "reasoning" dog were given in The Times of April 15th by Mr. Arundel del Re, of University College, London. The details were taken, as the writer stated, from an article by Dr. W. Mackenzie, in the Italian review Psiche. Dr. Mackenzie has also described his experiments with Rolf in No. 52 of the Archives de Psychologie (Geneva) and in two numbers of this year's series of the Annales des Sciences Psychiques (Paris).

Some of the stories told about this dog are very amusing. In Mr. Del Re's letter, Rolf's aptitude for figures was mentioned. It is related of the dog by Dr. Mackenzie that Mme. Moekel, having cause to suspect one of her children of getting help from some one in doing his sums, and not being able to get a satisfactory answer from the child himself, determined to watch the children while doing their lessons. The result was quite unexpected. The two youngest children were seated with the dog, and hardly had they heard their mother draw near than they pushed him violently away, exclaiming, "Be off, Rolf, here's Mamma!" All three, said Mme. Moekel, had the air of guilty persons taken in the act. The admission of the culprits confirmed the suspicions of the lady; the children made Rolf do their sums for them!

Rolf's Orthodox Replies.

Last summer, Rolf was visited by some ecclesiastics. (the Moekel family, it should be mentioned, are practising Catholics), who put the

strangest theological questions to him. Thev received the most orthodox replies, but Herr Moekel, dissatisfied with the performance, himself asked the dog to tell him the source of his theological knowledge. Roll, with his habitual frankness, immediately replied "Catechism, Fritz" (referring, no doubt, to the regular lesson in the Catechism of Herr Moekel's little boy, a lesson at which, as at all the others, Roll was present and benefited). Dr. Volhard, who is described as a man of science and an able doctor, level-headed and critical, examined Rolt on his intellectual side on several occasions, asking him questions of increasing difficulty. At length he put the question, "What is an animal?" Rolf reflected for a while, and then replied. "A part of the primitive soul!" He was then asked, "On the other hand, what is a man?" He replied. "Also a part." On the same occasion, he described a dead fowl in a picture of still life, as " gone to the primitive soul.

Mm. J. Larguier des Bancels and Ed. Claparède, the latter of whom is a professor of experimental psychology at Geneva, and one of the editors of the Archives de Psychologie, contribute to the Archives a very interesting pendant to Dr. Mackenzie's article. They were invited to examine the dog, and spent a morning and an afternoon with

him. They say:-

He acquitted himself brilliantly of the tests to which he was subjected, and which Mackenzie's article dispenses us from reproducing in detail. He "tapped" spontaneously short sentences, addressed a letter to one of his ordinary correspondents, did little sums correctly, described pictures which were shown to him. In short, he "spoke." The broad fact is beyond doubt. But interesting as he is, he hardly taught us anything as such on the psychology of the dog. What it is necessary to clear up is in fact to know if the word spoken is the expression of a personal thought, or if the animal is only, in relation to his mistress, a more or less passive instrument. In any case, the Mannheim dog is a riddle which ought to be solved, and acknowledgements are due to Mme. Moekel for furnishing psychologists with the opportunity of studying a problem as curious as it is captivating.

AN AMERICAN NOBEL INSTITUTE. WHY NOT?

That America should carry the principle of the Nobel prizes into new fields of human activity is a suggestion made in the New York Independent, by the famous idealistic philosopher, Dr. Rudolf Eucken, himself a recipient, some years ago, of one of the Nobel awards. Speaking of the Nobel Institute, as it is at present, Professor Eucken writes: "Important and beneficent as this foundation is, it nevertheless has certain limitations. The generous founder, who was himself a distinguished chemist and engineer, was naturally partial to the sciences. As is well known, five prizes are

awarded yearly for physics, chemistry. medicine, for the broad field of literature, and lastly, for the best services rendered in the cause of peace. These are branches of the highest importance," remarks Dr. Eucken, Nevertheless, a number are left out of account. What we in Germany call the mental sciences, such as history, political economy, and sociology, are not recognised by Nobel's gift except in so far as they are closely allied to general literature. Only a few of them, however, are so related. It would, therefore," he suggests, "be highly desirable that some prominent persons should. take up the great work begun by Nobel, and carry it further in the same spirit. It is especially needful to extend it to the mental sciences. Prizes should be provided, say, for work in theology and the science of religion, for law and political economy, for philology and history. Of the natural sciences, the biological branches should receive as much attention as the others. Finally, besides recognition of services in behalf of peace, recognition should also be given to social and humanitarian work in a. grand style for the amelioration of pain and. misery. Since these provinces do not offer great prospects for material success, it is the more to be desired that the leaders in them. should be given a chance to obtain complete economic independence. Some," he concludes, "may regard one branch as more important, others another. However individual opinions may differ, all must agree that there still remains a large field uncovered in which much can be accomplished. America, it seems to me, is peculiarly destined for this large task. An American Nobel Institute that would place the mental sciences in the foreground would be a great historic factor. In the first place, it would clearly prove to the whole world a fact not adequately recognised outside Americathat that country is astir with ideal interests. and intellectual activity, and is ready to make sacrifices for their promotion."

With the whole of this admirable suggestion (with the possible exception of that about the "biological branches," which, under existing conditions, would certainly entail much which the friend of genuine

progress could not welcome) every sensible person will undoubtedly find himself in sympathy. These really great prizes are an enormous stimulus to effort, and they have the further effect, in our commercial days, of investing with a definite dignity and value, which the Man in the Street can understand and recognise, those branches of human activity which are, for the most part, honoured only among the expert minority.

The suggestion as to the specific recognition of humanitarian work is also a sound one, principally for the second of the two reasons just given. It remains to be seen whether a few of the American magnates, who find the hardest task in life that of getting through their annual incomes, will come forward to give a practical realisation to this grandiose dream of the famous Jena professor.

FROM AMERICA.

A wave of anticipation has swept over the country, following the return from South America of Mr. Roosevelt. His days are filled with activity, and wherever he has gone people have flocked to see and cheer him. No other personality in America has so strong a following, and despite the loss of fifty pounds on his recent tour of exploration in the wilds of Brazil, Mr. Roosevelt is as energetic as ever. In Washington he delivered an address before the National Geographical Society, explaining the discovery of the "River of Doubt," and on the same day attended about half-a-dozen other meetings, besides a number of impromptu receptions. Already he is planning a tour of California in the interests of the Progressive Party.

* * *

Excitement over the Mexican difficulties has somewhat subsided, while the report of the South American mediators is awaited. Still, many are doubtful whether a nation with a very large percentage illiterate and uncivilised will be able to govern itself.

* * *

An anonymous donor has given \$100,000 to Cornell University for the erection of a dormitory.

* * *

Three hundred and seventy-five Hindus, under the care of a wealthy countryman,

Gurdit Singh, are detained in Vancouver harbour by the immigration authorities, and will be refused admittance into British Columbia, on the plea that they came by way of Japan, and not direct from India.

* * *

Mr. Jacob A. Riis, by birth a Dane, but for many years a philanthropist, of New York City, has recently passed away. Mr. Riis did much for the improvement of the tenement districts of our metropolis, and for the general betterment of slum conditions. With the aid of Mr. Roosevelt, then Police Commissioner of New York, he attacked the evils of the police lodging stations; and since that time, these two great men have been close friends. Mr. Riis rose from the ranks of the labouring classes, having begun life in America as a coal miner. Later, he went to New York, and entered the newspaper business as a police reporter. Through his efforts, bakeshops have been driven from tenement basements; child labour laws were passed; pure water was brought into the city; and playgrounds were established in connection with public schools.

* * *

That the labour unions of America are rapidly assuming the position of dangerous trusts is evidenced by the fact that in one of our large Western cities the President of the Building Trades Council receives a salary of \$650 a month; and a member of the Carpenters' Union was recently expelled, and his union card forfeited, because he "criticised and maligned" two of the officers of the Council.

* * *

Congressman Murdock, of Kansas, has introduced a bill in Congress to provide for a Federal Bureau of Employment, for the purpose of bringing together the unemployed and those in need of workmen, and of evolving some scientific method of dealing with the causes of unemployment and means of preventing it.

* * *

Dr. Newell D. Hillis, of Brooklyn, speaking before the Medical Society of New York, made the startling statement that while the typical buildings on the Continent are cathedrals, universities, and manor-houses, in America they are insane asylums and hospitals; and he added that medical men must solve the problem of making the bodies of American men and women strong enough to save their minds. Dr. Hillis also prophesied that the United States, whether it will or not, must fall heir to Mexico in the near future. Dr. C. Ward Crampton spoke of the practical methods now in vogue in the training of school children. He said that now, instead of lecturing them on the uses of teeth, they are given tooth brushes and made to use them; each child must come to school with clean hands and clean Calisthenics are no longer taught mechanically, but mind and body are compelled to act together, thus insuring accuracy, precision, and alertness.

* * *

The women of Oakland, California, have opened a new playground for children in their city, with field-house, open-air gymnasium, a running track, and play-fields for girls and for boys.

* * *

The Workmen's Compensation Law of California, which compels an employer to reimburse the widow and children of a work-

man who loses his life during employment, has been assailed in the courts as class legislation, because it provides for enforcement against the employer even when the workman has deliberately disobeyed orders.

* * *

Barbara Spofford Morgan has written a book based upon her experience for two years in an experimental clinic in New York with backward children. She claims that these children should be segregated and given individual care and training, according to the needs of each.

* * *

In They Who Knock at our Gates, Mary Antin makes a passionate plea for the unhappy sufferers who seek refuge in America, and especially for her fellowcountrymen, the Russian Jews. The book glows with patriotism for her adopted country, and appreciation of what has been done for her people; and she appeals to Americans to overcome their prejudices against the foreigner and to see the virtues which make the material for future good citizens, for many have behind them the impulse of a great purpose, the stimulus given by parents who have felt the iron hand of repression and the shame of race prejudice."

* * *

Miss Paeff, a young Russian girl of twenty, has already won half-a-dozen scholarships in the Boston School of Fine Arts. Born of poor Jewish parents, she came to this country when but a year old. For two years she has been working all morning at the art schools, and earning her living by selling railway tickets in the subway from one in the afternoon until after midnight. 1.30 a.m. she retires, rises at 7, is at school at 8.30. When asked how she had accomplished so much amid such tremendous odds, and how she could get the inspiration for her artistic work in a ticket office in the subway, she replied, "If you don't feel things, you can't express them even in the calmest spot on earth. And if you do feel things, you've got to express them, no matter where you are."

FROM FRANCE.

NE intéressante expérience ayant fait grand bruit dans le monde feministe français vient d'être tentée au cours des dernières élections, celle du vote blanc organisé par le "Journal." Parmi toutes les objections soulevées

contre le vote des femmes en France, il y en a une qui prime toutes les autres. "Les Françaises," dit-on, "ne tiennent pas à voter." Le Journal a voulu savoir si cela était vrai, aussi en mars dernier adressait-il directement cette question aux femmes; "Voulez-vous voter?" "Si tel est votre désir," poursuivait-il, "nous sommes prêts à faire avec votre concours une grande expérience qui sera comme la répétition générale du suffrage véritablement universel: aux prochaines élections trouverez, le jour du scrutin, des urnes ou vous pourrez déposer un bulletin au nom de votre candidat. Ces bulletins seront recueillis par les soins du 'Journal.' s'agit pas ici de faire œuvre politique. En ménageant aux femmes le moyen de voter, nous n'avons d'autre dessin que d'instituer une enquête démonstrative sur un sujet qui à cette heure préoccupe tous les esprits."

Ce qui distingue le féminisme français jusqu'à ce jour, c'est le calme et la dignité qui président au mouvement. La lutte reste courtoise, la propagande s'organise méthodiquement. C'est peut-être cette sagesse qui incite les hommes à participer au mouvement, et amène des initiatives aussi généreuses que celle du vote organisé par le Journal.

Jusqu'ici, les femmes ne semblent avoir porté leur effort et leur propagande que vers un but; l'élégibilité municipale. La Chambre des Députés est saisie d'un rapport rédigé par Mr. F. Buisson sur une proposition de Mr. Dussaussoy tendant à accorder aux femmes ce droit de prendre part aux élections des conseils municipaux, d'arrondissements et généraux. Quelques suffragettes parisiennes, il est vrai, ont hardiment réclamé leur inscription sur les listes électorales, mais cette manifestation n'est que d'un intérêt théorique.

Voici ce que Mme. L. Brunschwig, secrétaire générale de l'Union pour le suffrage des femmes, écrivit dans les colonnes du Journal au moment ou celui-ci organisait sa campagne: "Certes, votre initiative est intéressante et je serais ravie de voir tomber l'objection qu'on nous oppose si souvent, et d'après laquelle les semmes ne tiennent nullement dans l'ensemble au droit de suffrage. Cependant j'avoue que je ne suis pas sans inquiétude. Vous allez plus vite que nous. Les intérêts municipaux nous touchent toutes de très près et les questions municipales nous trouveront très préparées. Le vote politique est plus grave et je doute qu'on ne nous le refuse avec beaucoup d'energie. Je suis moins sûre aussi qu'une majorité de femmes-surtout dans les circonscriptions rurales-en ait encore pesé tout l'intérêt. Néanmoins, l'expérience vaut le peine d'être tentée, surtout si elle est entreprise dans des conditions suffisamment sérieuses pour donner du poids à ses résultats. Ce qui à nous nous semble important, cest de signaler à l'avance qu'un échec partiel ne prouverait pas l'indifférence totale des femmes. Que même si la question du vote politique n'était pas encore tout à fait mûre, la question du vote municipal sur laquelle le Parlement va se décider en discutant la proposition Dussaussoy peut recevoir une solution immédiate et satisfaisante."

A l'heure qu'il est l'expérience est faite et l'on ne peut certainement pas dire qu'elle ait échouée; plus d'un demi-million de femmes ont manifesté leur désir de prendre part à la vie politique, de voter.

Le Journal écrit: "Nous aurions prolongé notre scrutin jusqu'au jour du ballottage, que ce demi-million se serait transformé en million, l'élan étant donné. Des femmes qui, le premier jour n'avaient pas osé nous envoyer leur suffrage, se sont décidées quand elles ont vu le nombre des votantes augmenter. Il y en a beaucoup qui nous l'ont avoué en nous expédiant leur bulletin de vote. Mais nous avions établi un règlement et nous l'avons respecté."

Il y a donc eu exactement 505,972 oui, contre 114 non. C'est un résultat qui peut être considéré comme très bon, étant donné qu'aucun moyen de propagande n'a été employé, le Journal seul ayant fait connaître le vote, les autres journaux n'ayant même pas fait allusion au sujet.

I. M.

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The Herald of the Star.

VOL. III. No. 8.

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.



TO MY FELLOW-MEMBERS OF THE

ORDER OF THE STAR IN THE EAST,

AN INTERNATIONAL ORGANISATION.

FRIENDS.

In the terrible calamity now upon us lies a great opportunity for all who, like ourselves, believe in the near coming of a great World-Teacher; and it is well that our hands should be outstretched to grasp it.

European nations are divided among themselves, bitter feelings take the place of goodwill, and the world is hurrying towards a storm all the more devastating because of the great peace which shall succeed it, a peace greater than has been known for centuries.

Believing, as most of us do, that even this awful calamity is but one of the signs of the coming of the Peace-bringer, and that if our wisdom were deeper we should see in the horror and misery God's chastening of His people that they may learn to welcome His Messenger, the question "Where lies our duty?" must have a profounder significance for us than for those who look not forward with the same hope as ourselves.

First and foremost, our duty is to the country to which we belong, to our motherland. Whatever sacrifices she demands of us we must gladly make, not out of hatred towards the countries ranged against us but out of love for our own, and in reverent homage to Him who is guiding man to his divinity as well through storm as through peace.

All that is smaller in us—our personal affections, our comforts, our ease—is to be merged in the larger virtues which war calls forth. We offer our smaller individualities to the nation-soul, and for the time the uplift of the larger life possesses us.

To some the larger life with its more powerful forces proves a heavy burden, and love of country intensified reacts in hatred intensified. Here is our opportunity.

We do not ask for peace, but rather that the Divine Will shall find in us clean and deep channels through which It may deign to flow. In God's own time peace will come, for He is leading us to peace eternal, and we do not seek to hold the Surgeon's hand from inflicting suffering whence new life and strength must inevitably spring.

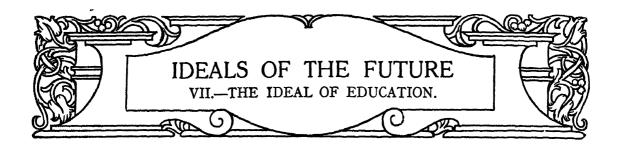
But in each heart is to be kept alive and strong a loving sympathy for those ranged against it through force of nationality. Each member of the Order has the solemn duty of guarding through this time the channels of goodwill which bind one nation to another, channels now in danger of rupture. The more violent the hatred, the more uncompromising the misunderstanding, the more imperative our duty to combine all that true patriotism may demand with absence of hatred and with an eager readiness to meet our enemy, more than half way, when opportunity offers.

The little centres of goodwill which we may thus establish, however much assailed by ignorance, will not only do their share in minimising the brutality of war, but will be powerful instruments in the hands of the Higher Powers when They shall see fit to use them.

I may, therefore, be permitted to recommend to National Representatives, and to local Secretaries, to organise their members as far as practicable (1) into bands for their country's service, (2) into groups for collective meditation (a) on the fact that the Divine Spirit is working in storm as well as in peace, and that we must, therefore, endeavour to see even in the present conflict the working of God's plan for men, so as to cooperate with it more intelligently than could otherwise be possible, (b) on goodwill towards those nations against which, for the time being, their country strives.

We may not know what the outcome of this war will be, nor to which nation victory shall be given, but we do know that a Divine Messenger will soon be in our midst, and that in His presence hatreds shall cease—it may be for ever.

Georges. anndale



Continued from page 413, No. 7.

Given this freedom on the part of the child, and the recognition that education is to be adapted to the child, not the child to education, we may outline the general type of the education suitable to the age of the child.

From one to seven years of age, observation should be cultivated, for the senses are at their keenest in early childhood, and they should be trained for their special work. Quickness of observation should be encouraged, and, as far as possible, action growing out of the observation. Rapidity of judgment as to the best means of meeting difficulties seen in the course of observation is a valuable faculty to develop; for this, games may be devised, in which difficulties should suddenly appear, e.g. a child riding a tricycle—a bicycle would be too dangerous for this game—should have an obstacle suddenly thrown in his way, and so on. He should be trained, also, to recognise at a glance a number of objects suddenly presented and withdrawn; he may be taken into and out of a room where various things have been arranged, and then asked to say what was in it. When out for a walk, his attention should be drawn to the many objects passed, and alert attention should thus be aroused and trained. Every question he asks should be answered, where answer is possible; where it cannot be answered, the reply should be truthful: "I do not know," or, where necessary, "You cannot understand that till you are older." It must always be remembered that a child is puzzled by the world in which he finds himself, and which he tries to interpret by the dim memories which he brings with him; moreover, his questions show his tendencies and his character, and thus help the teacher.

The bases of character should be laid in these years of early childhood, by stories of great men and women, of heroes, martyrs, saints-where the saints are virile and active in good deeds such as would arouse a child's enthusiasm-first of his own country, and then of other lands. All that is didactic and theoretical in morals should be avoided, for the child is thereby repelled. In religion, it is enough that he should learn that God is in all and is Love, and that we should love each other, being all brothers and sisters in our life. The great doctrines and reincarnation, karma, the invisible worlds and their inhabitants, the eternity of spirit should be taken for granted, not taught; conduct should be based on them, simply and explicitly, as matters of course, as on any natural laws and facts. Religion and morals must grow by practice and observation of results. As a rule, a child easily learns by heart, and enjoys recitation; this may be utilised to store his memory, as occasion offers, with easily remembered rhymes, embodying great ideas. He will never forget them.

All studies requiring the exercise of the reasoning faculties should be avoided; the brain is not ready for them. It is enough to draw the child's attention to simple sequences, and so promote the growth of the inter-linking processes of the brain-cells which are the instrument of mind, and to help him in the association of related ideas. Appeals to right feeling are more suitable to this age than appeals to reason; the latter should be used tentatively and sparingly, and

no sign of blame or of impatience should be shown where they are disregarded. Lessons should be very short, and be made as much like play as possible; attention should be fixed by the interest of the objects presented, and any sign of fatigue or flagging should be met with change.

During this period the fingers should be trained, and manual dexterity acquired; opportunities for modelling and drawing should be offered, elementary studies in form and colour. Artistic faculties show themselves early, and the child who possesses them will seize on the materials if they are placed in his way. Needless to say, that those who show them should be given artistic training in the next stage of their education. Those who show no artistic tendencies should still be taught to use their fingers dexterously, for manual dexterity is always and everywhere useful.

The teaching of languages by conversation is suitable, as they are most easily acquired by memory during this period. The committing to memory of some statements of fact which the child does not understand, of some laws embodied in axioms, some formula later to be applied, is stimulating; for these remain in the mind as matters on which the child-mind exercises itself in efforts to understand, and thereby it grows.

Above and beyond all, perfect health must be aimed at; the body should be exercised and trained, food should be plentiful and simple, sleep-hours should be long. Deficient study may be made up later in life; deficient health and growth, never. The life of maturity depends on the wise and careful nurture of childhood, and errors made in this are irremediable.

From seven to fourteen is the time for learning facts that cannot be learned by observation, and those which, while susceptible of observation, have to be sought for. Geography, history, elementary science, composition by written descriptions of things observed and by letter-writing, and the like, should be studied in this period. Morals should now be taught as a science, and right emotions sedulously cultivated; the contrasted effects of right and wrong emotions should be shown, constantly illustrated by

examples drawn from life. Thus the channels will be prepared for the great surge of emotions accompanying puberty, and these will run towards high ideals of patriotism, service, self-sacrifice, courage, gentleness, courtesy, instead of proving destructive forces, spreading ruin around. During these years the future career of the boys and girls will be indicated by their faculties and their prepossessions, and the line of their studies will be directed to suit these, though without very much specialisation. First aid, the value of food-stuffs, simple cookery, domestic sanitation and hygiene, some manual craft, should be taught to all, and physical training -athletics and games-should have full time allotted to it.

From fourteen to twenty-one education should be specialised, one kind suited to the future career of the student should be dominant-literary, scientific, artistic, mercantile, branching in the sub-divisions of each in the second half of the time, and some subsidiary teaching being given in the other kinds, i.e. a a future lawyer, literary man, statesman, should have the literary side dominant, with some training in science and art; the future scientist, engineer, doctor, should have the scientific side dominant, but should not be left devoid of all literary and artistic culture. To this period belongs the study of logic, mathematics, economics, civics, philosophy—all that demands the use of the higher intellectual faculties. Here must be trained the future citizen, the foundation having been laid in the earlier periods, and here must he learn why and how he should bend all his energies to the effective discharge of all the duties incumbent on him as a member of the Commonwealth.

This sketch is necessarily but a broad outline, requiring innumerable details for its completion, but it sufficiently suggests the stages by which the Ideal of Education should be approached, the Ideal of enabling the newly embodied Spirit to unfold and develop his faculties, so that he may become a useful citizen in the country whereinto he has come, and may become an ever more useful Servant of the Humanity to which he belongs.

ANNIE BESANT.



WORK AND WAGES OF THE POOR. UNEMPLOYMENT: THE UNDERWORLD.

LECTURE II.



N my last lecture I was insisting, as you will remember, upon the misery of existence upon £1 a week; and I asked you to put yourselves in the position of imagining what sort of life you would yourselves be leading on that income. I want to make you understand, as clearly as I can, that it is not physical suffering alone that issues from this, but also a practical impossibility, under such conditions, of escaping moral degradation.

So far I have dealt with poverty as it touches particularly the family and the home. I have been dwelling on the children's and women's side of the question. I want to pass to the person who brings in the 20s. a week, the bread-winner—generally a man, though quite often a woman. To show you the gravity of the thing, let me remind you, first of all, of the numbers existing on this miserable pittance. There is a wide-spread fallacy that the poor in general are pretty comfortably off, and that if only agitators and "stirrers-up of discontent" would leave them alone, everything would go along smoothly. But really there is no need of agitators. The poverty of to-day is far more powerful than all the agitators in the world; the little finger of hunger is thicker than the loins of all the stirrers-up of discontent. What is this poverty as it affects the wage-earner? Let me put it first in round figures. There are to-day over a million adult men (not boys or lads or women, who, you may say, cannot be expected to get high wages), but there are over one million adult men in this country earning less than 30s. a week. Now. when you consider what proportion this

bears to the total working population, you will see it is no exaggeration to say that these low wages are a very serious and wide-spread evil. And remember that in the vast majority of cases this wage is a "family wage"—i.e. it means poverty for wives and children as well as the men themselves. Nor do the people with earnings, which often are not sufficient to keep body and soul together in decency, come only from what are called the "sweated" trades. There are hundreds of thousands of them to be found in our great staple industries—the national industries upon which we pride ourselves.

RAILWAYS.

Take the railways. To-day there are large numbers of railway servants, men occupying very important positions, responsible for the lives of the public, scandalously underpaid. Many are getting 19s., 18s., and 17s. as their full weekly wage, on which they are supposed to keep themselves fit, and bring up a family respectably.

AGRICULTURAL LABOURERS.

Everybody, again, knows the condition of the agricultural labourer. In Dorset the average wage of an agricultural labourer is 12s. 6d. per week. It is true that he gets certain allowances, some portion of a garden, some allowance of beer and harvest money, and so on; but even so, his total wage cannot be reckoned at more than 16s. 6d. per week. Even when you make allowance for the difference in the cost of living in the country, 16s. 6d. is not enough for a man, with three or four, or perhaps more, persons dependent upon him, to maintain a civilised existence. I could take you to-day into the

cottages of labourers that I know personally in Wiltshire, where the people have never really enjoyed life; have never had a fair opportunity of bettering their lot; have, in fact, known little else but the dull struggle, month after month, and year after year, to make both ends meet.

COTTON INDUSTRY.

Even in such trades as the textile industry, where we lead the world, wages are not satisfactory. I was told the other day, by a friend of mine, that he had been at a meeting where the ludicrous statement was made that the average wage of operatives in the Lancashire cotton mills was £4 a week. Figures published recently by the Board of Trade, covering the earnings of the whole of those employed in the cotton mills, show



CHILDREN OF THE SLUMS.

a weekly average of 19s. 5d. This includes, of course, a number of juveniles who are not, perhaps, expected to get the wages which a man or woman would get; but the average even of the competent men weavers in this important trade is only 24s. 10d., and of the women 23s. 4d. a week.

MUNICIPAL SERVANTS.

Another illusion which some of us cherish is that the public employees, the servants of the state and municipality, are, as a whole, very satisfactorily treated. Go and ask at Deptford, at the great Admiralty establishment—employing many hundreds of men in victualling the ships of the Royal Navy. For years these men have been struggling with the Admiralty to get an increase on a

minimum wage of 24s. a week. Living is no cheaper in Deptford than it is in any other part of London, and 24/ is not a fair wage as the Admiralty well knows, as we, who are responsible for the Admiralty, know also. We are grossly underpaying these men. If you go into the country, and examine the wages of the employees of the county and rural district councils—the men on the sanitary staffs and so on-you will find that the average wage is 17s. 11d. a week, and more than a fifth of the men on that pay are working over sixty hours a week. Not a very creditable state of things for us as employers, forming, as we do, the richest nation in the world! Let me leave the men for a moment, and come to the women. Of the women in the sweated home-work trades I spoke last week. I am dealing now with what may be called the established women wage-earners. The weekly earnings of women, taking the average throughout the great industries, never reach anything like 20s.; the general rate works out at about $2\frac{1}{4}d$. to 3d. an hour. Now, the ordinary argument about women is that they should not be paid as high as men, since they have not got a family to maintain. But the truth is that out of this huge army of women workers, with their 10s. or 12s. a week, a large proportion are supporting other people —children or parents, or sometimes even husbands.

POST OFFICE SERVANTS.

Let me call your attention to one or two particular trades where women are sweated. Almost anywhere, where women are employed to-day, you will find that the wages are deplorably low. I will take the instance of the Post Office. There is a branch of the Post Office employing some 15,000 women who are known as Sub-Postmasters' Assistants. If you go to the smaller post offices. such as you have in the country villages, or in the suburbs of London and other towns, you will find that they are very frequently placed in a grocer's or stationer's, or some other shop. There are 23,000 of these shops. where a contract has been made by the shopkeeper with the Post Office to carry on the

postal business. Some of them are run entirely by the man himself, or with the assistance of his wife. But in others women, and young girls from seventeen upwards, are hired to do the work. These are the Sub-Postmasters' Assistants. Many of them live at home, and no enquiry is made, when it is a question of paying wages, as to whether they have only themselves to support, or other people as well. The hours of work of these women are very long, extending often to sixty-five and even seventy-two hours per week, and their remuneration is disgraceful. I will give you one or two typical cases, from an inquiry recently made into the conditions of these young women. Here is (1) the case of a young counter and telegraph clerk, who has had six years' experience of this kind of work. She lives out, and has to pay for her own lodging; no meals are found for her, and she works for seventytwo hours a week. Her weekly wage is 12s. (2) An experienced counter and telegraph clerk who has had five years' service. She receives 12s. 6d., and she works alternately sixty-six and sixty-eight hours a week. She lives out, with "nothing found." (3) A young counter and telegraph clerk in Kent, who has expended the sum of six guineas in taking a course in telegraphy. She lives on the spot, and she gets, in addition to her board, the princely sum of 4s. a week. She works from sixty-six to seventy-two hours or more, and every other day she gets up at four o'clock in the morning to attend to the mail. Now, I do not say that every one of the fifteen thousand lead such an existence, but I do say that these scandalous cases are only too common.

LAUNDRY TRADE.

Take one other women's industry—the laundry industry. This is a highly important trade, and one where I should have imagined it would have been considered worth while to have made the workers both comfortable and efficient. But the wages paid in laundering, both to the factory workers and to the shop workers, are miserably low. Here and there you will find highly skilled ironers fairly well treated; but the average wage is 12s. 9d. a week, and seventy-five per cent.

of the women earn less than 15s. a week.

There is one important point which you have to remember in connection with wages, namely, the increased cost of living. It is all very well to say that things are better than they were in years gone by; but unless you go very far back indeed, and exclude a good many relevant considerations, things are not better than they used to be. As a matter of fact, since 1905, according to the figures published by the Board of Trade, the general retail prices have gone up by thirteen per cent. And if you go back to 1896 you will find that they have risen by twenty-five per cent. That is to say, that the woman who is spending a sovereign to-day is only



WORN OUT.
A snap in a city bye-turning.

getting as much for it as her mother got for 15s. If wages had gone up correspondingly, the matter would be different. But wages have been practically stationary, and these enormous rises in the price of food and other necessaries of life are, therefore, tantamount to a serious fall in real wages.

Now, let me come to the length of the working day. I referred just now to the wages of railwaymen. If you take their hours of work you will see that they are equally unsatisfactory. To-day, on the railways of this country, there are tens of thousands pretty regularly employed for over twelve hours a day. The carmen are another class who are working incredibly long hours. These men are often out at 5 o'clock in the morning, and do not go home till ten or

eleven at night. Some of them do not know what family life means at all; few have any real opportunity of recreation or of leisure. Not long ago, in one of the transport industry disputes, there was a large section of carmen actually striking for a limit of twelve hours a day to their work! Take, again, the Numbers of young women are having the best of their lives stolen from them by being pinned down to their work for enormously long hours. You will discover thousands employed in tea shops for seventy and even eighty hours a week. Nor are these long spells confined to the very poorest. In general, of course, the tendency is that the poorer you are the longer you work; but there are many struggling shop-keepers who are in the same case. I know a grocer in Bethnal Green who opens his shop every morning at 7 o'clock, and closes at 11 at night (with the exception of Sundays, when he opens at 8 and closes at 2). That man has told me—he is frequently complaining, and one is not surprised—that it was a "dog's life," and if he had his time over again he would certainly go to a trade. He has to keep open all these long hours because his customers are the poor, who drop in for three-pennyworth-or even a farthing's worth-of this or that, at all sorts of odd times. (I have seen people buying a loaf of bread or half-apint of milk there at 8 in the morning, or a pennyworth of pickles at 10.30 p.m.)

Now, let us consider for a moment what is the result of this cheap labour and overwork. Inevitably, the men and the women undergoing such privations are doomed to physical degeneration. You can see it going on under your eyes. It leads, secondly, to a poor quality of output; for no person in his senses can suppose that the tired work done by tired and under-paid people is really good work. And, thirdly, it leads all too frequently to moral and intellectual degradation. At best, it leaves a man disappointed and undeveloped, so to speakrobbed of all chance of recreation and of proper joy in life. The other day I was at a meeting in South London where the discussion was turning on the hours of work. A middle-aged man—well-educated for a workman-the father of a family, and a

steady Trade Unionist, was describing his He was employed in the own position. Woolwich Arsenal, and for seventeen years, he said, he had not been able to get out of his narrow environment; he had forgotten what the country looked like. Long hours and small wages kept him from all possibility of developing himself. And in that same room there were scores of his fellow-workmen to whom the country was a mere wordsomething which they could see on a poster on the walls, and no more. This is not mere sentimentalism; the deprivation of the joy of holidays, of change of scene and air, is a very real and serious loss to the minds as well as the bodies of the overworked slaves of industry. At the worst, these conditions reduce men to brute level. What can you expect out of a carman who has working 12 hours a day ever since he left school at the age of fourteen, or of women toiling, year in and year out, for seventy or eighty hours a week, for a wage of 8s. or 10s.? Religion, art, literature, drama, politics—all the mental and spiritual activities which mark off men from the beasts-are little but a mockery to such as these. Theirs is to work, to eat, and sleep, that they may keep on working-and perhaps to drink, that they may forget their work!

UNEMPLOYMENT.

I have not time to go at length into the important question of unemployment; I can only just suggest what it means. One has known numbers of men who have gone through it-men who have fallen out of work and have sunk gradually from hope to anxiety, and finally to utter despair and destitution. There are times, as you know, when a great periodical "trade slump" throws numbers of men all over the country out of employment. There are trades which every year go through what is called a "slack season." Some of these trades experience very prolonged slackness, when numbers of people are out of work. In the building trade, too, it should be remembered, and in some others, the system is such that men are constantly out of a job, with no real guarantee of getting in again. Then, again,

there is a form of unemployment—perhaps the worst form, and the most widely-spreadwhich is called "under-employment," and which is one of the results of the casual labour system. Though at this moment we have not got a great percentage of unemployed (perhaps not more than 100,000 or 150,000), the fear of unemployment is always hanging over the head of the workman. He knows that it is coming to him sooner or later, in one form or another. This fear of losing a job goes right down into the heart of the family life; it is a constant haunting dread in the homes of the poor. As for "under-employment," I would recommend you to read the Reports and the evidence of the Poor Law Commission, if you wish to get some idea of its effects.

to try again. Perhaps they will get a job, perhaps not. They may be employed for one day, or for a week-perhaps three or four days in the week. The whole thing is a matter of chance. For some of them it may be very serious—literally a question of whether they and their children shall have food or not. Sometimes you may see an appalling sight—the sight of hungry men struggling like wild beasts in their eagerness to get a day's work. I have seen a crowd, too, in the depth of winter, waiting outisde a borough council's offices, for a job of sweeping the snow from the streets, literally fighting with fists and feet for the chance of a couple of shillings. And then-let me ask you to consider the wives of these chronically unemployed, to picture what kind of a home



ON THE THAMES EMBANKMENT.

One of the witnesses told the Commissioners that in the Liverpool Docks, at the busiest time on the busiest day, it was calculated that there were jobs for 15,000 men, and at the same time there were generally 25,000 men waiting to get these 15,000 jobs! So that when the docks had absorbed all the men they wanted, there were 10,000 waiting outside unable to get work. What happens to these men? They are unemployed for the day. Most of them can do nothing but loaf about—very likely in and out of the publichouse—kicking their heels until to-morrow morning, when they will return to the Docks

life is theirs, and what "house-keeping" must mean for women who never know what money, if any, their husbands will bring home, whose weekly income may range indifferently from nothing to 25s. The system, if indeed it can be called a system, spells demoralisation for men, women, and children.

THE UNDERWORLD.

Now let us pass from unemployment down that broad path that leads to the Underworld. This Underworld that I am going to speak about represents the last stage of poverty and misery, and it is peopled by four classes—the unemployable, the prostitute, the criminal, the pauper. Need I say that from unemployment it is all too easy to fall into "unemployableness"? It does not require a very highly developed imagination to see that a man who has been out of work for weeks, maybe for months, will by degrees deteriorate and become physically unfit. That is what befalls the first of the tenants of the Underworld. There is a "class of unemployables "-a large class, perhaps. But they are not all unemployable from innate wickedness; they were not born wastrels and loafers. They are, in the main, the unhappy victims of an industrial system that counts the making of profits as everything, and the welfare of those that make them as nothing. "Unemployableness," in short, is the natural result of unemployment.

There remain the pauper, the prostitute, and the criminal. All these are largely the helpless victims of poverty. Take the case of the prostitute. There has been a good deal of nonsense talked about the White Slave Traffic. I am as anxious as anybody to see the White Slave Traffic abolished, but how many of these great meetings that have been held have gone to the root of the matter, and recognised the part played by poverty in throwing women on to the streets and into the brothels. For every one woman who has been entrapped into a life of shame, there are a hundred who have been driven to it by sheer economic pressure—by hunger and want, in short, or the prospect of hunger and want. Consider the criminal. proportion of the "criminal classes—that is, composed of fierce desperadoes and cutthroats, or born bullies and burglars—is, I assure you, remarkably small. Ask the Police Court Missionaries or others who are in constant touch with the "seamy side of life." You will find that your thieves and your regular gaolbirds have all too often been pushed into some petty offence at the start, under the smart of poverty—and then have steadily sunk down into the abyss. I know a man—a decent enough man—who, a few years ago was in the service of a motor 'bus company, working as a cleaner in the garage. His wages were only £1 a week, he had a wife and seven children, and it was a bitter struggle to live. One day he took some pieces of lead that he found lying in the yard, and sold them for a shilling or two. He had no intention of stealing; he thought that the stuff was waste metal, which nobody wanted. His employers said that they did not wish to prosecute him. Nevertheless, the magistrate, after rating him soundly, sent him to prison for six weeks. So outraged justice was avenged, and a man's life was ruined; for he has never succeeded in getting Employers do not want another job. " criminals "! Anyone who knows the criminal courts, or the life of the poor, can tell you of many a similar case.

One other word on this point. If you look at the Reports of the Prison Commissioners you will observe how constantly they insist



IN A NIGHT SHELTER.

on the pernicious effects produced by the system of street trading by boys and girls. In the great thoroughfares of London and many other towns, you may see numbers of young boys of fourteen, fifteen, and sixteen, for example, selling newspapers, drifting easily into vicious company, betting, indulging in "chuck-halfpenny," and other forms of gambling. What is easier than for the juvenile delinquent to blossom into the full-blown criminal?

Finally, there is the pauper. I cannot speak at length about the Poor Law. But I may remind you that we have in this country something like a million and a half persons—men, women, and children—who are in receipt of parish relief. The treatment

of many of these persons is a national scandal. Thousands are herded shamefully in the workhouses; thousands are halfstarved on outdoor-relief. You have Boards of Guardians allowing mothers 1s. or 1s. 6d. a week (in some cases not trusting the mother with the full 1s. in cash, but giving her 6d. in money and the other 6d. in bread) for the support of a child. There are great hosts of pauper children, of pauper lunatics, of aged paupers, of pauper vagrants, of sick paupers. And this pauperism, which means loss of citizenship, as well as loss of liberty and of comfort, for most of them, is the result of a destitution that in a decently ordered society need not have overtaken

them; that probably for nine-tenths of them was utterly unmerited.

I have come, now, to the end of my brief survey of poverty. I have dealt with the family and the home, with the wage-earner and the woman, with the hundreds of thousands of children born to disease and hunger and ignorance and vice. And I have spoken of the Underworld, with its gates ever wide open for the weakly, the inefficient, and the unfortunate. In my final lecture I shall try to paint you a brighter picture, showing some of the solutions of this great and urgent problem.

W. C. M. LLOYD.

Brothers! When Christ came, and changed the face of the world, He spoke not of rights to the rich, who needed not to achieve them; nor to the poor, who would doubtless have abused them, in imitation of the rich—He spoke not of utility, nor of interest to a people whom interest and utility had corrupted: He spoke of Duty, He spoke of Love, of Sacrifice, and of Faith; and He said that they should be first among all who had contributed most by their labour to the good of all.—MAZZINI.

Every man takes care that his neighbour shall not cheat him. But a day comes when he beigns to care that he does not cheat his neighbour. Then all goes well. He has changed his market-cart into a chariot of the Sun. What a day dawns when we have taken to heart the doctrine of faith! To prefer, as a better investment, being to doing; being to seeming; logic to rhythm and display; the year to the day; the life to the year; character to performance—and have come to know that justice will be done to us; and if our genius is slow, the term will be long.—Emerson.

"Life is too short for aught but high endeavour,

Too short for spite, but long enough for love,

And love lives on for ever and for ever,

It links the world that circles on above.

O God, in every temple I see people that seek Thee; in every language I hear spoken, people praise Thee.

Polytheism and Islam feel after Thee: each says, Thou art One, without a second.

If it be a mosque, men murmur the holy prayer; if it be a church, they ring the bells from love of Thee.

Sometimes I frequent the cloister, sometimes the mosque: but Thee I seek from Temple to Temple.

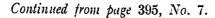
Thine elect have no dealings with heresy or orthodoxy: neither stands behind the screen of Thy Truth.

Heresy to the heretic, orthodoxy to the orthodox: but the Rose-petal's dust belongs to the Perfume-seller's Mart.

—ABUL FAZL (a friend and adviser of the Emperor Akbar), about 1576 A.D.



WHY WE BELIEVE IN THE COMING OF A WORLD-TEACHER.





Passing from that emigration, take the fourth. You find the one which comes into Greece proceeds across the whole of Southern Europe, sends some of its children northwards into Scandinavia, from which they descend upon the northern coast of Ireland, making that splendid race still mentioned in Irish legends, only in the legend exalted into Gods, whereas they were really part of the great Keltic race spreading over Europe in ages gone by. When that has spread over the whole of Europe practically, although later dominated, in the north, by its successors, you find that the note that was struck in the civilisation growing out of it was the note of poetry, of art, and of beauty.

Of course, Greece is the country which rises in the mind of every one of us when we think of the splendour of literature, of poetry, of architecture, of sculpture, and of painting; and taking the whole of those, you will notice that it is the note of beauty which is perpetually resounded; and it is interesting to notice how lasting that has been, and that in the Latin races to-day, in strong contrast with those who follow, you find the form in literature thought ever more of than the thought which the literature embodies. Take any one who is writing in French. He may be writing on science, he may be writing on any subject that you please, but the Frenchman will not regard it as good writing unless, whatever the subject, it is good work from the standpoint of literature. He insists on exquisite form; for it is beauty of form, whether it be in word or outline; that matters not. It is beauty of form that the Kelt demands everywhere, and the Latin nations, as a part of the Keltic sub-race, cling to beauty as their birthright, their mark, among all civilisations of the world.

And then you come to the fifth, the Teutonic. That, again, has spread over Europe, save in the south, and is spreading in every direction over the world, across to America, then southwards to Australia and New Zealand, a colonising nation, or subrace, beyond all, I think, that have preceded it. And so you come, one by one, to these successive emigrations. The Teutonic shows out especially, not the emotional side that embodies itself in art, but the concrete mind type which embodies itself rather in science: not a civilisation seeking after beauty, but one which is seeking after knowledge, and having very very strongly marked that characteristic of individuality, which is giving rise to the competitive civilisation of our time, and to the struggles which have marked the whole of the evolution of Take, then, those five sub-Christendom. races one by one, and the question must naturally arise in our minds: Is that the end of it? Have we come to the close of these successive impulses, or is it likely that, as we have had five of these impulses, we may look for a sixth?

Clearly, as far as evolution goes, evolution has not yet reached its highest point. We cannot for one moment pretend that the highest point of evolutionary perfection is reached to-day. So, quite naturally, we slip into the conclusion that we clearly may look for another great impulse, another development of a sub-race; and if we find that with each new sub-race a new religion and a new civilisation appear, it is not unnatural to suppose that the history of the past will be repeated in the present; that with the coming of a new sub-race, there will be a new religious impulse, and on that, and moulded by it, a new impulse of civilisation,

to have its own characteristic mark as have the civilisations that have preceded it.

Now, what would that mark be likely to Here we are passing somewhat into the region of speculation, but not of irrational speculation. If we look at the movement of our time, it is remarkable to see growing up in the midst of a competitive civilisation the strong impulse of co-operation that you can see spreading at the present day. You find co-operative societies not only here in England, but in Germany and other lands, and everywhere among civilised countries there is a tendency to try to escape from the rigour of competition, and to find out some more economic, more rational, more human way of producing things which are necessary for the maintenance and the comfort of human life. Looking around, you can see that the competition of our civilisation is beginning to undermine it; for a long time it built it up. Once it was the moving force in the world, succeeding the others and dominating in its turn. It built a civilisation into greater wealth, greater prosperity, greater strength; but now we find that, carried out to its natural conclusion ultimately by the trusts in America, it is beginning on one hand to undermine the very civilisation that it built, and, on the other, to suggest that those trusts may show the way to the right organisation of production; and that all you will need to do is to make the organisers of the trust highly-paid public servants, instead of individuals striving only to accumulate wealth for their own profit. For so it is, when you try to study the movements of our day, you realise the impulse which is behind them, and so we realise that there is no great movement in the world which has not its use and its work to do, whatever the disadvantages which may be connected with it. And you must remember that while the value of the individual is the key-note of Christianity, it also teaches that the strong man should bear the burdens of the weak, and not use his strength for his own advantage. When you think of the example of the Christ, when you remember that in the minds of Christians He is the supreme example of self-sacrifice, of the One who might "have been rich and for our sakes became poor," then you begin to realise

why it is that in Christendom, the greatest of all competitive civilisations, you have more public spirit, you have more liberalism, you have more of the social conscience awakening, than you have in any of the older faiths, in any of the older civilisations; and that is a very important fact. It shows you that the second part of the teaching is now coming to the front.

I have indicated that co-operation will take the place of competition, and men will work for the community with more enthusiasm and more devotion than for individual gains. You will have gradually spreading over all civilised countries the old sense of obligation and duty, coming back in a higher and fuller form; once more people will drop the talking about rights, and begin to ask what are their duties; the teaching of Mazzini will be realised as true, that we have talked long enough about rights, now let us find out our duties. And there will gradually come, I think, the feeling in every civilised society, that there are only two classes that have rights—one the children, and the other the animals. Those are the two classes that have The children have the right to education, the right to sufficiency of food, the right to decent shelter, the right to fit and healthy clothing—rights that every child can claim from its elders, and that it is the disgrace of a nation to ignore. animals, also, have their rights, the right to swifter evolution, the right to kindness and gentleness in their service of humanity, and the right to be the happier because they come into our hands, and not more miserable, as too many of them are to-day. For you and me it is to recognise the responsibility of the discharge of the duties that we owe to those who are more ignorant, more weak, more helpless than ourselves. That, it seems to me, will be something of the note of the coming civilisation, as we may judge by the noblest tendencies that we are seeing in the civilisation of the day. It is not for any one of us to say what the Supreme Teacher will tell us when He comes. I am judging rather by tendencies we see growing up in the society round us, remembering that we have other sequences in nature, and that every great Teacher builds on the foundation laid by his predecessors; in that way we may, to

some extent, guess at the line of the civilisation that is now on the threshold of our world.

Looking then, at, and summing up, these reasons as I have put them to you, we have, first, the facts. The fact of the new type, the fact of a growing new distribution of land. Then, looking at the past of history, we have the previous types that have grown up; their religions and their civilisations. From these mere facts, we may draw the conclusion that the world has reached a stage to-day at which we may fairly look for the coming of a Teacher, for we have the new type which has ever brought the World-Teacher in its train, and the new civilisation has ever been founded after that great Teacher has come and gone. And we say that if this has already taken place five times in the history of the Aryan race, if we see appearing in our world of to-day the same signs that marked the previous cases, if we see the new type as we see it in past history, we have a right to say that it is likely, at least, that that which followed the type in the past will follow it to-day; and that we shall see amongst us again a Teacher speaking with a mighty authority, a Teacher to whom large masses of the people will listen, who will hear His voice and follow Him, and build the new age for our world, when a civilisation of brotherhood will flourish, and mankind will start on a new road towards perfection.

Such is the line of reasoning, then, that brings us to our expectation of the coming again of a World-Teacher, of a repetition of that which has taken place so often before; the signs being similar, we expect that the coming of the Teacher will be repeated. But there is one reason quite outside these which may appeal to many of you, as it does to myself, but only in so far as you believe in a government of the world—an intelligent, deliberate, governing, guiding training of humanity. All of you who believe in the existence of a Supreme Intelligence will probably also believe that that mighty Intelligence concerns Himself with the world which is His own emanation, with the humanity that forms his children. who, like myself, are Theosophists, may very many of them also believe that the Divine Authority that rules the world expresses

Itself through perfected men, through the great Occult Hierarchy that forms the officers, as we may say, of the ruling Deity of our system. If you believe in either one or both of these, then there remains another reason for looking for the coming of a World-Teacher, which appeals with tremendous force; and that, especially when we look back into the past, and we see that as each civilisation reaches a point to where decay is beginning to set in, where there is turbulence and unrest and trouble, where knowledge seems as though it could press no further without taking a quite new departure, where a cry has gone up from the world in the past, it has never remained unanswered: but ever there has come the answer in the form of a World-Teacher, so that the new departure might be made. Is there anything in the social and scientific conditions of our times to show that we are again at this point, which once I called the deadlock, so that in the great departments of human thought and human activity it seems as though we could go no further along the old lines? Take the cry which is going up from the various Churches for a surer foundation for their belief than they now find that they have in their possession since the higher criticism has assailed them, since the discoveries of archæology have been thrown against them, since all the older foundations have been shaken, and authority no longer commands respect unless it can justify itself to intelligence and reason.

I was reading, only a few days ago, the Essex Lecture as delivered by the Dean of S. Paul's, who seems to be an apostle of the new departure within the Church, a new departure which is really old, although it seems new in our own days; and he points out there, that things have been changing with regard to religion, to Christianity, that the materialistic hypothesis that was brought against it has broken down, is insufficient; but he says it was at least a coherent and a rational scheme, explaining some of the things around us; now men in the Churches are looking for some other foundation, there seems a danger of their falling into scepticism; and he asks whether there be some answer to be given, whether there are any who suggest another foundation. And he answers his own question by declaring that the Mystics may have discovered a foundation in human experience which is strong and firm; and he goes on to say that he believes that Mysticism, the testimony of the Mystics, does offer the foundation that religion is seeking, and that the Mystics possess that which the religious world is craving for to-day. That new departure, then, seems likely to be made in religion.

Take science. Science is coming up to-day against a wall which it cannot overleap. It is exhausting its powers of investigation; it is failing to make any further apparatus, finer and more delicate than anything previously made, by which the unknown can be brought within the grasp of scientific knowledge. In thus groping in what may be called the Borderland, you find some of its teachers, men like Sir Oliver Lodge, declaring that some strange things are facts in nature; that he himself is convinced of the truth of telepathy; he himself is convinced of the truth of clairvoyance; and he says that there is evidence enough to show that to deny those things to-day is to prove yourself not rational, but ignorant. We find other scientific men showing a tendency to go along that line; we find them forced by the remorseless pressure of facts to take up some of the methods of investigation that used to be scoffed at. Some of you may remember that a few years ago I showed you how they were taking up clairvoyance under a new name. They took the name of "Internal Autoscopy," and they felt that when they had a fine phrase of that sort they might accept the facts which hitherto they had rejected under the name of clairvoyance. It does not matter whether you call it clairvoyance or internal autoscopy; comes to exactly the same thing. Call it what you like, so as you take the facts. Investigators do not want to justify their own names; they want only that the facts should be recognised which have been proclaimed, and which science has rejected. A scientific man told me, some years ago, that he was making investigations that he thought would prove the existence of superphysical intelligences working in nature. You would call them angels, the Hindus would call them Devas. It does not matter what you call them, so long as you see that intelligence working in nature, and bringing about natural results.

Turn from religion and science to what really, in a sense, matters more—the condition of society at the present time. Religion is immortal; we need not be anxious about that. Science is bound to go on, slowly or fast; we need not be anxious about that. But, in the social conditions of our day, thousands and millions of human beings are suffering, suffering starvation, suffering illshelter and ill-clothing, the children suffering because they are under-fed, and their whole lives handicapped by the hardships of their babyhood and their youth. Unrest everywhere, strikes and lock-outs, everywhere capital arrayed against labour, labour arrayed against capital; wherever you look in the civilised world you have the breaking down of a civilisation which is based on selfishness, and, therefore, cannot endure. We have had it over and over again in the past, and every great civilisation has foundered on the same rock. Babylonia had a civilisation as great as ours; Egypt a civilisation quite as great; Greek and Roman civilisations, which no one living in them could have dreamed would perish; yet nothing but ruins remain of them to-day. And our civilisation, based on misery, is it likely to endure? It might last as long as the people were ignorant; it might last as long as there were no rapid communications; it might last as long as there were no newspapers; but when the starving out-of-work man in the East End of London reads the half-penny newspapers, and reads of gorgeous festivals, of thousands of pounds spent in luxury; when he reads of the dresses, which are largely made by sweated labour, and knows the misery of the women that make those sumptuous clothes; when he reads of the feasting of one class, and sees around him the starvation of others; when he sees his children growing up suffering and stunted, with none of the joys of the children born in a higher class; when he sees the wife grow old before her time; when he knows his unborn children are being prepared by the starvation of the mother, to come into the world with frames ill-nourished, very often distorted and diseased; when he knows the whole of

these things as he never knew them in the past, can you wonder that he is beginning to say, "Your civilisation for me is worse than useless, why should I continue to toil and struggle for the mere pittance which is all the social arrangement gives me?" It is thought a very great thing that 5s. a week should be given to a man who has been labouring through the whole of a long life, and finds only 5s. a week thrown to him at the end, as an old age pension, and even that grudged. Can you wonder, now, that people have begun to question, begun to challenge the present system, begun to ask whether the wit of man cannot devise something better, and have some greater fairness of distribution between those who toil and those No civilisation deserves to who enjoy? endure, which does not provide, for every child that is born into it, facilities for developing every faculty that he brings with him, so that he may grow to the best state that is possible for him within the limits of that one mortal life. That is what we have to work for, and nothing less than that, to satisfy a world growing to the point of power and production and intellectual ability which characterises the civilisation of the present. From the workers, ever anxious lest some crisis should throw them out of work; from those who are ever living on the very edge of starvation, and who, at any moment, may themselves be pushed over it, by illness or accident; from the women who see their babes half-fed, who know that the children cannot grow in health and vigour under the conditions of our great cities to-day; from the little children themselves, who suffer without knowing, how different their lives might be if only brotherhood were more than a name and more than a word of the lips; from all of these a great cry is going up continually, asking for help and rescue, asking for teaching and compassion. cry which man disregards goes up to the hosts of Intelligences that surround our earth; the cry of the suffering goes up to the ears of Those who were once men as we are now, and who are the rulers and the guides of our They have broken into pieces evolution. many a civilisation before, which failed, as we are failing, in brotherhood. They have crushed many a social state before, which disregarded the cry of the poor, which left unanswered the sobbing of the weary and the worn out.

Five thousand years ago, a great Hindu teacher declared to a young king that the tears of the weak undermine the thrones of "Weakness," he said to him, "is more to be feared than strength," for when man finds no helper here, his cry goes up to the eternal justice, which answers to the plea for help—and, to me, that is the strongest reason for believing in the coming of a World-Teacher. The social state is intolerable: it cannot endure; it will be broken down by its own weight, the weight of useless wealth on one side, the weight of horrible misery on the other. Some remedy must be found, either by revolution or by teaching. But revolution can do nothing, save destroy; it cannot build. By revolution, humanity loses again all that it has gained through centuries and centuries of upward climbing. Shall another civilisation go down in ruins, and men have to begin again almost from the state of barbarism, and once more seek, by long struggle, after a civilised life? May it not be that we have gone far enough for all to unite together in sending up a cry to the Great Teacher to come back again to the world that has never needed Him more than it needs Him to-day. He came in ancient India. He came in ancient Egypt, in ancient Persia, in ancient Greece, in the forests of the Teutons. came five times. He has come to our own race in answer to the need of His people, to their helping, and shall not our cry, going up to Him, draw Him once more down to the earth, to give it the blessing of His presence, the inspiration of His teaching? Shall not the need of the world draw Him amongst us, inasmuch as His heart is the heart of love and compassion, and shall not He whom the Buddhists call the Bodhisattva. whom the Hindus call the Jagat-Guru, whom the Christians call the Christ—shall not that mighty Teacher come down again as man among men into the world He loves? For our need is terrible, our cry is urgent, and I cannot believe that that need will leave Him untouched, that that cry will not reach His ears, and bring Him back again amongst us to help as He alone can help.

Annie Besant.

LE PROBLÈME DE L'ANARCHIE INTERNATIONALE.

Je tiens absolument à ce que les membres de notre Ordre maintiennent ses principes dans la forme large et antisectaire qui leur est propre aujourd'hui et qu'ils considèrent comme leur principal devoir de s'engager dans toute œuvre dont le but est de diminuer la souffrance qui existe dans le monde.—J. Krishnamurti.

Je trouve à ces paroles de notre Chef un sens éloquent et profond. Elles nous font voir, en effet, d'une façon claire et décisive, quelle est la véritable nature de notre Mouvement. Destiné, avant tout, à être un instrument d'action entre les mains du plus grand parmi les Serviteurs du Monde, l'Ordre de l'Etoile d'Orient doit se mettre à même, pour pouvoir remplir sa tâche grandiose, de répondre aux pressants besoins de ce monde et de ce siècle.

Or, cela ne serait nullement possible si les membres de l'Ordre cédaient à cette faiblesse, hélas! si humaine, qui consiste à rétrécir ce qui est large, à limiter ce qui est illimitable et universel. Une tolérance absolue, et l'absence complète de dogmatisme doivent être nos caractéristiques, si nous voulons éviter à notre Ordre l'appellation disgracieuse de secte.

Notre responsabilité ne s'arrête pas là, elle va plus loin, elle est encore plus sérieuse. Nous devons prendre une part active à cet admirable Mouvement mondial qui, de tous côtés, dans tous les domaines, essaye de transformer le monde pour le rendre un peu plus heureux; Mouvement dont notre Ordre n'est qu'une manifestation consciente, et dont le grand *Leader* que nous attendons sera la véritable et vivante incarnation.

Notre Chef respecté nous engage à comprendre que nous avons une mission importante à remplir, une mission envers ce XXe siècle; que l'Ordre de l'Etoile d'Orient est appelé à devenir dans la réalité actuelle, et par nos propres efforts, ce qu'il est déjà en puissance: la synthèse de tous les Mouvements de réforme inspirés par l'idée de Fraternité, de Coopération, ou d'Unité, et qui visent à l'amélioration et à l'embellissement du monde, à la diminution de la souffrance.

Ces Mouvements sont extrêmement nombreux. Dans leurs rangs il y a de la place pour chacun d'entre nous, quel que soit son tempérament et ses aptitudes. Si toutefois celles-là ne sont pas bien définies, nous agirons sagement en tâchant de discerner en quoi consistent réellement les problèmes de l'heure présente, et quelle est leur transcendance et importance relatives. consacrerons ainsi nos efforts à la solution de ceux que nous estimons les plus graves. Car, s'il est vrai que les problèmes du jour sont très nombreux et de nature très variée, ils dérivent tous néanmoins d'un petit nombre de questions fondamentales. Parmi celles-ci vient en tout premier lieu la question sociale ou problème de la misère.

A cette question se rattache, bien plus étroitement qu'on n'est porté à le soupçonner, le problème qui fait le but de cet article. L'anarchie internationale est, sinon la cause unique, du moins une des causes les plus profondes de la misère. Voici les raisons qui permettent de l'affirmer, et d'entrevoir par là toute la gravité du terrible problème qui nous occupe.

Tout d'abord, quelque défectueux que soit le régime social et économique sous lequel nous vivons, quelque révoltante et peu fraternelle que puisse être l'oppression des classes déshéritées par les capitalistes, un fait bien triste mais pourtant bien vrai, demeure: c'est que la misère ne peut être extirpée, dans les conditions actuelles de la production mondiale, par le seul fait d'avoir recours à une répartition plus équitable des fortunes et des profits. Un tel moyen peut tout au plus mitiger la misère. Quelques chiffres, pris parmi les plus significatifs, vont servir à nous en convaincre.

Mr. Charles Gide calcule le revenu total de la France, c'est-à-dire le revenu des capitaux et biens immeubles plus le revenu du travail, comme étant de 30 milliards de francs Pour l'Angleterre Mr. Giffen environ. l'évalue à 1,760,000,000f. Or, si nous envisageons le mode de répartition qui est théoriquement le plus susceptible de supprimer la misère, autrement dit le partage égal, cela ferait exactement 250 fr. en France et 14 f 14 s. en Angleterre par famille et par mois (en comptant 4 personnes par famille). Ce serait soulager l'extrême misère en rendant tout le monde pauvre, mais ce ne serait pas sans doute résoudre la question sociale. Et nous avons pris comme exemple deux des pays les plus riches de la Terre!

Est-ce à dire que nous devons supporter cet état de choses avec résignation et considérer la misère comme un mal inévitable qu'il est de notre devoir de soulager, mais qu'il nous sera à jamais impossible d'atteindre dans sa source? Telles peuvent avoir été dans le passé les conclusions de la pensée religieuse, mais telles ne sont dans notre siècle les conclusions de la pensée scientifique.

Pour arriver à détruire la misère il faut commencer par comprendre en quoi consiste la véritable nature de la richesse. Celle-ci n'est pas une chose, mais un état des choses. La richesse, scientifiquement considérée, c'est l'adaptation de la planète aux besoins de l'homme. Le milieu est d'autant mieux adapté que les hommes peuvent, avec plus de facilité et avec moins de peine, satisfaire à leurs besoins et à leurs désirs.

Si, comme nous venons de le voir, l'espèce humaine est tellement pauvre, cela tient donc à ce qu'elle ne sait pas mener ses affaires. Elle n'a réussi à adapter le globe terrestre à ses besoins que d'une façon très imparfaite. En d'autres termes, le genre humain est pauvre parce qu'il ne produit pas

assez. (Le phénomène si connu et si redouté de la surproduction n'infirme en rien cette thèse, d'abord parce qu'il n'a lieu que dans le cas de produits qui ne sont pas de première nécessité, ensuite parce qu'il n'est jamais général, et en dernier lieu parce qu'il n'est qu'exceptionnellement relatif au marché mondial L'anarchie internationale, sous forme de droits de douane protecteurs, se charge d'établir des cloisons étanches qui empèchent les produits en excès dans un pays de se déverser dans un autre).

Les meilleures statistiques prouvent qu'en ce qui concerne les produits de première nécessité, tels que le blé et le coton, la production mondiale est à peu près quatre fois moindre qu'il ne faudrait pour répondre aux besoins du genre humain. A priori il aurait été possible de prévoir cela, car si les denrées alimentaires, par exemple, se trouvaient en quantités suffisantes, elles ne coûteraient rien, comme l'eau des rivières. Cela correspondrait à un état de haute adaptation du milieu.

Quelle est la cause fondamentale de la misère? L'éminent sociologue J. Novicow voit cette cause dans le banditisme et la spoliation, sous les formes innombrables qu'ils revêtent.

"Chaque année l'homme produit une certaine quantité de richesses par Chaque année, également, il en détruit une partie par l'emploi de la violence: les brigandages, les émeutes, les grèves accompagnées de destruction de propriétés, les guerres, les armements, etc. L'homme ne peut alors tirer de jouissances que de ce qui lui reste après cette soustraction. Il est manifeste que, si aucune soustraction n'avait lieu, la somme de biens eût été supérieure. Violence et richesse s'excluent réciproquement. Et c'est évident, à première vue, puisque richesse signifie adaptation du milieu et que la violence est une action sur le voisin qui l'empêche d'opérer cette adaptation. La misère vient de la spoliation. Si les hommes ne s'étaient pas pillés depuis des siècles, il y a beaux jours qu'il n'y aurait plus un pauvre sur la terre. Et la spoliation internationale est la source de la spoliation interne. Si le milieu international avait été juridique, les nations auraient trouvé depuis longtemps les ressources nécessaires et pour extirper le paupérisme et pour organiser une police capable de dompter les éléments criminels de la société."*

Absence d'organisation juridique du genre humain, et anarchie internationale, ce sont des expressions synonymes. Qu'il me soit permis de faire une nouvelle citation, cette fois-ci d'un diplomate de marque, Mr. David Jayne Hill, qui fut ambassadeur des Etats Unis à Berlin.

"La condition du monde au point de vue international est depuis longtemps un état d'anarchie policée. Il y a une etiquette internationale; il y a des formes de courtoisie; il y a des coutumes vénérables; il y a certains engagement spéciaux pris sous le sceau de promesses solennelles; et il ya des principes reconnus d'éthique inter-Mais néanmoins, pour parler juridiquement, ce qui existe, c'est un état d'anarchie. Il y a trois siècles, il existait quatre ou cinq cents potentats qui prétendaient avoir le droit de faire la guerre à qui ils voulaient, et sous un prétexte quelconque, parce que tel était leur bon plaisir. Ce droit impliquait le privilège d'exterminer des populations inoffensives, de prendre et de saccager des villes, d'annexer des territoires. Aujourd'hui la même espèce de droit n'appartient qu'à quelque cinquante ou soixante Puissances souveraines, mais il repose toujours sur le même fondement et implique la même liberté illimitée.

"Quel est le fondement sur lequel repose ce prétendu droit?

"Il repose sur l'attribut de la souveraineté, dont le propre serait d'être au dessus du droit."†

En d'autres termes, les Etats souverains considèrent que seule la violence est à même de régler en dernière instance leurs différends mutuels, et ils maintiennent inaliénable le droit à l'emploi de la violence. Les résultats de cette anarchie internationale dans le passé sont clairement perceptibles si nous

avons dans l'esprit les considérations d'ordre économique ci-dessus énumérées. Elle a constamment détruit une grande part de ce que le travail avait produit, et en ralentissant l'adaptation du milieu, elle a contribué dans une large mesure à éloigner le jour où la misère pourra être vaincue et supprimée.

Mais si les effets désastreux de l'anarchie internationale dans le passé sont si visibles, ses effets dans le présent le sont peut-être davantage. Ils sont manifestes parallèlement sur le terrain moral et sur le terrain matériel. Dans les deux cas ils agissent directement pour empêcher la solution de la question sociale.

Au point de vue moral, le fait de considérer l'emploi de la violence et de l'homicide dans les rapports internationaux non seulement comme légitime, mais encore maintes fois comme honorable et même glorieux, a poussé à croire, malgré les rapports juridiques déjà existants au sein de l'Etat, que la force pouvait résoudre les différends entre les hommes. C'est ainsi par exemple, que bon nombre de socialistes s'imaginent de la façon la plus naïve que la misère ne pourra être extirpée que par le grand soir, c'est-à-dire par l'expropriation violente de certains citoyens au profit de certains autres, en un mot par le vol. Si les rapports entre peuples étaient fondés sur le droit et non sur la force, cet exemple venant d'en haut ne manquerait pas de s'infiltrer dans toutes les sphères sociales et d'exercer une action éminemment moralisatrice.

Au point de vue matériel, l'anarchie internationale conduit les peuples vers la ruine au moyen de la Paix armée. Des sommes fabuleuses, toujours croissantes, sont consacrées à la maintenir. Voici quelles étaient, en 1912, les dépenses militaires des grandes Puissances Européennes (armée et flotte, mais non compris colonies, pensions militaires, etc.):

Russie 1,920,000,000 fr.

Grande Bretagne ... 1,779,000,000 ,,

Allemagne ... 1,643,000,000 ,,

France 1,343,000,000 ,,

Autriche-Hongrie ... 674,000,000 ,,

Italie 649,000,000 ,,

La France emploie dans la défense nationale le 32% de son budget, et si l'on

^{*} J. Novicow, Le Problème de la Misère et les Phénomènes Economiques Naturels. Paris, Alcan. †David Jayne Hill, L'Etat Moderne et l'Organisation Internationale. Paris, Flammarion.

ajoute à cela les dépenses occasionées par la dette publique (dûe surtout aux emprunts contractés pour faire face aux guerres du passé), nous aurons ce résultat : que l'Etat Français emploie la moitié de son budget à supporter une situation directement produite par l'anarchie internationale. Au Japon la situation est encore bien plus grave. Le citoyen Japonais dépense en moyenne le tiers de son revenu à payer des impôts de toute sorte, et le budget de la guerre (marine compris) représentait en 1908 le 70° o du budget total! Personne ne s'étonnera de ce que le peuple du Japon soit misérablement pauvre.

En résumé, si nous tenons compte des nations qui ne figurent pas sur la liste cidessus, et des accroissements considérables qui se sont produits dans les dépenses militaires depuis 1912, nous pourrons affirmer sans peur d'exagérer que le genre humain dépense en pure perte environ 15 mille millions de francs par an! Et ceux qui affirment que ces colossales dépenses sont une juste prime d'assurances contre la guerre, sont désagréablement surpris quand on leur objecte que la Paix armée, avec l'accroissement constant des armements qu'elle entraîne, augmente de jour en jour les risques de conflagration, au lieu de les diminuer!

Et ce n'est pas tout. La Paix armée ne représente pas uniquement une immobilisation improductive de capitaux immenses; elle occasionne aussi une perte lamentable de temps et de travail. C'est par millions que se chiffre aujourd'hui le nombre d'hommes jeunes et vigoureux maintenus constamment sous les drapeaux.

Tels sont, esquissés dans ses grandes lignes et aussi exactement que possible, les termes et la nature du problème de l'anarchie internationale. Qu'il soit clairement compris que je ne méconnaîs point l'importance toute capitale des facteurs tels que la Conscience Sociale et le sentiment de la Fraternité dans la solution du problème de la misère, mais j'affirme encore une fois que ses facteurs, tout en pouvant soulager le mal, seront incapables de l'extirper tant que l'anarchie internationale n'aura pas disparu. Celle-ci constitue donc sans aucun doute le plus

grave problème qui se soit posé devant l'Humanité du XX° siècle, problème qu'il est absolument urgent de résoudre, sous peine de voir crouler le bel édifice de la civilisation moderne, que tant de siècles de peine et de patients efforts ont lentement construit.

De nombreuses et louables tentatives ont été faites dans le passé et sont faites de nos jours pour supprimer ou diminuer l'anarchie internationale. Les envisager toutes ici, ce serait une tâche au dessus de mes forces : ce serait aussi sortir des limites forcément restreintes de cet article. Cela équivaudrait à parler de la fameuse Pax Romana et à refaire l'histoire, non seulement du mouvement Pacifiste, mais encore du Droit International lui même. Ma tâche est plus Je désire attirer l'attention des lecteurs du Herald of the Star sur quelques notions claires et précises qui constituent ce que notre problème a de fondamental. Je veux aussi montrer quelle est, à mon point de vue, la méthode d'après laquelle il sera possible de trouver un jour la solution du problème; quel est le Mouvement qui est en train d'appliquer cette méthode d'une façon aussi intelligente qu'énergique.

D'abord, malgré les progrès incontestables accomplis dans le domaine de l'arbitrage international, tous les Etats modernes maintiennent hors d'atteinte le principe de la Souveraineté. Par là ils entendent faire usage de leur force contre leur voisin quand bon leur semble. C'est ce qui fait que le principe de la Souveraineté est à la base même de l'anarchie internationale.

La défiance mutuelle en résulte comme conséquence logique: les armements commencent. La défiance s'accroit; les armements s'accroissent également, ce qui augmente encore la défiance . . . et le cercle vicieux se répète à l'infini.

Et pourtant nul homme d'Etat n'avouera que son peuple s'arme en vue d'une agression quelconque. La défense est seule invoquée quand il s'agit d'armements: défense du territoire contre l'invasion étrangère, défense des droits nationaux contre les prétentions ou les menaces d'autres peuples, protection du commerce, etc. A en croire les déclarations officielles, tout le monde sans

exception est Pacifiste aujourd'hui. L'Empereur d'Allemagne, Mr. Winston Churchill, toutes les ligues navales et militaires, et toutes les Chancelleries de l'Europe sont d'accord pour proclamer que leur seul but est le maintien de la Paix! Or, si cela était vrai, ou s'il était absolument prouvé que, comme on s'acharne à le dire, nulle nation n'a l'intention d'en attaquer une autre, la panacée tant de fois proposée du désarmement général aurait pu peut-être réussir. Mais telle n'est pas malheureusement la réalité. Le fait même que tous les

Etats retiennent le droit de faire la guerre, montre clairement que l'idée d'agression est loin d'avoir disparu. D'autre part, si une nation quelconque a, soi disant, besoin de se défendre, cela implique nécessairement qu'il y a une autre ou d'autres nations susceptibles de l'attaquer. Et c'est évident, car la défense est inconcevable et dépourvue de sens sans attaque ou menace d'attaque préalable.

L'idée d'agression demeure enfouie, secrètement bien qu'elle soit toujours vivante et prête à jaillir, dans l'âme de l'un ou l'autre des grands peuples de

> l'Europe. Lequel? quels? Je ne saurais point le dire. Mais une chose me semble certaine: c'est que nul, parmi ces peuples, n'oserait faire les terribles sacrifices que demande une guerre, pour le seul plaisir de se sacrifier, ou pour faire du bien à l'ennemi. Je crois fermement que, si une Puissance à l'intention ou le désir d'en attaquer une autre, cela ne peut être que parce qu'elle y voit son intérêt, matériel ou moral.

> Et si l'on tient compte des axiomes qui sont aujourd'hui à la base de la Politique Internationale, cet intérêt, dans une foule de cas, a une existence toutà-fait réelle. S'il est vrai que chaque nation est une véritable entité économique dont la population, toujours croissante, a des besoins qui vont aussi sans cesse en croissant, et qui ne peuvent être satisfaits que par une place au soleil de plus len plus grande, au dépens d'une autre nation; s'il est certain que puissance militaire est synonyme d'essor commercial et de prospérité économique; si, en un mot, les nations de la Terre sont des unités forcément rivales.

[Liard.



Photo.]

A. ORZABAL DE LA QUINTANA

Head of the Propaganda Department, French Section of
The Order of the Star in the East.

l'avantage de l'une devant inévitablement coïncider avec le désavantage d'une autre, il est concevable alors que l'idée d'une guerre offensive, quelque cruelle et injuste qu'elle puisse paraître, soit sérieusement envisagée par des hommes d'Etat soucieux du bien être de leur peuple.

Les choses se passant ainsi, la situation présente du monde semble irrémédiablement sans issue. Les efforts si louables des Pacifistes se montrent stériles, ou à peu Pourquoi? Parce que la majorité d'entre eux prêchent une morale condamnée à demeurer sans sanction tant que les axiomes qui dominent la Politique Internationale resteront incontestés. Il en a existé —l'exemple du grand Tolstoy le prouve qui ont poussé l'Idéalisme jusqu'à soutenir qu'un peuple attaqué ne doit pas résister par la force, ne doit pas se défendre. De tels principes peuvent être aussi exaltés et spirituels qu'on le voudra, ils peuvent former des martyrs, mais ils sont impuissants à trouver un écho, si faible soit-il, dans l'opinion publique des nations contemporaines, ou dans la conduite de ceux qui sont chargés des destinées de ces nations et qui aiment leur Patrie.

Les armées de terre et de mer auront leur rôle très important à jouer tant que l'agression semblera avantageuse à quelqu'un. Tant que les Etats modernes persisteront à croire que la force peut leur procurer des avantages ou régler leurs différends mutuels, il faudra neutraliser son emploi, ou la menace de son emploi, par une force équivalente et directement opposée.

Devrons-nous, en tenant compte de ce qui précède, désespérer de jamais trouver une solution au problème de l'anarchie internationale? C'est dans ce sens que se prononce l'opinion publique en Europe. Telle aurait pu être à la rigueur notre opinion si un penseur éminent et profond, à mon avis véritable gloire de notre siècle, n'était venu jeter une vive lumière là où jadis les ténèbres et la confusion seules régnaient.

Ce penseur est Norman Angell.

Son œuvre est trop grandiose et trop importante pour pouvoir être presentée sous ses aspects multiples et résumée d'une façon satisfaisante en quelques lignes. Une étude approfondie de ses divers ouvrages est seule à même de faire entrevoir l'immense portée pratique des doctrines qu'il soutient avec autant de vigueur que de logique. Aussi me bornerai-je à en indiquer les traits essentiels dans ce qu'ils ont de général et de frappant.

Les enseignements de Norman Angell sont avant tout révolutionnaires, car ils visent directement à démontrer l'erreur profonde des axiomes mêmes qui poussent à l'action les hommes d'Etat modernes, et qui sont la cause réelle de l'anarchie internationale. Ils sont ensuite éminemment efficaces, parce qu'ils prouvent que la moralité internationale a aujourd'hui une sanction puissante, fruit des changements profonds survenus dans la structure vitale des sociétés humaines depuis la fin du siècle dernier.

Le passage suivant, tiré du livre récemment publié *The Foundations of International Polity*,* est particulièrement clair et éloquent:---

"La question toute entière du rapport existant entre la puissance militaire et la prospérité économique et sociale demande à être exposée en termes tout-à-fait nouveaux, en harmonie avec les changements survenus pendant les trente ou quarante dernières années. Dans quelle mesure le bien-être général d'un groupe politique peut-il être augmenté par la domination militaire exercée sur un autre? Dans quelle mesure l'entrecroisement des intérêts met-il un frein à l'imposition utile ou effective d'une telle domination?

"Prenons par exemple les affirmations souvent répétées

- "1. Qu'un territoire conquis augmente la richesse de la nation conquérante; qu'il peut être "possédé" de la même façon que des terres peuvent être possédées par des personnes ou une société;
- "2. Que la puissance militaire est un moyen d'imposer à d'autres pays des conditions économiques favorables à la nation qui l'exerce;
- "3. Que les nations sont des unités économiques—'des maisons d'affaires ri-

vales,' selon l'expression récente d'une grande autorité militaire;

"Et mettons à l'épreuve la vérité de ces affirmations par l'examen des faits qui suivent—

"1. Que la richesse du territoire conquis demeure aux mains de ses habitants. Exiger d'eux des impôts extraordinaires ou leur imposer un tribut spécial, ce serait chose faisable à l'époque Romaine ou féodale, mais chose de plus en plus difficile aujourd'hui grâce aux méthodes administratives modernes; de plus, les avantages d'une telle opération sont chaque jour moins Tout ceci a pour cause cette visibles. intangibilité de la fortune, qui a été produite par la dépendance mutuelle des peuples, celle-ci dûe elle même à la division du travail, qui ne tient aucun compte des frontières politiques.

"2. Que les conditions de la vie économique dans les Etats faibles (tels que la Suède, la Hollande, la Belgique et la Suisse) sont tout aussi bonnes que dans les Etats dont la puissance militaire est grande (comme la Russie, l'Allemagne et l'Autriche). Que le commerce extérieur de la plûpart des grands Etats a lieu surtout avec des pays sur lesquels ils n'exercent pas de contrôle politique. La Grande Bretagne fait deux fois plus de commerce avec les pays étrangers qu'avec ses propres colonies (qu'elle ne contrôle pas le moins du monde). L'immense expansion du commerce Allemand, spécialement dans des pays tels que la Russie, les Etats Unis et l'Amérique du Sud, ne doit rien à la puissance militaire de l'Allemagne.

"3. Que les grandes nations industrielles ne sont pas des unités économiques. L'échange international n'a pas lieu entre des corporations appelées 'Angleterre,' 'Allemagne,' etc., mais se trouve être un processus formé d'opérations complexes divisées à l'infini entre des individus. Un maître de forge à Birmingham vend ses machines à un planteur de café Brésilien, qui est à même de les acheter parce qu'il vend son café à un marchand du Hâvre.* Celui-ci à

son tour le vend à une ville de Westphalie où l'on fabrique des rails pour la Sibérie, qui les achète parce qu'il y a des paysans qui cultivent du blé à cause de la demande au Lancashire, qui fabrique du coton pour des coolies Hindous qui s'occupent de cultiver le thé pour des éleveurs de moutons en Australie, lesquels à leur tour peuvent acheter du thé parce qu'ils vendent la laine à un marchand de Bradford, qui en fait la manufacture parce qu'il peut bien vendre du drap à un raffineur de pétrole à Bakou, qui est à même de se procurer des draps de bonne qualité parce qu'il vend son essence aux propriétaires d'automobiles à Paris. Comment une opération pareille, qui est typique de ce qui se passe le plus souvent dans le commerce international, peut-elle être décrite comme étant la concurrence que se font des unités rivales-Grande Bretagne, Allemagne, France, Brésil, ou Russie?

"Et ces faits si simples sont pourtant ignorés de nos hommes d'Etat les plus prétentieux. Avant qu'ils ne soint mieux compris, toute solution vraiment permanente des problèmes les plus graves et les plus pressants de notre siècle est rendue impossible; tout espoir d'avancer vers un état de choses meilleur demeure illusoire."

Ce qui fait la force et l'originalité des doctrines de Norman Angell, c'est leur caractère purement scientifique et objectif. Il ne se propose nullement de nous enflammer pour un idéal; il nous invite simplement à constater des faits. Il n'envisage pas la Paix comme un beau rêve que nous devons aspirer à réaliser un jour, en transformant la nature humaine, mais comme le seul état de choses compatible avec les intérêts véritables de l'Humanité dans son ensemble et de chaque nation en particulier. Sa méthode ne s'offre point comme une panacée plus ou moins merveilleuse, mais comme un long et patient effort éducateur. Il s'agit d'éclairer l'opinion publique sur certains faits bien simples qui, une fois connus, ne manqueront sûrement pas d'avoir une influence immense sur les rapports des Etats entre eux, et par là sur la vie et le bonheur de tous les peuples.

La thèse de Norman Angell, qui produisit une impression si vive et si compréhensible

^{*}Le lecteur voudra bien excuser le style quelque peu incorrect, mais il s'agit là d'une traduction qui, si elle était moins littérale, ferait perdre au texte Anglais sa grande criginalité.

lorsque La Grande Illusion* fut publiée, est en un mot la suivante: Une guerre agressive, dut-elle se terminer par un succès, est impuissante aujourd'hui à favoriser en quoi que se soit le bien etre matériel ou moral du peuple qui la fait.

Et cette thèse est magistralement soutenue par l'auteur en démontrant de nombreux faits, caractéristiques de l'époque où nous vivons. En voici quelques uns, d'ordre divers, pris parmi les plus remarquables:

l° L'annexion de territories, pour qu'elle ne devienne pas directement nuisible au vainqueur lui-même, doit s'accomplir avec le respect le plus strict des propriétés et du commerce des populations annexées, la confiscation en masse étant devenue de nos jours une impossibilité absolue à cause de l'étroite solidarité financière et commerciale des Etats modernes. D'autre part, les dépenses et les difficultés de toute sorte qu'occasionne l'administration et l'assimilation de peuples conquis, sont loin d'être compensées par le surcroît d'impôts qu'ils rapportent.

2° Les indemnités de guerre ont aujourd'hui un caractère illusoire parce que, entre autres choses, les relations commerciales sont modifiées d'une façon défavorable à celui qui les touche, à cause du bouleversement du crédit qui suit inévitablement le transport d'un pays à l'autre de grosses sommes d'argent.

3° Une lutte faite uniquement pour soutenir un Idéal ne peut plus désormais être une lutte entre peuples, car la pensée et les idées qui nourrissent les Idéals divers que les hommes essayent d'atteindre, ne sont pas arrêtées par les frontières politiques.

4° La guerre n'est pas un moyen efficace pour résoudre les différends entre peuples ou pour faire triompher la justice. Voici comment s'exprime à ce sujet Dr. Jayne Hill:—

"Si la guerre était le meilleur ou l'unique

moyen d'obtenir la réalisation de la justice, nos consciences juridiques pourraient se contenter de voir chaque Etat user de ce moven sans aucune restriction. suffit de bien peu de réflexion pour se rendre compte que, dans le conflit des forces physiques, il n'y a aucun élément qui puisse engendrer la justice. Il n'y a, dans les hasards des combats, aucune proportion entre le tort qu'il s'agit de réparer et la somme d'injustices commises pour réparer ce tort, non plus qu'aucune relation, quelle qu'elle soit, entre les droits que l'on se propose de faire triompher et la prépondérance de la force qui décide de la victoire. Le seul résultat de la guerre est la solution provisoire de cette question : quel est, actuellement, le plus fort, et quel est celui dont la volonté, bonne ou mauvaise, doit prévaloir?'

Il nous reste à considérer la question si importante des colonies. Tout le monde est à peu près d'accord pour affirmer que cette question est la plus susceptible de troubler l'équilibre Européen, de déchaîner une guerre entre grandes Puissances. Il est devenu presque axiomatique de dire, par exemple, que les préparatifs navals et militaires de l'Allemagne ont pour but la conquête des "colonies" Anglaises, seul moyen d'assurer à une population toujours croissante une plus grande place dans le monde.

Avant de montrer en quoi consiste l'erreur d'une telle politique, qu'elle soit vraie ou supposée, il s'agit de remarquer qu' il n'y a plus aujourd'hui de territoire qui n'appartienne à l'un ou l'autre des Etats constitués. L'Afrique, le seul continent qui restait plus ou moins libre, est aujourd'hui entièrement partagée. La question des colonies, telle qu'elle se pose dans l'état présent du monde, est donc celle-ci : Les sacrifices énormes que demande à un Etat donné la préparation à la guerre, les pertes de toute sorte que la guerre lui occasionne, sont-ils ou non compensés par la possession politique de colonies arrachés à un autre Etat? Dans quelle mesure cette domination politique peut-elle favoriser l'intérêt, matériel ou moral, de l'Etat vainqueur?

Prenons le cas pratique ci-dessus mentionné. On dit et on répète que la population trop nombreuse de l'Allemagne a besoin

^{*}London, W. Heinemann; Paris, Nelson; Berlin Vita Deutsches Verlag; Rome, Associazione della Stampa; Copenhagen, E. Jespersens; Madrid, Nelson; Borga (Finlande), W. Sonderstrom; Leyden (Hollande), A. W. Sijthof; Tokio, Hakubunkwan; Stockholm, Nordstedt; Moscow, Maiewsky; Madras, Brooks (Urdu, Hindi, Bengali, Gujerati, Tamil. Marathi).

de colonies pour émigrer. Or, l'Allemagne a des colonies dont la surface égale de plusieurs fois celle de la mère Patrie. Pourtant personne ne tient à y aller. Tous les émigrants s'en vont tout droit au Brésil ou aux Etats Unis. Pourquoi? Parce que ces Etats offrent des conditions de vie et de travail infiniment meilleures que celles des territories possédés par l'Allemagne. Celles parmi les colonies Britanniques dont on peut dire à la rigueur qu'elles sont aussi avantageuses pour l'émigration que les Etats Unis ou le Brésil, sont des nations indépendantes et régies par leurs propres lois. Le Canada et l'Australie en sont des exemples. Les émigrants Allemands peuvent dès aujourd'hui y aborder, aussi bien que les émigrants Anglais. Oui, dira-t-on, mais si ces "colonies" étaient "possédées" par l'Allemagne, les sujets Allemands pourraient y vivre sous leur propre drapeau et parler leur propre langue. Quant au drapeau, l'expérience a montré que les émigrants qui vont aux Etats Unis ne sont que trop enchantés de vivre sous un régime de liberté, au lieu de plier sous le joug écrasant du militarisme Prussien. Quant à la langue, peut-on être assez naïf pour supposer qu'il est possible d'extirper la langue et les usages de nations qui, quoique jeunes, sont fières et parfaitement organisées? Cela étant donné, quel avantage l'Allemagne aurait-elle à s'approprier, par la force, des pays auxquels l'Angleterre, avec tout son savoir faire colonial, à jugé sage de laisser la plus complète autonomie?

Il faut à l'Allemagne, disent d'autres personnes peu au courant des réalités, s'assurer l'importation des matières premières; il lui faut le blé du Canada pour nourrir sa population. Est-ce-que par hasard si l'Allemagne venait à faire la conquête du Canada, les Allemands pourraient se procurer le blé autrement qu'ils ne le font aujourd'hui, c'est-à-dire en l'achetant aux cultivateurs Canadiens?

Laissant de côté ce cas classique, voyons maintenant en quoi consiste l'aspect purement général de la question des colonies.

Pour qu'une colonie devienne vraiment utile à la mère Patrie, il faut qu'il s'y developpe une population capable de lui fournir

un marché pouvant servir de débouché à ses produits; il faut en d'autres termes que la colonie progresse, qu'elle s'enrichisse, que ses habitants deviennent capables d'acheter. Or, la rapidité de ce progrès est en raison directe de la liberté laissée à la colonie, en raison inverse de la contrainte, quelle qu'elle soit, qu'on fait peser sur ses habitants. Un exemple frappant de ce fait nous est fourni par l'Angleterre d'une part, par la France d'autre part. L'Angleterre a laissé à toutes ses colonies la plus entière liberté commerciale; elle les a déclarées autonomes, libres de pouvoir frapper les produits de la métropole des mêmes droits que ceux des pays étrangers, libres de recevoir ceux-ci en franchise si elles le désirent; elle est même allée jusqu'a accorder à plusieurs de ses possessions une parfaite indépendance politique. La France, par contre, commence à peine à songer à des réformes indispensables de son système colonial. Jusqu'à ce jour elle n'a fait que tyranniser ses colonies par le régime absurde de l'assimilation, en les faisant rentrer, sauf de rares exceptions, dans la ligne des douanes Françaises. C'est ainsi que des peuples séparés de la France par presque toute l'épaisseur du globe, comme l'Indo-Chine et les Antilles, se voient forcés par la métropole à s'approvisionner de marchandises françaises, et à repousser par des droits exagérés les produits de pays étrangers qui sont à leur porte : la Chine et l'Amerique, par exemple. Les résultats comparés de ces deux politiques : l'une de liberté, l'autre de contrainte, sont clairen ent perceptibles. On connait d'une part l'essor économique des colonies anglaises, leur prospérité magnifique; on sait que quelques unes d'entre elles sont des nations libres et avancées à tous les points de vue, unies à leur mère Patrie par des liens indissolubles, fruits précieux de la liberté, et où la force ne joue aucun rôle. Il est notoire d'autre part que nulle colonie française n'est parvenue à ce stade de développement; que le commerce de la France avec ses colonies ne représente que le 15% de son commerce total. Les ayant isolées par la force du milieu où elles pourraient fleurir, la France s'est archamée à maintenir ses colonies dans un état constant de pauvreté, croyant y

voir son intérêt. Mais le fait que cette attitude change rapidement, que des lois sont votées ou proposées tendant à améliorer le sort des colonies au moyen d'un régime plus équitable et plus libéral, prouve suffisamment que la France, comme d'ailleurs tous les pays du monde, subit puissamment l'influence de ce courant moderne qui pousse irrésistiblement les hommes et les peuples vers la Coopération, et dont l'effet le plus remarquable est de rendre l'emploi de la force de plus en plus nul, parce que de plus en plus inefficace.

En résumé, la seule politique vraiment profitable étant de laisser la liberté, commerciale du moins, aux colonies,—et dans ce cas elles sont utiles, non seulement à la mère Patrie, mais aussi à l'Humanité entière-il s'ensuit qu'une nation quelconque n'a aucun intérêt à s'assurer la domination politique d'une colonie en faisant la guerre à une autre nation. En tout cas on ne voit pas comment les avantages très incertains de cette domination pourraient compenser les désavantages immenses qui sont le propre de la guerre; les dépenses et les sacrifices considérables que demandent la pacification et la mise en valeur du territoire, si la colonie est encore à l'état sauvage.

Dans les lignes qui précèdent j'ai essayé de faire défiler rapidement sous les yeux des lecteurs du *Herald* quelques uns seulement des nombreux faits sur lesquels s'appuie la thèse hardie et libératrice de Norman Angell. Ces faits, ou la plûpart d'entre eux, avaient déjà été mis en relief par les Pacifistes scientifiques de l'Ecole française, de Molinari, F. Passy, d'Estournelles de Constant, Jean Finot, Yves Guyot, Novikow, etc. Norman Angell ne cesse pas, dans ses livres, d'exprimer la reconnaissance qu'il doit à ces penseurs. Mais il donne lui-même la clef de l'immense retentissement de ses doctrines:—

"Quelque longtemps que nos idées aient été un lieu commun dans la discussion du Pacifisme et de l'Economie abstraite, il a manqué jusqu'à ce jour certains faits simples et pour ainsi dire mécaniques, capables de faire clairement percevoir la vérité aux masses de la nation (qui seules sont à même de faire entrer cette vérité dans le domaine de la politique pratique)—des faits tels que l'élaboration et l'extension d'un système mondial de crédit dont le résultat a été de créer entre les nations une condition d'interdépendance, qui n'a jamais existé auparavant à un degré pariel. Notre doctrine ne pouvait pas à l'origine affecter sérieusement la politique, parce que sa vérité ne pouvait pas être rendue évidente.

Nous sommes aujourd'hui en possession de faits qui nous permettent, de la façon la plus réelle, de cristalliser le principe de l'inefficacité de la force militaire en une doctrine définie et compréhensible, capable d'affecter l'opinion publique. Nous sommes à même de montrer comment et pourquoi le transfert de la richesse et du commerce, ou celui des biens moraux et des Idéals, ne peut pas être accompli au moven de la force militaire. Nous pouvons démontrer à l'aide de faits, que le mécanisme du commerce et les processus du développement de la richesse rendent impossible le transfert de biens quelconques en ayant recours à la violence; et que ceci est le résultat, non pas du simple hasard, mais du fait que la société humaine subit aujourd'hui une transformation irrésistible, qui a pour effet de fortisier dans une immense mesure l'élément de la dépendance mutuelle des hommes et des peuples.

Apprécier d'une façon intégrale la signification de cette situation équivaut à refaire à nouveau nos conceptions, non seulement au sujet de la moralité ou de l'immoralité de la guerre, mais encore au sujet du mécanisme même de la société humaine; cela équivaut surtout à transformer d'une façon absolue une conception fondamentale: celle du rapport existant entre la force et le bien-etre social."*

Norman Angell, comme tout grand Précurseur, a des disciples fidèles, mais aussi des détracteurs achamés. Il y en a qui, comme Mr. F. Harrison, qualifient de "pernicieuse et immorale" l'œuvre de Norman Angell. D'autres, les sceptiques surtout, se contentent de dire qu'elle restera sans effet pratique, car la nature humaine "ne change pas."

^{*}The Foundations of International Polity,

Quant aux premiers, ils ne m'inquiètent nullement. En quoi peut-il être immoral de soutenir et de démontrer que la moralité internationale la plus stricte coïncide aujourd'hui rigoureusement avec les intérêts véritables de chaque peuple; que le véritable but de la politique n'est autre que de favoriser ces intérêts, de procurer aux masses populaires la plus grande somme possible de bien-être, le minimum de souffrances?

Quant à ceux qui soutiennent que la propagation d'idées plus vraies et plus saines concernant les rapports internationaux est un effort stérile, l'histoire est là Quelque puissant pour nous renseigner. que soit le facteur de l'instinct et du sentiment dans la vie des peuples, il n'est pas moins vrai qu'à la base des actions humaines se sont toujours trouvées quelques conceptions fondamentales. L'histoire de la civilisation est l'histoire du développement de ces conceptions. Le monde où l'on brûlait des hérétiques, le monde du massacre de la St. Barthélémy, n'était pas forcément un monde où seule la méchanceté et les mauvaises intentions régnaient, mais un monde dont la pensée et les conceptions étaient fausses. Comment se fait-il que les catholiques et les protestants ne se massacrèrent plus entre eux, qu'on ne tortura plus les hérétiques? Parce qu'un changement dans la pensée se produisit. Parce que, grâce au travail rédempteur de quelques intellectuels, la compréhension surgit que la force est impuissante à imposer ou à défendre la Vérité. Une

compréhension analogue, cette fois-ci de l'inefficacité de la force militaire à atteindre les fins qui justifient l'existence de l'Etat moderne, est le préliminaire indispensable avant que l'anarchie internationale puisse disparaître et la réforme politique du monde puisse être accomplie.

L'appel de Norman Angell a été entendu. . . . Sous l'impulsion de sa pensée puissante, la masse des vieux préjugés politiques a reçu un coup mortel. Des hommes d'Etat de tous les pays, des sociologues, des penseurs éminents, se sont éveillés au sens de leur responsabilité et ont pris rang parmi les défenseurs de l'idée nouvelle. Sous l'égide protectrice de la "Garton Foundation" plus de cinquante sociétés se sont formées pour étudier les bases de la politique internationale telles qu'elles sont formulées par Norman Angell, et pour mener la campagne éducatrice destinée à éclairer l'opinion publique.

* * *

Membres de l'Ordre de l'Etoile d'Orient, souvenons nous que le message du plus grand parmi les Serviteurs du Monde sera un message universel. L'époque merveilleuse où nous avons le privilège de vivre, inaugure l'ère de Synthèse universelle, l'ère qui aboutira à l'Unité réalisée des êtres et des choses. Soyons donc reconnaissants à ceux qui consacrent leur vie à l'union des peuples de la Terre. Ils posent les fondements dans ce bas monde de l'union spirituelle à venir, ils frappent la note du Patriotisme mondial.

A. Orzabal de la Quintana.

Light of the Universe risen on all, Still through the dimness Thy splendours fall,

Quickening still to a glad new birth Soul, and sense, and the shows of earth. Thou, of creation the Source and Sun, Shine on Thy myriads and make them one.

Lo, as she gazes, my faith descries, All things fair in that Sun's uprise, And the heart of my inmost hope beats high For worlds to a Father's heart so nigh; But sweet Love falters and droops with shame

For Love long wounded in Love's dear name.

O Christ, through the ages crucified By Christian hate and by Christian pride, Come to our humbled hearts to-day, Touch them and heal with a heavenly ray; Fire our souls with the love they crave: Light of the Universe, shine and save.



ZEARS ago, when life was sweet and all was young and bright to me. and India full of fascination, I thought one night, in my sleep, that I was walking down a very broad road, thinking as I went of the merry chotahazri party I had just left, for the jeers of my friends still rang in my ears because I left them at the call of duty. The earth of the road was dark and dusty, and the high, massive wall on my left bent with the curve of the road : over the wall, green creepers peeped, and tops of trees. I felt conscious that it was green and cool there, and wondered what more! On my right, the line of the road ran straight, without any bend whatever. And I looked into the shadows of a dense forest, full of stillness. The trees all had straight stems, and looked more like fir trees, but were not fir trees. I was hurrying along, for my duties lay before me-my children, the clothes they should wear, my house, the meals I must order, the needlework to be done. I met numbers of people, all men, of all nationalities. No rich or very well-to-do. Some came towards me, others overtook me, all seemed to have an object Some walked fast, others before them. sauntered. I saw no carts or conveyances of any sort, neither did I see a single animal. It struck me as strange that no one seemed surprised to see an English lady walking unattended. I noticed one young man walking the opposite way to myself, quite near to the wall; his hands in his pockets, his head erect, his eyes cast on the ground some way in advance of him, he walked fast but without hurry. He was whistling, beautifully, some air that so engrossed him that he was oblivious to all else. He was lost, absolutely lost, in the beautiful music

he made. The sound echoed against the wall. In the far distance, I saw coming towards me a poor cripple, a man on crutches, the knee of the right leg strapped to a support. I noticed that the crutches and the support were made of light wood. As he approached I thought to myself, "What a terrible trial to have to go through life like that, cut away from so much that is enjoyable, even from duties that are pleasures." I thought of my own straight body, so strong and full of health, the joy of walking, and the charm of movement. So I was thinking as he came slowly and laboriously nearer and nearer. And then I saw his face was white, that he was a European. All my pity went out to him, a European cripple in a foreign His shoulders were broad, and I realised that he should have been a man of magnificent stature. When he was a few vards in front of me, I noticed his features were regular and refined, and also that he was young, and though his clothes were old and worn, his face was full of self-control and peace, sad but not discontented. My heart swelled with pity. I purposely looked far ahead of me as he passed, for fear a glance of pity might make him uncomfortable. I did not once see him beg of anyone. No one took any notice of him. I hurried on, contemplating, and thinking how grateful I ought to feel knowing I was straight of limb and full of life. I felt an irresistible desire, which I tried to resist, to turn round and send a glance of pity after him. I could resist the temptation no longer; I looked behind, and to my intense surprise and amazement, saw, instead of the cripple, there stood the figure of Jesus, a beautiful white light about Him, looking towards Without one moment's hesitation I me.

ran back. Paying no need to the dirt, I knelt on one knee before Him, and said, "I knew in whatever guise Thou camest I should recognise Thee." I did not touch His robe, though I wished to do. As He did not speak, I rose and stood before Him, and looked unfearingly into His large eyes. Then He said, in a gentle, strong voice, " Not yet," and very gradually moved (not walked) towards the forest, keeping His calm gentle eves resting on me and His face towards me. He stopped a few yards from me, with the forest behind Him. I was in the act of following Him, when He raised His right hand and again said, "Not yet." And I saw there was a ditch between me and the forest, with swiftly running water. I noticed the water running over the stones and pebbles. It had not been there before. I felt it was a barrier. The bright figure of Jesus, with the simple luminous white robe, stood about six yards away, on the other side of the ditch, His eyes resting calmly and sincerely upon me. Then, to my regret, I saw my beautiful vision begin to recede. Very, very slowly, it went, whilst I stood with clasped hands watching. How long I watched I cannot tell; not till the last speck of light in the far, far distance went out, and the forest became densely black; only the bark of the near trees were at all distinct, and the running stream caught the dark shadows. I recalled, with joy, that those wondrous eyes had rested on me to the last. The blank and stillness in the forest became profound! Then I seemed to come to recollectedness, for I had been lost to all but joy and adoration. I looked round, thinking I should find a crowd of people behind me; but no, to my surprise, they were passing as before, to and fro, quite unconcerned. Then, as if a curtain suddenly lifted, I realised that vision was for me and no one else, for I alone had seen Him; that vision so simple, beautiful, and clear. Then something seemed to make me know I had to go on and do the next thing. So I turned reluctantly from the forest, and hurried on, and my heart became light and happy, and the shadow of disappointment passed away. I pictured my tiny children sitting on a white rug, the

Ayahs rattling toys and singing a quaint tune to amuse them, and fill the time till the Memsahib came to bathe them.

I awoke—and there my beautiful vision was in my mind, like a rare story book vividly illustrated, and never to be forgotten. I kissed my slumbering babies in their tiny cots, and busied myself with my daily duties—those duties that take so much time and thought and seem to have so little to show for it all. The quiet moment came at last, and I took up my pen to tell it all to the person who would appreciate it most, and understand. My mother received my letter, and read it over many times, looking often out across the blue sea, such sea as is only seen at Cromer. It was hot, and still, and the waves that curled on the smooth sand were very small. Suddenly a little breeze got up and rustled the sheets of my letter, and tore one away, and danced and fluttered it in the air in play, as it went away for ever. My mother found the sheet that was missing was the one that contained the account of my vision. her earnest request, I wrote it for her again. She replied, "Still beautiful, but not the same." And so this that I have written will give no idea of what my vision really was. I remember as a child I said, "I know He will come again." As a girl I used to think, "I am certain He will come again, and that I shall know Him." And I used to look for Him in everyone. My feeling was that we could not tell how He would come, in what form or disguise, and we must always be expecting. Now I am a Theosophist, I know we must look for the God in every one. But my idea then was that the personality of Jesus might come in the disguise of the most unlikely. One day, not very long ago, I met a lady who wore a silver star on her dress. I asked her why she wore it. When I heard and understood what the Order of the Star in the East meant, for which this silver star stood, I thought directly of "my vision," and at once joined that company who are waiting and expecting. And I wear my Star.

MOSLEM INDIA.

NDIA no longer belongs to the Hindus alone In her beneficent lap rest many of the races and all the religions of the world. The East is the home and nursery of all the world religions, and India is the soul of the East. There rests in her that mighty genius of spirituality which has shaken the slumbers of the world, and given peace and sanctity of life to millions on the globe.

People from all parts of the world who have travelled with their eyes and ears open, must bear witness to the welding of apparently divergent religious thought which is typified by the mosques and musjids of the Moslems, faith in the "God beside whom there is no God," the great Allah, in whom the wise Hindus were not slow to recognise their great *Paramatman*, the soul and source of all life and thought, whose spirit they were working so hard to realise in the minutest details of life, social and personal.

Primal contentions, general as well as local, inevitable in the case of two powerful peoples, strong in race consciousness and a feeling for freedom and self-respect, reigned for a time; but eventually the Hindus and the Moslems came to understand each other readily enough, and adjusted themselves to their common call.

MOSLEMS IN THE MOSQUE AT DELHI, "It is a problem which concerns us . . . we have a duty to them."

standing side by side with the temples of the Hindus.

Mortal feuds between religion and religion have darkened the history of mankind, but never have the Hindus swerved from their broad national policy, social and political, founded on the basic principle of universal humanity. The Moslems, too, who came to the land of the Hindus long after them, as an invading race, were representatives of a civilisation whose symbol was by no means the sword, and which had for its inner and ultimate inspiration the great principles of universal brotherhood, vitalised by a fiery

THE MOSQUE, OR MUSJID.

The Mosque, or Musjid, the Moslem place of worship, so characteristic in its architectural pression, and which is such an attractive feature of Indian scenery, standing side by side with the towering Temple of the Hindus, lends no uncertain colour to the life and thought of the people, and has a meaning and significance of its own.

The sightseer's interest, deep though it may be, is not all that attaches to it. It is symbolic of the great life and civilisation which flooded the world, inspired by that unique man in ragged clothes, walking the desert sands of Arabia; and of the rhythmic harmony in which it has come finally to unite itself with the life and thought of the land of Buddha and the *Rishis*.

THE INSPIRATION.

The Mosques certainly cannot be overlooked. Impossible as it is not to notice the delightful picturesqueness they lend to every creek and corner of the country, from the hill side to the river bank, in the heart of the village, and among the towers of the towns, it is still more impossible to shut one's eyes to the spiritual meaning of their presence, associated as they are with the finest aspirations of rational religious thought and universal brotherhood, help to the needy, and culture for the millions. Sanctified are these domed places by a magnificent ideal of equality in society and politics, and hallowed, too, are they by the memory of so many a saint and sage. They tell one, in unmistakable language, that Moslem civilisation in India is not something strange

and alien, but the common property of the Moslems and Hindus, living in a spirit of amity and brotherhood which would do credit even to the most advanced nations of the present day, boasting of the utmost refinement of thought and polity.

UNITED INDIA.

The outside world has thought, and may yet think for many years—and vested interests will always babble—that the representa-

tives of the two great civilisations India will never unite, or present a common front. But have they not already done so? There may be petty differences between stray individuals, but there are none between the two great sections of the Indian community. There might have been an exchange of blows on hard-fought fields in the past, but even these are as superficial bubbles on the large life of the people, and the motives underlying them were destined to perish. Indeed, they have perished long since. The swords have been put back into their sheaths, and there reigns now a mighty concord full of the greatest promise for the future.

THE MOSLEMS' PAST IN INDIA.

Pouring into India in their expansive floods, the Moslems soon merged themselves with the people, and grew into a common nation with them. In all matters, imperial as well as local, the Hindus and the Moslems shared equally in the rights and responsibilities of the State. All offices, civil and military, were equally open to both, they had no differences in their emoluments, and no distinction whatsoever was observed anywhere: they were equally respected units in civil life. No part of the State revenue ever went out of the country. None in any way connected with the State but had his



EVENING PRAYER.
"Islam was born in the desert."

interests rooted in the soil—even imperial luxury added to the art and wealth of the people. The principles of government were wonderfully democratic, and all revenue extremely equitable.

Moslem Landmarks.

The world-famed Taj Mahal, that dream in marble materialising the memory of a beloved queen; the Shikandara, where the great Akbar sleeps; the Kutub Minar, that wonderful memorial pillar of iron; the forts; the palaces; the wondrous wells and streets with the mosques and institutes, are not the only landmarks of Moslem life in India. The Koran, not the least of the sacred books

of the East, has also a palpable place in the life even of the Hindus. It is interesting, in this connection, to remember even Moslem princes and princesses who translated and propagated Hindu books of religion such as the Bhagavad Gita. Urdu, the lingua Franca, of India, born of a mixture of Persian and Sanskrit, and a rich system of music evolved out of the original Sanskrit type, remind one still that one is in an India built up largely out of Mussulman life and culture. One can hardly visit a friend in the evening without being treated to some samples of this delicate Moslem music, and time after time during the day-more especially in the morning and at eventideone is entranced away on the wings of the plaintive sanai (the Moslem clarionet), and the rhythmic tabla (drum). But one must not pass by the Muezzin call to prayer, the Azan that reminds so many of the millions of India, in city and suburb, on hills and on plains, of the higher concerns of the soul. One recollects, as one is tempted to obey the call, that Byron described it as "more musical than Church bells."

THE PRESENT POLITICS OF THE MOSLEMS.

One may ask, have the Indian Moslems broken the link with the past? No. The Indian Moselm was, has been, and always will be, at one with his Hindu brother. His race consciousness, partially dormant for a while during the immediate past, has been called into new life by the awakening all over the world; the shocks of international politics have re-awakened his zeal; the resurrected ambition of sharing with his Hindu brother the danger and the glory of



GOVERNMENT COLLEGE FOR MOHAMMEDANS, DACCA.

serving the Motherland, has been doing its work; and England's work in India is building him up into an active citizen of a united India.

Rich in the religious and historic wealth of both races, and in no way an alien to the accumulated culture and wisdom of all the rest of the world, the Indian of the present day is beginning to play a part which will be a glory and a gain to himself and to the race of Man.

A NEW BAPTISM.

India has undergone a new baptism in realising that all that her *Rishis* and heroes had taught has also been given to humanity by the great prophet of Islam; and that all those principles of democracy and organisation are not different from, nor alien to, the essence of her ancient creed, but rather a fulfilment and fruition thereof. And the Moslem and the Hindu, merged in an indistinguishable unity, are out working for a common home for themselves, which will also be a home for universal humanity.

HARENDRA N. MAITRA.

O streaming worlds, O crowded sky,
O Life, and mine own soul's abyss,
Myself am scarce so small that I
Should bow to Deity like this!
This my Begetter? This was what
Man in his violent youth begot.

The God I know of, I shall ne'er
Know, though He dwells exceeding nigh.
Raise thou the stone and find me there,
Cleave thou the wood and there am I.
Yea, in my flesh His spirit doth flow,
Too near, too far, for me to know.

-WILLIAM WATSON.-The Unknown God.

HAPPIER DAYS FOR PUSSY.

IN Syracuse, New York, a prosperous and happy colony of cats is testifying to the benefits of sympathy made practical. Not in elaborate tombstones for pets passed into the "beyond," not in jewelled collars for overfed, pampered dogs, but in a kind and sensible home for waifs and strays has this sympathy with our "younger brothers" found expression.

In past years, Mrs. De Voe, a follower of the Star, found herself sadly perplexed as to how to provide for a constantly increasing inflow of homeless pussies whom her kind heart could not bear to turn out into the miserable hunted life of an alley cat. A



Entrance to "Kermit Kattery," The runs cover a space of 40 by 50 feet, 7 ft. high, providing 20 good-sized "apartments," as well as a long central corridor, all built, painted and wired by Mrs. De Voe herself.

sacrifice of time and labour, and a part of the back garden solved the problem, and "Kermit Kattery" came into existence. Thither came cat boarders whose owners were glad to secure a safe refuge in which to leave their pets during their absence, and eventually the aristocratic boarders were of sufficient number to support in comfort all the homeless tramps who came to Mrs. De Voe from all parts of the city. Thus a few leisure hours, a suitable garden, and a practical mind, have furnished an opportunity to relieve the sufferings of one of the "depressed classes" of Syracuse!

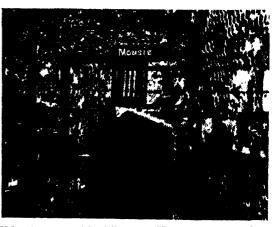
MARJORIE TUTTLE



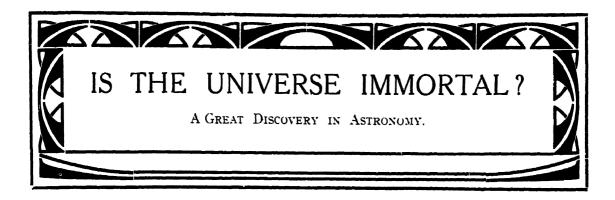
One of the "apartments" in "Kermit Kattery." Each boarder has an individual sleeping house and a run 4 by 8 by 7 feet. Shelves, drinking pans and vines make life ideal for puss.



Boarders pay Mrs. De Voe \$1.00 a week, yet there is no selfish restriction of privileges! The wealthy share their good fortune with their tramp brothers, and under the protection of their benefactress all class distinction is ignored.



"Mousie"—a multi-millionaire. Her mistress provides a bungalow of special luxury for her and leaves her in "The Kattery every summer. "Mousie" may be seen asleep on the shelf. Strays feed sumptuously on the leavings from a rich cat's table.



THE old order changeth, giving place to new, and man defines himself in many ways. He looked out upon life through the eyes of Carlyle, and called himself a born owl; he looked through the eyes of Lamartine, and called himself a fallen god. And, though Lamartine was not a priest, nor Carlyle a scientist, yet their definitions are approximately those of religion and science to-day. Religion portrays man as an immortal spirit, while science regards him as an animal.

But to-day is the dawn. We stand on the threshold of a new age; and much that we have hardly dreamed is possible.

Darwin and his school spoke of the survival of the fittest. But they did not see, as we are beginning to see to-day, that what survives is not the fittest individual, but the fittest family or group. And the fittest group is that which is bound together by mutual affection: the group in which the Christ-spirit is beginning to be born.

The evolution of life is so vast a thing that we can indeed hardly claim to see it. But as we begin to study intelligently the comparatively short period which presents itself to our observation, certain fundamental principles become more and more clear to us. For instance, we can see that function precedes the organ; that the specialisation of certain cells for a particular purpose depends, not upon any external forms or circumstances, but upon a desire and a determination coming from within. And so we cease to think of mentality as a byproduct of fortuitous circumstances, or of the molecular action of germ-cells as the

foundation of consciousness. We are told that in the beginning God said, "Let there be light," and there was light; but that was before He had created the sun.

There must always be need—desire—thought—before a change can take place in the physical world. In the every-day world this is recognised in the saying, "The pen is mightier than the sword"; and in the various occult Orders which seem always to have existed throughout the world, it has been expressed in the words, "When the pupil is ready, the Master will appear."

This has been so throughout history. A great ideal must exist in the minds of men before it can become incarnate in the person of one man-or, perhaps, of two or of three Jean Jacques Rousseau was a John the Baptist who proclaimed a message which became incarnate in Robespierre. The ideals of unity and independence came simultaneously to the early American colonists, and simultaneously found incarnation in Alexander Hamilton and George Washington. In Italy the same ideals, after slowly coming to birth in the minds of the people, became incarnate in Mazzini and Garibaldi. And it was not until the grand idea of a united Germany had spread far and wide, and had sunk deep, that a Bismarck and a Moltke appeared. It is always by the coming of great ideals that the world is changed; for, as Edward Carpenter says:-

"These are the Gods that seek ever to come in the forms of men—the ageless immortal Gods—to make of earth that Paradise by their presence; But while you bar the way and weave your own little plans and purposes like a tangle of cobwebs across the inner door, How shall they make their entrance and habitation with you?

How shall you indeed know what it is to be your self?"

The Hindu reader and the student of comparative religion will be familiar with a somewhat similar conception expressed in the *Bhagavad Gita*, in the passage in which Krishna says to Arjuna:—

"I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the removal of sorrow, and the establishment of joy upon earth."

If we read through and between the lines of human history we shall find many varying signs and characters, but never a full-stop. Whenever mankind have come up against a dead wall—as, indeed, they have to-day in many departments of life-there has arisen a great historic figure with a new message; one who, extending one hand to his or her weaker brethren, points with the other to glorious horizons yet unseen, to long avenues of thought so far unexplored. Thus, in the realm of science we have had such men as Copernicus, Galileo, Giordano Bruno, and Newton. We have no space here to trace out the regular sequence in which these Lucifers have come to the different physical and social sciences, each time with a new message, throughout the history of human progress. The example which will be most likely to occur to the reader is the sequence of ethical teachers which the world has known—the founders of the great religions. These supermen, who appear to have fulfilled Krishna's prophecy, seem on each occasion to have made use of slightly different means for accomplishing perhaps the same end. First, in the Hermetic "mystery teachings," the great symbol was that of light; then Zoroaster came and taught fire-worship; then came the Greek teacher, Orpheus, who taught his disciples by means of music, or the science of sound; then came Buddha and Christ, the key-notes

of whose teachings appear to have been respectively wisdom and love.

It is now nearly two thousand years since the Founder of Christianity walked on this earth. Is the day coming when another equally great religious teacher will arise in our midst? True, Nature often re-introduces a problem with the whimsical intention of solving it in an entirely different manner. But, certainly, the thing is not impossible. Perhaps a great man or a great woman will arise who will proclaim to the world a new ethical message which will affect it as profoundly as those of Buddhism and Christianity have affected it: a message of such weight and power and comprehension that, without enquiring whence it comes, we shall recognise it as a new force to be reckoned with. For we must remember that Christ was not a recognised authority on any subject under the sun until some time after His death. Publius Lentulus, President in Judea, writing of Christ to the Roman Senate, casually mentions that "Of the Jews He is accepted and believed to be a great prophet of truth, but His own followers or disciples adore Him as being descended from the immortal Gods," and states as his reason for mentioning Him, not that he has ever heard of John the Baptist, but that this Christ "raiseth the dead to life, and healeth all manner of human maladies and diseases."

Indeed, the moralists of His day seem to have regarded Him with a certain amount of horror for going out into the cornfield on the Sabbath; for upsetting the financiers; for being an agitator, and spreading discontent amongst the people; for His refusal to recognise many of the conventional claims, as when He said, "Who is My mother? Who are My brothers?" and to the man who asked permission to go and bury his father, "Let the dead bury the dead"; and for His attitude with regard to property, as in the case of the Gadarene swine. Even to-day we fancy some of the more godly amongst us would look with suspicion on a man who told a woman taken in adultery that her sins were forgiven her, not because she had repented, but because of her great love.

Finally, when all was done, who believed

in Him? Did those who gained respect by passing their days in reading the scriptures? Did His disciples? No. If we read to the end of the gospel story, we find that there was but one man who believed in Him—the one man who was able to recognise Him; who, fearing not death, was alone able to look beyond it—the thief who died with Him on the cross, saying, "Remember me when Thou comest into Thy kingdom." As for His disciples, they forsook Him and fled.

This seems to suggest that, just as one cannot successfully put new wine into old bottles, so we must not fall into the error of trying to identify the new message by looking for an echo of the last one. The guide comes to aid us, not when we are in the middle of a straight piece of road, but rather when we have come to a turning-point.

Similarly, our Galileos and our Newtons came, not to elaborate old conceptions, but to proclaim new ones. And such a new conception has just been proclaimed to the world in the latest discovery in that science which probably makes a greater appeal to the human imagination than any other-the science of astronomy. The discovery is described by Lord Kelvin as "the most beautiful correlation it is my lot ever to have known"; and the conception it introduces is that of a universe attaining immortality by continually re-creating itself, in place of the old conception of a universe gradually running down, like a wound-up clock, to eternal death.

In the middle of the nineteenth century, Jules Robert Mayer demonstrated the principle of the conservation of energy, and convinced the scientific world that matter and energy were indestructible eternal. Later, Lord Kelvin robbed Mayer's discovery of its significance by shewing that the sun and other heavenly bodies were continually throwing off their energy into space, and that when that process was complete, the universe would be dead—and would remain so. Then came the crowning discovery of Alexander William Bickerton that when two heavenly bodies collide, they not do simply coalesce, as was thought, but orm a third body, which thus takes its place among its celestial companions of the ages.

Professor Bickerton received an engineering training, passing with brilliant success through the Royal School of Mines and the Royal College of Chemistry. He organised a Science School in Chelsea with such success that over one thousand students were enrolled. Later, he taught at the Hartley Institute, Southampton, holding, at the same time, the position of analyst to the Borough of Southampton and the main division of Hampshire. At the age of thirty he was Professor of Chemistry at Christchurch



PROFESSOR BICKERTON.

(Canterbury College, University of New Zealand), where he taught chemistry, electricity, and physics. His students gained more scholarships in physical sciences than all the rest of the Colony put together, and the honours successes among his students were, on an average, more than seven times as numerous as those of any other experimental professor in New Zealand.

In the year 1877, the appearance of a new star, to whem the astronomers gave the name of Nova Cygni, attracted Professor Bickerton's attention to astronomy. The mysterious star was already attracting the attention of astronomers all over the world. For it was similar to that which, in the second century before Christ, caused Hipparchus to draw up his catalogue of one thousand fixed stars; and to that which, in 1572, made an astronomer of Tycho Brahe, the alchemist. Professor Bickerton says:—

"The accounts of this star show it to have been an astounding phenomenon. writers tell of the suddenness with which it appeared, and also of the rate with which it increased in splendour. It grew to be brighter than Jupiter, then brighter than Venus at Quadrature; in fact, it grew to be so brilliant as to be clearly seen at noonday. Its incandescence must have had at least a hundred times the intensity of that of our own sun (for it was situated at an infinitely greater distance from the earth). Yet this stupendous apparition appeared suddenly, grew to be more and more brilliant for a month or two, and then, after about a year, diminished to not one ten-thousandth part of its former splendour, and finally disappeared from unarmed human observation."

The enormous variation in the intensity of the light of this star made it somewhat similar to the variable, or wonder, stars, which often appear in pairs, and which go through alternate periods of brilliance and darkness. At that time, astronomers had no theory to account for them which fitted the facts; but they were being closely studied by means of that marvellous invention, the modern armed telescope, of which Professor Bickerton says:—

"This triune eye of science, built up of lens, prism, and film, is the great revealer of celestial mysteries. No hawk-like vision of a Dawes or a Herschel can compare with the percipient power of this marvellous combination. No one member of this triplet of wonders was known to Copernicus, or to Tycho Brahe. All are of modern growth, and have only been combined within the last two decades. The lens increases our light-gathering power a thousand-fold. The prism

sorts the entangled light-telegram, and presents the cypher messages to us in orderly sequence. The photographic film takes in the light continuously, and for hour after hour goes on accumulating its records, until a luminous haze, so slight as to be scarcely visible to the eye even in our most powerful telescopes, is not merely recorded, but significant details of structure are disclosed to the patient investigator, and not merely disclosed to his observation, but permanently recorded; hence, for all time to come, they may be read. So that in case the eye of our minds cannot at present see the clue to the mystery, the message remains to be read in the light of future intelligence, enriched by all the wonderful discoveries of the living present and those of the hopeful future, which will probably be far greater."

When Professor Bickerton had patiently worked out his great theory of "partial impact," as he called it, he had hit upon a generalisation which was to place him on a level with Copernicus, Galileo, and Newton. It was a theory which not only solved the old mystery of wonder stars, but utterly changed the face of astronomy—giving us, instead of the dying universe of fifty years ago, an immortal universe continually recreating itself. As James H. Worthington says, "Bickerton's induction is the key to the cosmic evolution, and anyone who wishes to advance cosmology must use that key; you cannot pick the wards of Nature's locks.'

In the light of Bickerton's discovery, we see that when two heavenly bodies collide, they do not, in most cases, meet exactly end-on, as was thought, but experience a partial impact, or grazing collision. It can be shown by the ordinary laws of probability that a collision of this kind is likely to take place much more frequently than a centreto-centre collision. Professor Bickerton ascertained that in the case of such a partial collision, the speed of the two bodies would be accelerated by their mutual attraction to such an extent that they would meet at a rate of about three hundred miles per second, the result being that their outer crusts at the point of the graze would first melt into liquid, and then become gas; and as the two bodies passed on their way, this gaseous portion which had been torn away in the collision would remain behind as an independent luminous body—a rapidly expanding whirl of incandescent gas.

For a time, the intense light of the third body would prevent our seeing the two bodies which had collided; but eventually each of them would become visible to us as a variable star—the incandescent scar left by the collision revolving like the revolving searchlight of a lighthouse. In the meantime, the third body would gradually fade from view owing to the fact that the incandescent gases escaping from it would arrange themselves in concentric shells around it, the lightest gases being outermost; and then, as there would not be sufficient force of gravity to hold them, they would gradually escape into interstellar space.

Thus the areas of space between different cosmic systems are continually becoming filled with atoms and molecules of gas, and these atoms and molecules tend to aggregate together.

Then comes a cosmic birthday. A dead sun passes near to two suns travelling in opposite directions. The double pull of gravity draws it away from its orbit, and it flies off at a tangent with a much greater speed—just like a cricket ball which strikes a cricket bat at an angle, and shoots off again in a different direction. The dead sun

thus escapes from the force of gravity which has been controlling its orbit. Continuing its headlong flight through the nethermost parts of space, it comes violently into contact with the escaped matter and energy which, as we have seen, is stored there; combustion is set up once more; a spiral motion begins; and in the course of time a new solar system is formed, with a sun and planets, which have been thrown off by the spiral motion, just as our earth and the planets associated with it revolve around the sun.

This is the story of the birth of a world—of a universe. This is the doctrine of physical immortality which the world owes to the greatest astronomer of modern times. It is a great or a terrible doctrine, according to one's preconceptions.

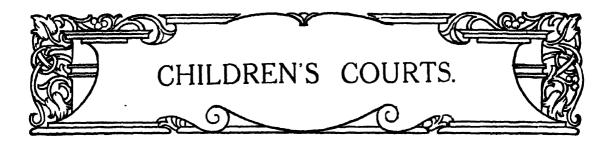
In pondering on such a discovery as this, one becomes aware of the underlying unity between religion and science. For one's mind is led out of the narrow limits which usually confine it like the four walls of a house. One begins to observe times and seasons instead of being carried helplessly along by them as by a stream. One realises with something of a shock that one is, indeed, a being capable of seeing far into the past and the future, and of grasping a mighty plan comprehending millennia. In short, that one is something more than protoplasmic jelly.

JASPER SMITH.

In mental and physical power, the race never remains at a standstill. Neither does the individual. Invention is ever on the move forward, developing new methods to lessen physical labour. Force succeeds force, each greater than the last. In motive-power on the water, the sail superseded the hand or paddle, steam took the place of the sail, electricity or some new form of force will take the place of steam. But greater far than all these are the powers which man is to find in himself out of which are to come results to him for happiness infinitely beyond all that he has ever dreamed of—results which are to revolu-

tionize existing modes of life, and methods of action, but with a peaceful and wiseless revolution; for the superior power is never heralded by trumpet blasts. It comes always from humble and unlooked for sources—in mangers, as in the Christ of Judæa, whose advent on earth was one dispensation of spiritual power and light, to be surely succeeded by others at intervals relatively more perfect; and as regards intervals, eighteen hundred years is a short period in the life of a planet as well as in the development and growth of your spirit and mine.

PRENTICE MULFORD.



New Treatment for Juvenile Offenders at Home and Abroad.

magistrate, wise and kindly, sitting remote and solitary on a raised platform, like a god on Olympus, a couple of policemen in plain clothes, not to be identified as policemen save by their upright carriage, a stout gaoler dressed in a blue-black suit, a tearful mother gazing anxiously from below, the police matron interested and sympathetic, waiting to receive her charge when the case is over, one or two court officials, a representative of the Industrial Council, and a mite of a boy standing just outside the solicitor's enclosure, his little fair head scarcely showing above the fence, whispering the few words he can find courage to say to a gaoler at his side, who loudly repeats them for the magistrate to hear—that is a London juvenile court seen at its best. The description relates specifically to the one held in the Clerkenwell Police Court, King's Cross, but there are others, conducted on much the same lines, at Bow Street, Rochester Row, Old Street, Tower Bridge, Greenwich, Woolwich, and elsewhere. In some instances the adult court is used for the hearing of children's cases. Very few towns in England set aside a special building for the purpose; in London, where several courts are held in one building, it is usual to reserve one for the children, as at King's Cross. No spectators are admitted, there is no dock, and the small offender is not required to stand in the witness box. The courts are generally held twice a week.

The juvenile court has been described by an American writer as "the modern endeavour to secure 'a square deal' for boys and girls." It embodies recognition of the principle that

THE CHILD IS NOT A CRIMINAL

though he may be an offender. Before the establishment of these courts, which originated in America, any child over seven might be arrested and tried before the same tribunal and with the same formidable formality as a hardened adult criminal. He might be thrown among depraved, convicted adults in prison. By the very measures which society took to prevent crimes, criminals were manufactured. In their most impressionable years, children guilty of small offences were made familiar with the police court and the goal, and went on by perfectly natural stages from small offences to larger ones, until they became habitual criminals to whom law and punishment were no longer a deterrent, but an extreme hindrance to business, which must be avoided at all cost.

In America, the proceedings of a juvenile court are much less formal than in this country. Experience has taught the authorities in various States, notably in Denver (Colorado) and in Seattle (Washington), how to develop the work on the best lines, and some very valuable sociological data are being accumulated, while at the same time scores and hundreds of children are saved from criminal courses. Judge Ben Lindsay, whose portrait, in company with his wife, appears on the next page, conducts the business of the children's court at Denver with a sort of

INSPIRED INFORMALITY.

He is one of the most famous of the American

children's magistrates. It is his practice to talk privately to the children who come before him, unlocking their hearts by his magical sympathy, and learning much of their inner life which the children's parents never knew. Thus, with full knowledge, he is able to treat each case individually, knowing the perils and temptations the juveniles have had to face, and aware of what predispositions have conspired to make them transgress. No one who has

things that concern children properly belong. In Sydney, though the cases are investigated by a magistrate, and a sergeant in plain clothes has charge, the court is held in Ormond House, a large building belonging to the Education Department, and under the care of that department the children remain. The court sits every morning to deal with all matters affecting children. No spectators are admitted, no reports are allowed to be published. But opinion is divided in Aus-



THE COURT SCENE.

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studied the work of these courts can doubt that Judge Lindsay, and other wise and sympathetic magistrates, have saved many hundreds of children from becoming criminals.

Midway between the methods followed by Judge Lindsay and other American magistrates, and the police-court methods followed in this country, is the sensible system adopted in Australia. In several of the States of Australia the children's courts are entirely dissociated from the departments charged with the administration of law and justice. They are placed under the Education Department, where all

tralia upon the question of making the proceedings formal. and moreupon the American model. In the latter country, the courtroom resembles a business office rather than a courtroom, and the judge conducts his examination in low, conversational tones, in the presence of friends and relatives of the child offenders, ordinary specta-

tors not being encouraged in any way to attend the sittings. No American judge, by the way, sacrifices his professional career by becoming a children's judge, the salaries attaching to these duties being equal to those of the highest judicial appointments.

A VERY REMARKABLE DEVELOPMENT

arising from the experience of these juvenile courts is the study of the causes of juvenile delinquency from the point of view of the medical man and the psychologist. In connection with the children's court at Seattle and at Denver, the clinical classification of delinquent children, according to

pathological investigations, has been systematically pursued, and this is becoming a feature of the work in other American courts. Official provision for diagnosis on these lines has been arranged, a physician being appointed to take charge of the juvenile office. His business is to ascertain as far as possible what pathological causes—social, physical, or mental—are responsible for the offence, and to advise suitable treatment. In this way a new method of study is being evolved which enables the court to deal with a child offender much in the spirit of a physician approaching a patient in his consulting-room. It is less the fact of the offence as the causes that have led to its perpetration which concern the court; and investigation and treatment are both based upon the principle that the child cannot be successfully dealt with until it is known what is wrong either with the child or his surroundings.

Another important and significant departure is the appointment of a woman deputy judge in the Juvenile Court of Cook County (Chicago). Her duty is to hear the case of each delinquent girl in the presence of the offender's parents.

THE WOMAN JUDGE

acts as the respresentative and assistant of the presiding magistrate. It is believed that these girls will more readily unburden themselves to one of their own sex, especially if allowed to do so out of hearing of the public, and surrounded by sympathetic friends.

The new Bill providing for the establishment of juvenile courts in France, which are expected to be in working order in a few weeks, makes a similar proceeding possible in that country.

In England it must be admitted that the children's courts have not been the complete success they were expected to be, when they were set up under the Children's Charter. The Penal Reform League have urged that the courts are not sufficiently separate and distinct from ordinary police courts, since they are held in the police-court buildings and frequently in court rooms furnished with docks and partitions for the trials of adults; often, too, there are no suitable waiting rooms for children and their relatives. It is also pointed out that police magistrates are too much occupied with other business to allow them to devote enough time and attention to the work of the children's court; and constant concern with adult criminality prevents the cultivating of the special qualifications of sympathy, insight, and social experience needed by children's magistrates. Herein, as in many other fields of social experiment, the United States can teach us much.

(Reprinted from the "Christian Commonwealth.")

OUTLINE IN ART AND LIFE.

The great and golden rule of art, as well as of life, is this:—That the more distinct, sharp, and wiry the bounding line, the more perfect the work of art; the less keen and sharp, the greater is the evidence of weak imitation, plagiarism, and bungling. Great inventors in all ages knew this—Protogenes and Apelles knew each other by this line. Raphael, and Michael Angelo, and Albert Durer are known by this, and this alone. The want of this determinate and bounding form evidences the idea of want in the artist's mind, and the pretence of plagiary in all its branches. How do we distinguish the oak from the beech, the

horse from the ox, but by this bounding outline? How do we distinguish one face or countenance from another, but by the bounding line and its infinite inflections and movements? What is it that builds a house and plants a garden but the definite and determinate? What is it that distinguishes honesty from knavery but the hard and wiry line of rectitude and certainty in the actions and intentions? Leave out this line, and you leave out life itself; all is chaos again, and the line of the Almighty must be drawn out upon it before man or beast can exist.

WILLIAM BLAKE, Prose Fragments.

GIVING UNDERSTANDING.

H. P. Blavatsky had that wonderful intuition of discovering hidden treasures in all the people she came across. On page 33 of *Old Diary Leaves*, Vol. I, we read that "it almost seems as though she were always dealing with *inner selves* of men and women, and had been blind to the weakness or corruption of their visible bodily shells."

Such an attitude now calls for serious and deliberate cultivation. Without it. the razor path must lead to a fall; with it, the dawn of the New Era has commenced. To help wisely, we must have learned many things. We must have studied, as we have been told, the hidden laws of Nature, so that in seeing their working we become knowers of the hidden springs of men's actions. To sense the inner aspirations of another means we can directly act on that particular divine impulse, instead of merely being sympathetic in a general, and often ignorant, way. The most obvious things about a person are seldom the real things at all. Those obvious things represent what he is living out; even as a horoscope, I am told, often shows just the influences the man has nearly exhausted. To help deeply, our vision must pierce the shell of outer circumstance, perhaps several shells, before we get within measurable approach of the real man. Probably, he will hardly agree that what you see is him at all, but you are working for a grander end than his immediate appreciation; you are trying to be a student of occultism; you are trying to awaken in your friend his greatest good.

Our preparation for the Star must, in a large measure, be in the right understanding of men and women. In these years, now commencing, we should value the opportunities of mixing with "impossible people," for it is certain we shall need every faculty of insight and intuition to be finely tuned to do effective work at the Great Time. "The true spiritual teacher," it is said in Prasnottaramâlikâ, is "he who, having grasped the essence of things, ever seeks to be of use to other beings." We must grasp the essence ourselves first, and to do this,

loving service among our fellows is the surest road.

Is not the joy of some relationship with a Master partly in the knowledge that we are perfectly understood, and that out failures are not ultimately failures? And it is that joy which, in some limited way, we may give to others, if we but attempt to understand the essence, the inherent strivings, "all instincts immature, all purposes unsure." Indeed, the very thing that is ignored and even ridiculed in a man, may be the very gold which we have to discover, seize, and show to his dimmed eyes. What a tower of confidence H. P. Blavatsky must have been, and it was because she saw and told each man what he was worth to God.

While we are striving to see our brothers and sisters, according to their inner selves, there is one aspect which, if cultivated, may save us some personal anxiety; and that is, to believe that our brothers are also trying to see in us that very best and brightest. Like all true things, we have heard it over and over again, yet it has to be continually told us in different ways, that much of our uneasiness of mind is from imagining our fellows to be thinking unjust or unfair thoughts of us. We may be assured that our best friends are thinking the best, and our other friends are not troubling about us at all!

It works out, in practice, that if we can perfectly harmonise with our intimates, our Karmic obligations, we shall have little trouble in understanding and right valuing of those who we may, for convenience, call "the public." If "at home" we have successfully trodden the razor path, it will be easy to do so in the far country.

By "home" is meant that family of fellow-workers whom Karma has brought together. "Home" is meant to provide opportunities, under agreeable conditions, wherein we can forge tools for the Master's use. It is to be expected that midst the family surroundings, there will be many mistakes, but these are hushed up within the honour of the family. And it is this very

intimacy, this sympathetic and mutual love "at home," that enables us to meet the public with helpful understanding. We do well to value fully the happy relationships that have come to our lot. In these, our intuitions may grow rapidly, and yet so tender and delicate are the flowers of human love that we may, in carelessness or harshness, destroy for ever in this life our greatest chance of "salvation." We should value greatly, for example, the privilege of being members of the Order of the Star in the East.

It would seem as if, in these waiting years, we were being deliberately thrown among all manner of people. The cosmopolitan nature of the Theosophical and all kindred societies, the facility of travel, the translation of the nation's best books—we have been forced to see other points of view, and if this has been of value to us, we shall have become ready and alert to see other points of view, ready to understand experiences other than ours, ready to see the best.

We are told that men are divided into a

definite number of types. Each type is divided, and each sub-type is again divided. The sub-division goes on endlessly, so that we realise there are as many types as men. This follows from the very fact of manifestation. Now, the nearer we can approach in understanding to a man's own individual type, the more we can help him. To have sufficient discerning to discriminate the main types is something, but greater discerning than that is needed by those on the quest for souls. In the early stages, we probably "ticket" men and women according to prescribed pigeon-holes, thinking, thereby, we are understanding. But the more insight we obtain, the less shall we ticket people. The individual will shine forth in all his splendour, and we learn what is his particular and special need. Special and particular in that none other suffices. To do this perfectly would mean gifts more than human, but it is the ideal of pure service. and if we render it to the least of His children, He shall even do it unto us.

SIDNEY RANSOM.

A CALL.

ISTEN! A sound of music deep and far,
Faint in the distance of the heart's
desire,

Yet mystically near, a radiant star, Of shining sound, a symphony of fire, Thrills in the Wind that ever sweepeth on

From heart to heart, uniting each with all, Gathering all voices of the ages gone

In one sublime, awakening, gracious call To fuller, purer life—at last to be

Realisation of unnumbered dreams,

Nearer th' Eternal than humanity E'er yet hath known. Like starry lightnin

E'er yet hath known. Like starry lightning gleams

The notes that tremble into one great chord Have breathed a Name, articulate alone In formless sound, not yet a spoken word; Yet listening hearts have caught its

whispers, known
Through long dark centuries, the Name

Into as many tongues as there are lands
Where Love is, peoples only thus related
aspiration toward th' Ideal that stands

translated

Behind all dreams of ultimate perfection.

Let us unite the music of our lives
With this vast chord that brings to recollection

The truth toward which opinion ever strives,

Unveils our straining eyes to more of Light, And with a mighty flood of rushing Sound Transmutes the walls of ages out of sight;

Dawn-rays wherein colours undreamed are found

Pour o'er the flood-gates of our thoughts to-day!

Let us uplift our music ceaselessly
In worship which is Service—so His way
Will be prepared, a path of Harmony,

Sparkling with stars that throng each mighty ray

Blending in Light, the children of the Day; And all hearts toward each other's Peace will move,

Looking for Him, the Christ, the Lord of Love.

L. M. WILLIAMS.

NOTES AND COMMENTS.

A WONDERFUL VISION.

The congregation at a small mission hall in Island Place, Llanelly, says the Dailv Mail of July 15th, state that while Mr. Stephen Jeffreys, of Maesteg, Glamorgan, was preaching there on the previous Sunday, they saw the head of Christ appear on the wall. "My back was turned to the spot," said Mr. Jeffreys, "but my attention was called by the congregation, who were gazing spellbound behind the pulpit. There was the face of our Saviour standing out boldly on the wall. The Man of Sorrows was looking on us with love and compassion shining from His eyes. Some of the congregation saw the head crowned with thorns, but I did not see it. The face haunts me still. The vision remained on the wall for hours, and the building was left open for anyone to see it. Many unbelievers fell on their knees."

THE CASE OF THE BLACK MAN AGAINST THE WHITE MAN IN SOUTH AFRICA.

Commenting on a speech made by Lord Gladstone, the retiring Governor-General of South Africa, at a farewell banquet given in his honour at Pretoria, the Daily News has some outspoken remarks to make on the problem of the black man in Africa. In the course of his speech. Lord Gladstone confessed that "he could not leave South Africa without recording his deep conviction of the urgency and gravity of the native question. There was among the natives, undoubtedly, a growing distrust of the white man, and he wished that all white men would study the blacks as the blacks were studying the whites." The Daily News informs us what precisely the native question is, to which Lord Gladstone made allusion, and why distrust of the white man is growing. "In carving out estates for themselves in Africa," it says, "the white races have shown little regard for the claims of the black man. They have appropriated his land, and in appropriating his land have taken away his

economic freedom, and have left him in a worse case then they found him. How the native has been dispossessed may be illustrated by the facts in regard to the Union of South Africa. Here the blacks, as compared with the whites, are in the proportion of nearly four to one; but they are in legal occupation of only one-fifteenth of the soil. Under the Natives' Land Act, which has brought the matter to a crisis, even the poor fragment of rights in the soil that remain seems doomed. For under the Act, the native is denied the right—except with the quite illusory 'approval of the Governor-General '-to purchase, hire, or acquire any rights in land from a person other than a native. Under this provision, the native whose tenancy expires, or who is evicted from a farm, is legally denied any career except that of a labourer. He cannot own, he cannot hire, he cannot live a free man. In the language of Mr. Dower, the Secretary for Native Affairs, he must 'sell his stock and go into service.' He must accept any conditions the white farmer chooses or the mine-owner gives, and an ingenious clause encourages the white farmer to exact unpaid service from the native tenants. In a word, the native is a legal serf in his own land."

A deputation, consisting of five members of the South African National Congress, is at present in England, seeking from the Colonial Office (1) a suspension of the operation of the Land Act, just alluded to, pending the report of the Delimitation Commission; (2) an inquiry into native grievances under the Act; and (3) an assurance that the Home Government will express its concurrence with certain promises made recently on behalf of General Botha, but obviously depending for their value on the continuance of his personal political supremacy. [These promises, explains the Daily News, were that he will in due time take measures (1) for gradually expropriating lands owned by Europeans within defined native areas for the settlement of natives; (2) for the extension of individual native tenure; (3) for the good government of native areas by Native Councils and otherwise. "This is a promise," it comments, "which no doubt General Botha will keep if he remains in power; but if he does not remain in power, it is valueless."]

Summing up the whole matter, the Daily News very truly says: "It is time that Parliament gave some attention to its obligations in regard to the South African native. He has no vote and no friends only his labour, which the white man wants on the cheapest terms. And the white man has got this by taking his land and imposing on him taxes that he cannot pay. In fact, the black man is 'rounded up' on every side, and if, as the deputation suggest may be the case, he is forced to acts of violence, it will not be possible to say that he has not had abundant provocation." Until something definite is done to remedy these just grievances and to recognise the principle that the black man has rights on his own soil, the article concludes, the phrase about "the white man's burden" is only an unpleasant euphemism for "the black man's servitude."

A PRACTICAL SUGGESTION FOR THE WOMEN'S MOVEMENT.

We reprint below the closing paragraphs of Mrs. Annie Besant's wonderful oration on the Women's Movement, delivered to an overflowing audience at the large Queen's Hall, London, just before her departure for India. They are interesting as containing a practical suggestion, which may possibly be taken up by the leading spirits of the movement, and which, if adopted, would put an end to an intolerable situation:

"We are," said Mrs. Besant, "coming near to a General Election. Why should not the Liberals promise that when they come back there shall be a Government Bill giving the franchise to women, a Bill supported by the Government—the only way in which a Bill can get through this overcrowded House of Parliament? Why should they not do this?

"More than half the Cabinet is in favour of it; why should they not see that there may end to this struggle, except by giving

the women what they ask, making it a plank in the Liberal programme for the future? If they do not, you may be sure the Conservatives will; they will not be so foolish as to lose the opportunity of bringing the women over to their side for many and many a year to come. But the Liberal Party ought to do it, with the memory of John Stuart Mill behind them, and many another great Liberal; they ought to be the ones to give the suffrage to women.

"England, with her colonies in front of her, is distinctly left behind, and her statesmen are repeating these outworn arguments, which the effect of the suffrage in her colonies has so thoroughly disproved. That is why it seems to me it might be well for you to look at these in detail—I am only able to give you them now in outline—in order to convince yourselves that wherever woman suffrage has been granted the result has been only beneficial to men and women alike.

"If it were promised that this should be a Government measure, then one feels sure that the militant women would wait and see if that promise were redeemed.

"But, naturally, there must be one condition; that with the ceasing of all this violence because of a promise to make this Bill part of the Liberal programme, there would be an amnesty for all those who have suffered hitherto in the struggle.

"How far are we to go? You see that men now, hooligans, insult women in the streets, and the magistrates are not punishing them; they let them go free; they send a woman to gaol for a violent word, but do not do anything but tell a man to go away and warn him, although he has committed violent actions. There is the danger into which we are drifting, mob law instead of true law, lynch law instead of justice.

"It is a case in which every patriot should try to find some way out of the difficulty; there must be yielding on both sides, save on questions of principle, and the continuance of violence for another eighteen months is not a principle but a question of detail; the women might and ought to give it up, if the promise were given them of making the suffrage an official thing, a promise which has not been given them before.

"If it be possible, may not an end be put to this terrible strife? I do not ask that any principle shall be given up. Unless women's suffrage be granted, then it must go from bad to worse, until at last it has become so horrible that the whole country will insist that justice shall be done.

"There is but one end possible, the doing of justice; there is but one way out, the giving of the vote to women. Do not let pride and prejudice on the side of Parliament, and suffering and anger on the side of the militants, make all peace impossible; the militants may be a little patient now, for their triumph is sure. They have made the question impossible of hanging in the balance any longer; it must be decided one way or the other. Let them be content with that tremendous triumph; let them feel how they have served the cause they loved; and surely their suffering has been terrible enough!

"IN DAYS TO COME.

"And in the days to come people, looking back upon this struggle, shall marvel that in free England such a struggle could ever have been waged. In that day, when men and women are together in the rights of citizens, in the freedom of the country, in all patriotic work, oh! then to those who have suffered shall come the glory of sacrifice which has made that triumph possible; for they shall be acclaimed by history as warriors who made the woman's cause triumphant."

Shortly after the delivery of this speech, a correspondent wrote to the Christian Commonwealth suggesting that definite steps should immediately be taken for drawing together, into a league, those advocates of women's suffrage everywhere who were in favour of Mrs. Besant's proposal. How far this plan has been carried into effect, we do not know; but it certainly strikes us as an admirable idea. Everybody is agreed that the present situation is impossible, and it would be difficult to point to any other way out of it than that which Mrs. Besant suggests. Let us hope that the proposal

contained in the letter to the Christian Commonwealth will bear fruit.

* * *

THE TYRANNY OF PARTY.

The Nation has an interesting comment on that over-development of the party machine which is stifling all true parliamentary life to-day. "Inside the House," it says, "the strict mechanical control of party becomes more and more intolerable to men of finer temper and intelligence. To be deprived of all effective initiative, or even criticism, on really critical occasions, to have no real voice in determining the course of legislation or administration, not even to be entitled to receive information upon crucial events in foreign policy, to be reduced to smothered private meetings for expostulations which are powerless to deflect the will of the Cabinet, such is the fate of the ordinary member, whichever party is in power. Men of intellect and independence are more and more refusing such a rôle. This subservience to a party machine is largely responsible for the loss of confidence in democracy. The over-power of organisation, with its rules of formal orthodoxy, is not, of course, confined to politics. In every profession it is an instrument of deterioration, stifling the finer qualities of individual judgment and aspiration. The medical and legal professions suffer incalculable evil from its formation; the churches groan in their institutional slumber. . . . Even in politics occasionally there rides into the field a freelance crusader armed with the strong sword of his convictions. But he can seldom survive. For man is no more born to work alone than to live alone. Not to dispense with association, but to adjust it to the changing needs of the times, that is perhaps the most urgent of all needs, whether in politics, religion, literature, or any other art of life." The real condemnation of the fixed party system, remarks the writer, is that it is "false to fundamental facts. Association by more or less mobile groups, shifting their co-operation with the set of issues, must come to displace the existing Electoral and parparty organisations. liamentary arrangements must adjust

themselves to these elementary demands of honesty and human intelligence, unless we are prepared to see our State still further harden into a soulless mechanism, operated by experts, and grinding out laws, expressing at the best the ingenuity of official experts, at the worst the demands of interested paymasters." It is a very trustworthy generalisation of human history that institutions, like organisms, become rigid when they are nearing death; and this is what is obviously happening, with many other of our institutions, to Parliament to-day. It is clear to the thoughtful observer that Parliament, in its present form, has not very long to last. We are witnessing the death, by self-strangulation, of a system that is no longer adapted to the needs of the times. Some observers, bolder than the rest, would, indeed, venture to forecast that even within the next quarter of a century practically the whole of our present machinery of government will be scrapped and replaced by something more sensible and more workable. This may well be so, for we have no idea how breathlessly events will move between now and, let us say, 1940 or 1950. The mere fact that discontent is rife within the walls of the Houses of Parliament themselves is sufficient to show that, so far as Parliament at least is concerned, profound changes cannot be far off. And how relieved we shall be when they come! For who has not sickened of the diurnal farce at Westminster, and at the present playing at the governing of an Empire?

THE ABOLITION OF THE DEATH-PENALTY.

The following, taken from Modern Society, of May 21st, may be of interest to those readers who feel that the time has come for the abolition of the death penalty. It is harrowing and horrible, but plain writing on such a subject cannot but make unpleasant reading. It tells the story of the case which finally roused the conscience of England to put an end to capital punishment in cases of shop-lifting:—

From 1749 to 1771," says the writer,

"England hanged 109 men and women for shop-lifting alone, but not until Mary Jones, nineteen years old and pretty, was hanged at Tyburn in 1808, did England awake to the horror of it. Mary Jones's husband was kidnapped on a press warrant for service in the Falkland Islands, and the girl-wife was dispossessed of everything she owned, except her two children, in an action for debt. At her trial it was shown that she had lived in credit and had wanted for nothing until a press gang came and stole her husband away from her, but since then she had had no bed to lie on, nothing to give her children to eat, and they were almost naked, and perhaps she might have done something wrong, for she hardly knew what she did.

"But it was proved against her that she had gone to a linendraper's shop in Ludgate Street, had tried to slip under her cloak a piece of coarse cloth from a counter, but had been seen by a clerk and had lain it back again; for this she was hanged. On the gibbet her three-year-old baby was torn from her skirts and another baby taken from her breast, and the thousands who had gathered at the Tyburn gibbet were thrown into such hysterics by her death that shop-lifting was swept for ever out of the criminal code of England.

"By such events is history made. Perhaps some day people in Great Britain, when they consider its dangers and horrors, will be roused to take a similar view of capital punishment in general."

The demoralising effect of public executions has long been recognised, and these were finally done away with in the 'sixties. But, as an example, which may bring home to the modern mind the psychological effects of such exhibitions, the case of the hanging of John Lechler may be quoted. hanging of John Lechler," says the writer in Modern Society, "which brought 15,000 persons around his gallows at Lancaster, Pennslyvania, U.S.A., displays typically the influence exercised by the death penalty on the masses. During Lechler's first death struggles the great throng gaped in silence, but before the slight, slow vibrations of the swinging body were ended a period of drunkenness and crime broke out which resulted in twenty-eight arrests before nightfall, one for a murder of the same atrocious sort for which Lechler had just been hanged."

The practical argument against the deathpenalty is suggested by the last words of the paragraph above quoted. The death penalty is not a deterrent of crime, partly because, in a measurable degree, it brutalises the civilisation which imposes it, and partly because, as the same writer observes, the severer the penalty the more difficult does it become to obtain convictions under it. About the two first decades of the nineteenth century, when there were no fewer than 222 crimes which in England were punishable by death, it was notoriously difficult for even the flagrantly guilty to be found so by any jury. Consequently, the country was overrun with thieves and ruffians, and the penal code was brought into general contempt. "Penologists the world around," concludes the writer, "will corroborate to-day the doctrine of one of the earliest and greatest of penologists, Beccaria: 'It is the certainty, not the severity, of punishment which deters men from crime.'" He is strongly in favour of the complete abolition of the extreme penalty in all cases, on the grounds not only of humanity, but of practical usefulness.

FROM FRANCE.

A SIGNALER: l'intéressante fondation nouvelle de la revue "Foi et Vie": l'Ecole pratique de Service Social.

La revue peu de temps avant l'ouverture de cette école, exposait ainsi son idée directrice et son plan d'études:

"Nous voulons," disait-elle, "former des ouvriers du service social."

Qu'on nous comprenne bien: nous ne disons pas qu'il n'y ait point d'ouvriers au travail. Manifestement il y en a beaucoup. Le champ du travail social n'est pas désert: sur certains points il y a presque cohue. Mais il y a peu d'ouvriers ayant une "formation." Dans le service social, beaucoup, la plupart, ne sont guère que des manœuvres, ce sont des "bras." Or si cent ouvriers ne sont capables que de servir les maçons pour un qui sait tailler la pierre ou manier la truelle, le chantier social risque d'être dans le désarroi et l'édifice du monde nouveau de ne pas monter très vite.

En fait, les bonnes volontés s'engagent dans le service social au petit bonheur, au hasard des rencontres. Quelqu'un dit "il nous faudrait du monde, ne viendrez-vous pas nous donner un coup de main?" et l'on entre dans ce qu'on appelle une "œuvre" et l'on travaille là sans horizon, sans orientation. On n'a connaissance ni du problème où l'on a mis le pied, de son ampleur, de sa gravité angoissante; ni du plan d'action

concertée, multiple, toujours nouveau et changeant où l'on est engagé; on ne connait ni l'ensemble du travail, ni dans l'emsemble le point précis où l'on a son poste.

Dans ce service social tel qu'il est, étroit, certes, actif partant, on ne peut qu'être frappé de la bonne volonté qui, se dépensant, se perd . . . faute de savoir, faute de formation.

Je note au hasard, parmi beaucoup, quelques faits:

Une loi a été récemment votée qui institue des conseils de tutelle, pour les enfants moralement abandonnés: on peut se présenter pour servir de tuteur à un de ces enfants et par là faire beaucoup de bien. Mais peu de gens se présentent. Une loi excellente est en train de rester lettre morte, car qui la connait?

Mr. A. Mesureur nous racontait qu'il recevait à chaque instant des lettres suppliant l'Assistance Publique d'hospitaliser un enfant, un ouvrier, une mère de famille, et l'on mettait en branle l'intervention des hommes politiques. Or, c'étaient des cas où l'hospitalisation était de droit, où il n'y avait qu'à réclamer son droit! Mais qui connait la loi, même parmi les hommes politiques?

On peut lire tous les jours dans la presse les donations faites à l'Etat par la libéralité privée. Or, chez les donateurs quelle lamentable pauvreté d'imagination! Quel argent gaspillé en fondations inutiles ou saugrenues! S'ils savaient, les braves gens, où sont les besoins! Mais ils ne savent pas.

Dans le public on croit que en dehors de l'Assistance, de la "charité" proprement dite, au viuex sens du mot, les questions sociales, le service social c'est l'affairs de quelques théoriciens, de quelques techniciens, de quelques practiciens.

Nous fondons une école où ceux qui veulent agir, faire leur service social commenceront par apprendre et par savoir comment on fait son service. En un temps où la solidarité de l'individu et de la société. de chacun et de tous est devenue un fait éclatant à tous les yeux, où il n'est bruit que de devoir social et de dette sociale, en un temps où la science arme dans la société avec une égale indifférence le mal et le bien, où le mal en profite formidablement, où, en particulier, les chrétiens prennent conscience de leur mission qui est de fonder le royaume de Dieu sur la terre, qui de nous ne voudrait faire son apprentissage de service social? Qui ne voudrait apprendre où sont les problèmes, où sont les maux, où peut être l'action efficace, comment dans le monde des besoins pressants, servir? Pour ceux-la nous fondons une école pratique de service social.

Chaque leçon aura le même plan: 1° Les faits actuels, le problème. 2° La législation. 3° L'action. Les leçons dans la salle des

cours seront appuyeés par des visites dans les champs, disons les chantiers, de l'action. On verra sur place, en train de fonctionner, l'œuvre sociale et ce sera la leçon de choses. Une section du travail, facultative, mais très importante aussi, sera celle des stages que nos étudiants pourront faire suivant leurs aptitudes et leurs goûts dans les œuvres les mieux outillées et les plus effectives.

De la mi-novembre à la fin mai il y aura une leçon par semaine et une visite, toutes deux obligatoires.

Le cycle d'études durera deux ans. Il portera, la première année sur la souffrance; la dernière année sur le travail, la récréation, et l'éducation.

Nous sommes convaincus que de ces cours, faits presque tous par les apôtres de causes où la morale et l'hygiène s'unissent se dégagera une grande vibration d'âme.

Notre école s'adresse à tous, les jeunes gens sans doute n'y manqueront pas. Autrefois, on mettait chez les hommes un point d'honneur à n'entrer dans la vie civique qu'après avoir fait les études qu'on appelait des humanités. Aujourd'hui plus que jamais c'est un devoir de faire des humanités, mais pour les faire vraiment il faut consacrer un temps qui ne soit pas trop médiocre, à une "école pratique de service social."

Pour tous renseignements s'adresser aux bureaux de la revue, "Foi et Vie," 48 rue de Lille, Paris.



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The Herald of the Star.

VOL. III. No. 9.

September 11th, 1914

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





By G. S. ARUNDALE.

Now that we are in the midst of big happenings, of great changes preparing the way for the coming of the World-Teacher, it becomes imperatively urgent that every member of the Order of the Star in the East should do all in his power not only to serve his country to the very best of his ability, but also—and this is more urgent still—to cause the public generally to become acquainted with the real purposes underlying all that is now taking place.

Every member of the Order should be a very real messenger of the Lord wherever his duties may call him, and should embrace every opportunity to lecture, and to speak privately, on the deep spiritual significance of this great war.

Armed with various means of propaganda, but, above all, with the fruits of the study of our literature, members should become among the best defenders of their country, not only because their patriotism is as keen as that of others, but also because they are able to give of a strength coming to them from a knowledge of that which the immediate future has in store.

I would, therefore, urge members of the Star to redouble their efforts to bring into public view the great truths for which our Order stands, certain of a greater acceptance for them, now that the country has been brought into the swirl of a mighty shaking from above, than would have been possible with a country sunk in self-satisfied somnolence.

Of the special methods appropriate to the varying conditions of different localities each member must be a judge, but I

venture to point out the strong need of making every effort to keep open a Star shop in London, such as we have at 290, Regent Street. Hundreds—almost thousands—have benefited from its existence, and it would be a shame to us all that the shop should cease just at the time when it must do most good. But we have no funds left, and we should need at least £500. To provide for a continuance of the shop's powers of propaganda such a sum would be well spent, even in the face of other demands upon our purses, for, with the help of those who have been devotedly working in it for so long, it has become a strong centre for the outpouring of uplifting forces.

I do not hesitate, therefore, to suggest that, apart from all other duties, each member has upon him the obligation to do what he can to give our shop another year's existence; and every little helps.

Mrs. Besant's visit to England this spring has been a magnificent success. Never before, so far as I am aware, has she accomplished so much within so brief a space of time, and we were continually in a state of breathless amazement at her power of passing from one momentous question to another with a rapidity and vigour of judgment making clear and unmistakable the course of action and policy which ought to be adopted. In fact, she surpassed even herself, and I look forward to her return in the spring of next year with a number of plans for the undertaking of much useful work in many directions.

* * *

She had four great activities during this visit: (1) her lectures on mysticism at the Queen's Hall, during five successive Sundays in May and June; (2) her work in connection with the trades' dispute, the practical outcome of this being a direct contract with the men themselves for the building of the Theosophical Society headquarters: (3) her pronouncement regarding the woman's movement; and (4) her efforts in the direction of bringing about a better understanding of the Indian question in the minds of the British public. I do not wish, for a moment, to suggest that these activities occupied all her efforts. There was much touring, a magnificent lecture on the coming of the great World-Teacher, reported in the columns of the Herald, innumerable interviews, and many delicate questions to solve. But the four activities I have mentioned were, in my view, the special features of her 1914 work in Europe, and all of them will have farreaching effects. Fortunately, the long drawn out case has ended triumphantly in her favour, and she is now at liberty to devote her attention to the consolidation and making permanent of all her various efforts in the direction of human progress. During the last two or three years she has been compelled to keep things just moving-so many special issues claiming, for the moment, her attention; but now she is free, and I hope that we who are her followers will not become dizzy with all that is now likely to happen. Knowing her as well as I do, and having been permitted a glimpse into her marvellous methods of organisation, I expect great things shortly, and I know she has left here in Europe able lieutenants who will not allow the grass to grow under their feet. It is good to live when such a leader is at the helm; it is better still to recognise the leader; it is best of all to follow such a leader unswervingly. In all that happens, may we follow loyally where we understand, and may we be content with suspending judgment —and still follow—where we do not.

The New Statesman has the following comment on Mrs. Besant's India speech:—

"Not for years has England heard so much plain good sense about our administra-

tion in India as Mrs. Besant put into her speech at the crowded meeting at the Queen's Hall last week, when Lord Brassey, (whose son-in-law is now governing Bombay) presided. In language impressive by its moderation, Mrs. Besant described the rapid progress now taking place in Indian thought, the unfortunate estrangement between the British officials and the educated classes, the arbitrary tyranny and partiality that mark the administration of the Press Law, the refusal of any effective representation to Indian opinion, and the way in which Indian educationists are snubbed and Indian aspirations repressed. Mrs. Besant gave instance after instance of what seemed to be very serious administrative grievances, for which no redress could be obtained. This powerful indictment of the whole spirit and working of the British administration reproduced as it will be in every nationalist newspaper—will create a sensation in India. No Indian editor would have dared to print it as an editorial. It remains to be seen whether the Indian Government, which will hardly venture to prevent its reproduction in the great Bombay and Calcutta newspapers, will put in force the Press Law against the smaller ones. What the Indian Government ought to do is to make a reasoned reply, point by point, and justify the administration that it permits."

I was present at the lecture referred to, and I particularly noted the strong approval on the faces of the many leaders of Indian opinion who surrounded her on the platform. There is always much to be said on both sides in any question, but those who rule must look at the side of those who are ruled, and should leave their side of the question to the judgment of posterity.

The following cuttings speak for themselves; I place them in the Starlight, as I imagine many readers will be glad to see them.

"THE NEXT STEPS IN EDUCATIONAL PROGRESS.

"Mrs. Besant, in opening the Conference held on the 18th, 19th, and 20th inst, at the University of London, to consider the subject of the next steps in educational progress, contrasted the now passing conception of the child's mind as an empty vessel, into which it was the teacher's duty to pour as many facts as possible with the more modern idea that the aim of education should be to draw out from the child's mind, as from an El Dorado, its latent gold.

"Urged thereto, perhaps, by the natural tendency to preach moderation when enthusiasm for a new idea is running rife, Mrs. Besant had something to say in support of a theory of mental scaffolding, as exemplified in the Indian youth who is taught formula which he is not expected to understand, or, it might be added, in the English youth who grapples with dead languages as a discipline There is much to support of the mind. the idea that in something of the same way that we give a dog a bone to sharpen his teeth upon, or use gymnastic exercise to develop muscle, so the mind of the young should be stimulated by mental exercise, rather than left to wander along easy paths requiring no such effort.

"It would seem that there can be nothing to commend the Indian custom of placing a number of classes in one room, but in practice it develops a power of close concentration amid distractions which is of real value. No such mitigation attends the evil of the terrible overworking of childhood in the East, which has resulted in the growing up of a generation old before it is young, the strain in early youth being such that after the age of forty, when those of English birth show their greatest mental vigour, the brain cannot receive a new idea.

"'Schools for Mothers,' which many, including Mrs. Besant, would have established as a definite part of the educational scheme, is a popular cry nowadays; but the idea of the prospective mother surrounded not only by conditions of health, but also of beauty, is something which those who know her present environment can scarcely visualise.

"A strong plea for recognition of the fact that the whole adult life depends on the nourishing and development of the body during early years, that if this is neglected the nervous system risks chronic debility, and that, where study and health clash, study must give way, led Mrs. Besant on to look forward to the day when Education, instead of being regarded as the step-child of the Legislature, would be honoured as the eldest son.

* * *

"Mrs. Besant, who spoke on 'The Method of Mental Growth,' did not diverge from the lines of conventional theory, and several of her remarks—e.g. that change of occupation is rest—are now platitudinous. advocated the strengthening of attention and the cultivation of the power of observation during the first seven years of life, and would make the child commit to memory statements of facts which were not under-This would induce an effort to understand later on, and would thus exercise the mind of the child. But there is danger that the young mind will form the habit of accepting formulas with no desire to verify them. In the second stage (years seven to fourteen) the lecturer recommended the teaching of relations—e.g. the tracing of such relationships as that which Darwin traced between the humble bee and field-mice. She would teach facts about geography and history, and cause poetry to be learnt; but though she urged the stimulation of the imagination, the only reason given for the learning of poetry was that it was easier than prose on account of the lines and rhymes. The memory rather than the imagination was emphasised. Yet one of the grave faults of education is its over-estimation of memory work. But there was excellent point in the remark, 'Make channels for right emotion before the emotion comes'; in this way, when the being is flooded with new feelings at puberty, the passages towards noble and self-sacrificing ideals are already formed. A trust in human nature too seldom seen among teachers was evinced by Mrs. Besant's belief that the young are more moved by the unselfish than the selfish, by the noble than the low. She urged the study during the critical years of life of all that evoked the reasoning powers; such subjects as logic, mathematics, and science were good. Only after the age of fourteen should there be any

specialisation. She wished young people to be convinced that 'all live by law in the mental and moral sphere as well as in the physical.'"

The Athenæum.

* * *

"THEOSOPHY AND SOCIAL REFORM.

"Those unacquainted with the implications of theosophical teaching may probably, at first, tail to see any relation between theosophy and social reform. That theosophy, however, has a message which bears very distinctly upon our social problems, was made abundantly clear by Mrs. Besant in a lecture she gave last week, at Kensington Town Hall.

"Her argument turned principally upon the changing factor of individual character. Character, she said, goes deeper than politics and economics, and we shall never get rid of poverty until we strike at the root of human selfishness. There are three fundamental theosophical doctrines that bear directly upon the question of social organisation: (1) Universal brotherhood, (2) the teaching of Reincarnation, (3) the teaching of Karma.

"Brotherhood means that we cannot be content while others (our brothers and sisters) are in misery and poverty. The rightly organised civilised community should be modelled on the pattern of the family, where the strong bear the burdens of the weak. 'I am not fond of talking about rights for grown-up men and women,' Mrs. Besant continued; 'for them duty is the binding law of life, but the rights of children and animals ought everywhere to be recognised in any society which calls itself civilised. For it is the weak that have rights: the strong have duties.'

"A strong appeal was made for a more rational treatment of the congenital criminal class. From the standpoint of reincarnation, the less developed, intellectually and morally, are regarded as the younger souls. We should surround this particular class with refining influences, and have them looked after by the kindest and most patient people, who would give themselves to this

class of work. Prison life only makes criminals, it never cures them. Mrs. Besant's remedy would be the institution of labour colonies where they would be allowed as much liberty as possible, and where they would gradually regain self-respect and form habits of industry. For liberty, she declared (and the audience audibly assented) is not the best thing in the world until you have gained self-control—then it is priceless.

"The remarks on education were along the same lines and equally outspoken. The teacher who cannot keep discipline without the stick is not fit to be a teacher. Send him to break stones.' Learning should be a delight to the child, and would be were he allowed to develop along the lines of his own character. Every child that comes into the world should be given the opportunity to develop to the full all the qualities he possesses."

—The Christian Commonwealth.

"MRS. BESANT'S FAREWELL.

"Mrs. Besant sailed for India last Friday night. She expects to return in the spring. Before her departure she visited Tavistock Square, to bid farewell to the men engaged in the erection of the New Theosophical Headquarters. She was accompanied by Dr. Haden Guest, Miss Bright, Lady de la Warr, Lady Emily Lutyens, Mr. Lutyens, and others. The chief foreman read a speech of welcome, recalling Mrs. Besant's services to the cause of labour in the past, and thanking her for what she had done to secure the present work, promising that all concerned would do their best to ensure the success of He then presented a bunch of the job. flowers from the garden of one of the men. Mrs. Besant, in her reply, said that it was necessary that everyone concerned should realise how important was the piece of work on which they were engaged, having regard to the experimental conditions under which it was carried out. She believed that the present methods by which labour could be starved into accepting conditions it disapproved of were all wrong, and hoped that this piece of work, experiment as it was, would at least go to show the men that they must organise in guild or co-operative societies in order that labour might have the use of capital, and organise its own industry for the good of each other. In bidding the men good-bye, she expressed the hope that she would meet them all again in the spring. The men gave her three hearty cheers."

—The Christian Commonwealth.

The many readers of the Herald who know Dr. L. Haden Guest, and who have benefited from his articles on hygiene and school children, will join me in congratulating him and the Theosophical Society in England and Wales on his unanimous election as its general secretary for the ensuing year. Dr. Guest is one of our ablest and, at the same time, one of our most inspiring workers, and many of us have cause to be grateful to him for his kindness and sympathy. addition, he is well-known as a lecturer of power and intellectual brilliancy, and I can think of no one more fitted than he to occupy what I must call Mrs. Sharpe's chair. He has a great opportunity, during these next twelve months, to serve the Masters well, and all who know him know that at the end of his tenure of office he will have won the eager gratitude of his colleagues in office and of his fellow-members.

* * *

Writing of Dr. Guest brings to my memory a cutting from the *Leader*, an Indian newspaper, in which there is evidence of the effect Dr. Guest's articles are producing:—

"With a view to arrest the physical degeneration of the Parsi race an honorary staff of thirty-five doctors, including eight lady doctors, under the auspices of the Zoroastrian Conference, are examining all Parsi school children. The result of the examination of 1265 children showed that there were 194 cases of enlarged spleens, the effect of malaria, while there were 391 cases of defective eyesight. The proportion of children suffering from ear, throat, and nose diseases is very large, being about 50 per cent., but the percentage of the children with bad teeth is the largest. Out of 1503 students examined, some 898 were found suffering from bad teeth.

"The labours of the band of volunteer doctors are being heartily supported by the

trustees of the Wadia Charitable Fund who, in order to enable Parsi children to have the advantages of open air, have made a spacious garden, the Malcolm Bagh, available in the healthy Bombay suburb of Andheri, as a holiday resort for school children of the community."

I still receive letters dealing with my remarks as to the relation of our Order to the poor. An interesting note comes from Manchester:—

"Concerning Mr. Arundale's remarks in 'In the Starlight' of the June number of The Herald of the Star, about doing useful work among the poor, it may interest you to know that the Manchester members of The Servants of the Star' did a little to help in the work of relieving the distress of their less fortunate brothers and sisters by taking part in the house-to-house and street collections organised by the National Children's Home and Orphanage, 'for the rescue of children who through the vice, poverty, or death of their parents, are in danger of falling into criminal ways.' The institution is run on very broad lines, being absolutely non-sectarian in character, and all-inclusive in the scope of its sympathy, and is, therefore, thoroughly in accordance with the spirit of the 'Servants of the Star.' Manchester 'Servants' succeeded in collecting £2 10s. 9d., which was very fair, considering the day of the street collection was very wet, and, therefore, prevented to a considerable extent, both the children from collecting and the people from passing along the streets, who otherwise might have given."

An Oxford member would be glad to offer financial assistance, on behalf of her fellow members, towards the work of the Friends of the Poor Holiday Fund mentioned in our June number. Perhaps the member who gave me information about the Fund will kindly let me have the name and address of the organiser of the Fund.

* * *

The Archbishop of Canterbury made the following instructive remarks at a meeting of the Charity Organisation Society, held on the 25th of May last:—

"Taking our Society as a whole, I think its value consists pre-eminently in its power

of bringing together two, not different, but somewhat distinct, forces—one the force of the voluntary independent worker, who is mainly thinking, not of the conditions of our common life, but of the helping of individuals both in growth of character and in the successful progress of their lives; in fact, the person who is thinking of the individual and not of the conditions; and secondly, those who are thinking far less about the individual in detail than about the conditions as a whole and the improvement of those conditions which, by legislative or other change, authorities are bringing about. Now. we want those two forces brought into touch in some way, and it is an extremely difficult process to know how to bring them into touch, because the origins of the two are different, the processes of the two are different, and the manner in which they work is different. You want something that is, so to speak, independent of both, that is neither State authority nor a mere emotional and keen and sympathetic individual dealing with it, but an independent organisation which has thought these problems out and is able to bring the two sides—the individual force of sympathy and the public force of authority and guidance and Governmentwisely into touch with one another for producing the common result which emerges from the joint action of the two. That is what I should claim we have in these years been able to do for the common good in what I should call the social department of London's life. That we have been doing. We have tried to do it, but our efforts have depended greatly upon the excellence with which we have been manned or served or staffed."

The Order of the Star in the East, in its social aspect, would be wise to take these words to heart.

* * *

In Man, for June, Prof. J. Macmillan Brown announces the discovery of a new form of Pacific Ocean script in the little island of Oleai or Uleiai, one of the most westerly of the Caroline group. The chief, Egilimar, furnished a list of fifty-one characters, each of which represents a syllable. It has no connection with any other well-known alphabets, the only other script

known in the groups or islands of the Pacific being that of the Easter Island tablets, which are ideographic. The Oleai syllabic script is a stage further than these in the development of an alphabet. The script is at present known only to five men on the islet; but it is probably a relic of a wide usage in the archipelago. A similar commercial script is that used in the island of Yap. This Oleai script is manifestly the product of long ages for the use of a highly organised community; in other words, it must have belonged to the ruling class of an empire of some extent that needed constant record of the facts of intercourse and organisation.

* * *

"It is frequently a cause for great disappointment to teachers and others who genuinely seek to raise the children of the slums to a higher level of life," says the Citizen, of Letchworth, "to find how quickly some of the most promising deteriorate after leaving school. If the old apprenticeship system could be revived, many of the boys of the slums could begin to learn a trade immediately they left school; but the attractions of comparatively big wages as van boys and in other employments, when a lad is of value to his master, but learns nothing of permanent value to himself, are generally irresistible. The result is that while in his teens he will receive good wages, but when he reaches young manhood and has outgrown his job, there is nothing else for him; and as, meanwhile, he has learnt no trade, he drifts into the ranks of the casual labouring class—the most hopeless element in our population, and the main bulwark of slumdom."

* * *

In India, Mrs. Besant has been making many efforts to keep alive the ancient crafts and industries, but the apparent glories of an insignificant clerkship in a Government office turn away thousands of Indian youths from callings which, if followed, would do much to raise the prosperity of their motherland. Mrs. Mann and the Brotherhood of Arts are no doubt alive to the importance of emphasising the ennobling effect of the pursuit of such trades as lend dignity and strength to a nation; but it would be well

if much more care were taken by the school authorities to gain an effective influence over the youth entrusted to them so that wise and heeded guidance might be given to those who are about to leave school to enter the outside world. In my own experience, the boy or girl above all needs advice when about to withdraw from much of the protecting influence of school and college life, when about to choose a profession or career. It is then that the teacher might often be able to point out the value of occupations other than those superficially attractive to the youth who has no clearly marked capabilities, and the result would be increased efficiency and diminished competition.

* * *

More than once attention has been called to the omission of women from the New Year and Birthday Honours' list. The Women's Freedom League have now gone a step further by preparing an honours' list of their own, which has been sent to his Majesty and to the Prime Minister, with a letter pointing out that no more loyal and faithful workers can be found than many of the distinguished women named. The League urges that no further lists of Birthday or New Year Honours should be issued without recognition of the highest degree being conferred upon both sexes equally. Amongst those suggested for such

recognition as the Honours' list affords are Lady Henry Somerset and Mrs. Annie Besant for their Imperial services; Miss Margaret McMillan, Mrs. Sidney Webb, Miss Mary Macarthur, Mrs. Bramwell Booth. and Mrs. Barnett for their social services: "Olive Schreiner," Mrs. Flora Annie Steel. and Mrs. Alice Meynell for their literary work; Miss Ellen Terry, Miss Lena Ashwell, Miss Horniman, and Dr. Ethel Smyth are named for recognition as artists; and other famous and distinguished women who have rendered service to science, travel, education, and philanthrophy appear on the list. Many of these women, doubtless, are well content to work without this particular "recognition," and ask only for the "wages of going on." But the Women's Freedom League has, nevertheless, done well to remind the nation that distinguished services are not rendered by one sex only.

* * *

The Rev. John Barron, one of our most earnest workers in Ireland, writes to me that he is in great need of Order of the Star in the East literature for free distribution, and would be very grateful if packets could be sent him. *Verb. sap.* I will send his address to any generous member who desires to send him either literature or the wherewithal to obtain it.

THE STAR IN THE EAST.

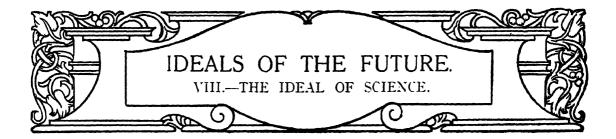
A DIAMOND scintillating silver-white;
A bayonet point that pierces thro'
the night—

A glimmer and a sheen—a tender glow, A million soft reflections down below.

A blossom from the garlands hung on high,

To grace the glowing wonders of the sky. A pearly petal dropped by angel hand, A melody of God's enchanted land.

The hope of something far beyond our ken; The unseen hand that ministers to men; Serene, undimmed, unchanged it shines above, The herald of the Christ, the Lord of Love.



▼CIENCE, from the standpoint of the occultist, embraces a very much larger area than that recognised by the ordinary western scientist; for the occultist comprises in his field of observation all lives embodied in matter, and to him every atom of matter embodies a fragment of life. Nominally, the western scientist might claim the same area, but practically he restricts himself to the physical universe, and recognises no organs of observation beyond those of the physical senses, enlarged by such physical apparatus as the wit of man may compass, now and hereafter. Matter and physical matter are to him identical, whereas the occultist regards physical matter as but one type of matter, sub-physical and super-physical matter offering to him further fields of research. Hence, the Ideal of Science is complete knowledge of the manifested universe, of all worlds, sub-physical, physical, and super-physical, embraced in manifestation; it recognises one life, embodied in endless forms, and comprises in its field of investigation all those innumerable lives.

Necessarily, then, it cannot be limited, for its organs of perception, to the five physical senses which are all that the average man possesses at this stage of his evolution. Regarding man as an unfolding life, it sees in his five senses five avenues opened through dense physical matter for the use of his power of perception—a faculty of his life. This living faculty of "awareness"—awareness of things external to himself—has hewn out for itself five channels through which it can contact these external things, and thus enable the man to know them through the modifications in his consciousness caused by their impacts. The sense-organs are "pierced outwards," in the graphic phrase of an Upanishat, and the Self, the living spirit, is the piercer. The occultist regards each of these avenues as hewn out through a particular state of matter: smell in relation to solids, taste to liquids, sight to fire, touch to air, sound to ether; recognising two further states of matter within the limits of the physical, he expects the evolution of two further sense-organs, correlated to these, to be formed, as the others were formed, by the will to exercise the perceptive faculty in and through these states of matter.

Science, to the occultist as to the western scientist, is systematised knowledge, obtained by observation through the senses, and systematised by the working of the mind on the observations thus obtained. The occultist observes external objects, accumulates observations, compares and classifies them, formulates a hypotheses, submits it to experiment and re-experiment, and finally accepts the law of nature thus discovered. His method is identical in kind with that of the western scientist, though more extended in scope, and he is as rigid in his investigations as the most patient and accurate of western experimentalists. But he realises that for researches in each type of matter there must be sense-organs formed of the particular type which it is desired to investigate; for though the faculty of perception is a power of consciousness, of life, and is one faculty in all worlds, the senseorgans through which it is exercised must be adapted to any particular world in which investigation is to be carried on; matter which does not affect the physical senseorgans can only be investigated by senseorgans formed of itself and therefore responsive to its vibrations. The occultist finds within man's "body" matter of all types, and each type is continuous through-

out. (Not continuous in the sense of contact between particles, but in relations between particles, whereby they mutually affect each other, thus a continuum.) Each type of matter thus forms a sheath, where through consciousness may work on matter of the same type external to the body, and thus become aware of it, and draw it within the circle of knowledge. Hence, the method of the occultist can be the same as that of the western scientist, but is extended to all worlds related to his body, i.e. to all worlds of the types of matter included in his body. Where they differ, is in the knowledge of the occultist that it is not necessary to await the slow processes of evolution in the development of the sheaths of matter composing his body, but that he can develop these as surely as the gardener can develop a new flower, applying to particular specimens the knowledge gained by observation of natural laws, eliminating all obstacles,

utilizing all favourable conditions, and thus, by working with Nature, obtain in a few years the result that she may arrive at after millennia. Where the extension of the senseorgans by external apparatus finds its limits. the occultist shapes new sense-organs in the next type of matter in his own body, and thus continues his investigations into worlds at the threshold of which the western scientist has stopped for lack of means of further research.

This difference, however, is not fundamental, for the western scientist will be ready to adopt methods of self-evolution as soon as he is convinced-or even sees a reasonable probability—that such self-evolution is possible. Hence, the Ideal of Science is the same for both the occultist and the western scientist—the conquest of the realm of the knowable by observations systematised into science.

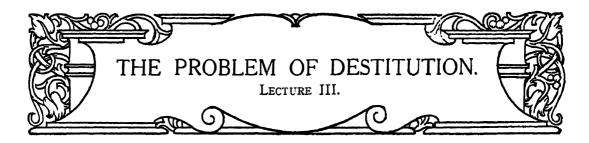
Annie Besant, P.T.S.

"LOVE AND DESIRE."

Love is queen of all, The essence and the fire; She sings her madrigal In all shapes of desire. She stirs the mollusc-shell. Sways Neptune in his place; The purgéd souls of hell She leads again to grace. Love is queen of all, The essence and the fire; She sings her madrigal In all shapes of desire.

Corpse on carvéd bier, Young bride altar-led, Ye are both drawn near That which ye would wed. Beauteous is the flame With which ye are consumed, Though of alien name One be ebon-plumed. Love is queen of all, The essence and the fire: She sings her madrigal In all shapes of desire.

Man she fashionéd From the dead sphere's dross; Greatest, he who bled On Ignorance's cross. Legion is her name, Unity her law; Leaps her chastest flame Where life is free from flaw. Love is queen of all, The essence and the fire; She sings her madrigal In all shapes of desire. -G. R. GILLETT.



What is the Remedy? The Failure of the Poor Law and of Charity
The Policy of "The National Minimum."

lectures, and recall what I said as to the wide extent of the evils of poverty and of destitution. We have, in this country, two direct ways of coping with these evils, both of which, as I shall attempt to show you very briefly, are almost complete failures. The first of these is the Poor Law. The Poor Law breaks down simply for this reason—that it sets about its task of dealing with destitution—this great social disease affecting millions of men, women and children—on the principle of attempting to relieve it instead of going to the root of the evil by preventing its occurrence. That is a perfectly hopeless task; and it is a perfectly unscientific task. It is simply putting a plaster on a festering sore. The Workhouse, with its deterrent methods and degrading influences, cannot make any serious attempt to cure or reform the character of any of its inmates. You know the common hatred of the Workhouse among the poor—a hatred which is ignored or denied by a good many Poor Law Guardians and officials. If it were really the beneficent institution which they would have us believe, do you think it likely that there would be this universal feeling about the Workhouse amongst the people who are in danger of entering its doors? Take the other principal method of the Poor Lawthe method of relieving destitution by doles of out-door relief. The out-relief given by the Poor Law Guardians to-day is an absurd

ET me ask you first to carry

your minds back to the previous

farce. Some of them are giving old people 3s. a week, out of which 2s. 6d. has to be paid in rent alone. Some are allowing 1s. 6d, or even 1s. a week, to destitute mothers, on which to maintain their children.

Now, let me give you one example which will show the utter failure of the Poor Law, and why it must always be a failure (unless, indeed, you alter the principle on which it is based, when it will cease to be a Poor Law). Guardians, as you know, are not allowed by law to relieve a person until he is destitute; they can take no effective steps to prevent him from falling into a state of destitution; they must wait until it is generally too late to do anything effective. Go into a Poor Law Infirmary—into the consumptive ward, say and ask the nurses about the condition of their unfortunate patients. You will be told that few of them are likely to recover; they do not come in in the early stages of the disease; they come to the workhouse to die. I do not say that this is entirely the fault of the Guardians; it is due to the principle on which the Poor Law is run. It is not the Guardians' business to encourage the sick to come to the Infirmary for treatment in the incipient stages of their disease; but, rather, to keep them away as long as possible. And the consequence is that you have this great Poor Law Medical Service, dealing as it does with vast numbers of the sick, violating the elementary canons of a sound Public Health administration. Well, there is the Poor Law, with its 650 Boards of Guardians, and its army of officials, on which the nation spends £18,000,000 a year. And

destitution is still rampant in every quarter of the Kingdom.

Let me now take the other great agency which tries to cope with destitution—I mean charity. Now, I do not wish to belittle the motives of the charitable. I recognise quite clearly that the good-will and human love which are driving tens of thousands of men and women to the giving of alms or the administering of charities is something of great value. But the pity of it is that so much of it is wasted, because this gigantic organisation of public and private philanthropy is all attempting the same task that the Poor Law attempts so unsuccessfully the task of relieving destitution instead of preventing it. Often charity is not merely unsuccessful, but actually pernicious, since it helps, unfortunately, to perpetuate the very evils which it is designed to cure. What real good are you doing by giving nightly bowls of soup to crowds of homeless out-ofworks? You are certainly not helping them to find employment; you may be even deterring them from taking the trouble to

look for it. Charity might be satisfactory if destitution were occasional, or confined to individuals here and there; but it is obvious that for so wide-spread and chronic a disease it must be a failure. Now, all this is at last being dimly recognised. During the past few years we have had the growth of what is called "the social conscience," an uncomfortable feeling that poverty is radically wrong, and a feeling, too, that the organised charities and the Poor Law have somehow been a failure. We have begun to recognise that the community—the State—must take the business in hand, and that the only sound principle on which to proceed is that enunciated so clearly in the Minority Report of the Poor Law Commission—the principle of prevention, and not relief, of destitution. We are recognising, too, that this destitution is not, as our fathers and grandfathers used to think, and as possibly some think to-day. due in the main to personal causes, to private wickedness in individual men or women. I do not say, for a moment, if you go round a Workhouse and examine the inmates, you



FEEDING L.C.C. SCHOOL CHILDREN.



FEEDING DOVES. OPEN AIR SCHOOL, SHOOTER'S HILL.

will find that they are all sober and steady characters. But I do say it is folly to argue that, if they are not sober or steady, the destitution from which they are suffering is their own fault, and that we are therefore absolved from doing anything at all in the matter. Even if we knew that the cause of every individual's misery was his own weakness or vice (which, emphatically, we do not know), it would be our duty to try and sweep away this mass of destitution for our own sakes. For it is affecting the soundness of the whole body politic.

Well, now, the social conscience has awakened, and we have had a number of reforms in various directions. We have had the feeding of the school children and the medical treatment of the school children. We have had Trade Boards set up to combat the sweating evil in some of the worst-paid industries, in which women are largely employed. We have had a number of aged people taken out of the Poor Law by Old Age Pensions. We have had the problem of sickness tackled by the Insurance Act, and we have had measures directed against unemployment—a national system of Labour Exchanges, and, again, insurance against unemployment in certain industries.

Now, all these measures, I believe, have a sound underlying principle—that is to say,

- they are trying to prevent people from falling into destitution instead of merely palliating their misery. At the same time, they are "old wine in new bottles," because their promoters, and many of those who are attempting to carry them out, have not got any clear agreement in their minds what it is they are driving at. And the result, naturally, is that a good deal of bungling occurs. Let me give you an instance of what I mean. There are people

to-day who are consistently obstructing the proper organisation of the medical treatment of the school children, on the ground that it is a derogation of parental responsibility. That is a view which I do not think anyone who has spent any time in the schools can possibly share. As a matter of fact, the treatment of the children in School Clinics has had the effect of bringing nurses, doctors, teachers, and parents (all those who are most interested in the child's welfare) into much closer relationship. I say that the working of the system has vastly increased the sense of parental responsibility. Another argument which is constantly brought forward against the imposing of a minimum wage in certain trades, is the argument that you must be careful how you interfere to raise wages unduly, because if you attempt to raise them too high the trade will not be able to bear it, and the remedy will be worse than the disease.

Of course, there is an economic law which prevents your raising wages beyond a certain limit, but to pretend that that limit is reached when you have given 10s. to a woman for a week's work of sixty hours is ludicrous. Or, if indeed there are trades which can only be carried on on such terms, then the sooner they disappear the

better. A civilised society has no place for such brutalities.

Now, what are we to do? First of all, we have got to recognise (I am pleased to think we have already begun to recognise it) the root principle of "prevention rather than cure." But that does not in itself imply any simple plan which will put everything right. There is no royal road to universal peace and contentment. The problem is complicated, and it will require courage and patience to solve it. All I can do here is to outline to you the policy of the National Minimum, as it is called. What does that policy mean? It means that it shall be the duty of the community to ensure to all its members a certain decent standard of living, and that that standard shall be ensured in four ways: by the setting up of (1) a minimum of wages, (2) a minimum of leisure, (3) a minimum of health, and (4) a minimum of education, physical and mental, below which no citizen should be allowed to fall. Let me deal with these for a few moments separately.

First of all, as regards the minimum wage—I need not argue the supreme necessity of this for the physical and moral health of the people. The only question is as to its possibility. Well, it is practically universal in Australia and New Zealand. See what has been done in Victoria. There since 1896, there have been Wages Boards. which cover almost every industry. Wages have risen enormously, and there is no destitution in the country. Nor, be it noted, has any trade been ruined as a result; on the contrary, every one has gone steadily forward in prosperity. At home we have begun at last to follow the lead of the Australian States, and Trade Boards have been set up to abolish sweating in the cardboard box, chain making, tailoring, lace finishing, confectionery, hollow-ware, and shirt-making trades. As yet, it is true, wages have not been brought up in these trades to a satisfactory level; but an enormous amount has been gained. The wretched slaves of Cradley Heath, for instance, who used to toil all the week for



OPEN AIR SCHOOL-BASKETWORK-SHOOTER'S HILL.

a bare pittance of 6s. 6d. to 7s. (with 2s. 6d. deducted for forge and fuel), now find themselves 100, and even 150, per cent. better off. They are earning to-day 11s. and Presently, we may hope, the community will be as shocked at this wage as it is now pleased, and we shall see the 12s. doubled. For the moment, what we have to do is to press for the extension of the Trade Boards Act to other low-paid industries (there are scores of them where it is badly needed), and, at the same time, to encourage the raising of wages by Government and all Public Authorities, as well as in private employment through Trade Union action.

As to the second minimum—the Minimum of Leisure—this, too, is vitally important. An incalculable amount of sickness, ignorance, vice, and misery in general, are due to overwork. Why should we not aim at an eight-hour day? It is not possible now to go into details, but again I would refer you to the example of Victoria, where the Wages' Boards have been extended to the regulation of hours of work. In some trades it would be possible—and desirable—to prohibit by law the employment of any person for more than a certain number of hours. Especially in the case of juvenile labour is this necessary. The other day a Committee, appointed by the Home Secretary to inquire into the hours of Vanboys, issued its Report, and recommended that Local Authorities should have the power of limiting the labour of lads between sixteen and eighteen to seventy hours a week, with $1\frac{1}{2}$ hours per day off for meals. Seventy hours a week for boys of sixteen! I suggest to you that we should limit the hours of these boys to thirty (if not twenty-four), and ensure that for the other half of their working day they should be continuing their education.

Thirdly, there is the Minimum of Health. You know that our public health system is very unsatisfactory, despite the Insurance Act. The rich can get treatment, but not the poor. The miserable botching of the Poor Law medical service I have already spoken of. The public hospitals are lamentably few—far below the requirements of the nation. It is no exaggeration to say that

tens of thousands of people are suffering—and thousands are dying every week—unnecessarily, simply because there is no proper treatment available for them in their need. As to that important part of the public health, which falls within the four corners of what is called the "Housing Problem," everyone knows what can be done—and what ought to be done, without delay. There is no sound reason why every slum area in the Kingdom should not be cleared out within the next five years, to make room for wholesome dwellings and parks and gardens.

Lastly, we must see to it that every child shall secure its share of education, not only literary and technical, important as that is, but physical also. We want School Clinics in every district; we want swimming and shower baths; we want "open air schools" for the delicate, and better playgrounds for the strong. Why should we not try to realise Plato's ideal—that the children of the nation should "dwell in a land of health amid fair sights and sounds, where beauty, that is born of fair works, will come upon them like a breeze and insensibly draw their minds, even in childhood, into a love of the highest things?"

There remains one pressing evil for which I have not indicated a remedy-I mean unemployment. Unfortunately, I have not the time to deal with this adequately tonight. But I would remind you that some of the measures which I have referred to the reduction of the hours of labour in certain industries (e.g. on the railways), the abolition of the sweating of women and the overwork of the hundreds of thousands of boys and girls under eighteen-will do much to help the solution of this problem. Then through the Labour Exchanges you can, if you will, get rid of the evil of casual labour, with all the unemployment and the appalling misery that I have already described. You can organise the seasonal trades, so as to prevent most, if not all, of the unemployment that occurs there; and, by a wiser regulation of their work (of which, be it remembered, there is an enormous volume every year) the Government and the Local Authorities could quite easily forearm us



APPLYING FOR WORK AT ISLINGTON LABOUR EXCHANGE.

against those great trade depressions which, at regularly recurring periods, pinch the whole nation so hard.

Do you think that all these proposals are, as some critics urge, likely to damage the character of the poor? I put it to you that they are more likely to build up character than to destroy it. They are means to free the individual; to give him liberty and energy to develop his personality. It is our present system of doles and penalties, whether public or private, of leaving the slum-dweller to rot in his hovel, the destitute widow to sell herself to the sweater for a penny an hour, the aged workman to pass his last years in the gloom of the workhouse it is all this, I say, which is the real danger to human liberty. And so I, for my part, look with nothing but hope to the enforcement by the community of this minimum of civilised life. Yet I wish to conclude on a note of warning; for, alas! it is easier to abolish destitution than to abolish poverty. Even if you can ensure a healthy community, living in clean houses, getting at least enough to eat, and some decent measure of rest and recreation—a community, if you like, with a minimum wage of 30s. a week—even then you will not have got rid of poverty.

For poverty, as I said at the outset, is a relative term. And the condition of millions of your people will still be one of unsatisfied wants. The wants will not be the less real because they are on a higher plane than the merely material, because there will be the craving for freedom, for knowledge, for equality. Even as it is, vast sections of the working-class-men and women whom we are too accustomed to regard as sufficiently well provided for-spend their lives in repressing aspirations. Look at all these parents who, in the struggle for existence, have to take their children from school at fourteen, though they desire to give them what is called a better education, to send them to the secondary school, to the University. Look at the weary town-dwellers who want holidays, who long to see the country or the sea. Look at the men who are in bitter revolt against the conditions of their daily work—work without responsibility or initiative, work for a master, work which reduces them to mere automata, cogs in the gigantic soulless machinery of profitmaking!

The sting of poverty is not only in the empty stomach or the ragged coat. It is far more in the sense of injustice that embitters men's hearts when they look across the gulf, and see the rich misusing in idle and selfish luxury the wealth that should have gone to make beauty and knowledge and honourable

social service the common heritage of all.

If you want a society where there is real freedom and real equality, I, personally, do not believe you can get it under our régime of Capitalism, with a base commercial ideal c'ominating us all. I believe that great and fundamental changes are necessary in the organisation of society; but it is not my business here to expound Socialism to you. I do ask you, though, as believers in a high and spiritual ideal, to realise that the poor, too, have ideals which will not be satisfied with "bread and circuses"—which, indeed, will never be satisfied in a society whose god is Mammon.

W. C. M. LLOYD.

AT EVENTIDE.

WAY in a far country lies a great forest. Its paths are many and scattered, but they all lead to a White Palace, around which is a garden, where those who serve the King gather together at eventide to await His royal commands.

Many offices are filled by His servants; some are warriors and knights, others are shepherds or gardeners, some painters and musicians, while others are scientists. Each has his own special work to carry out for the King, and no one task is greater or less than another. Often it is necessary for the shepherd to become the warrior, the gardener the knight; for to serve Him truly through many lives, experience of every kind is needful.

I watched the pilgrims returning along their several paths, from north, south, east, and west.

Slowly, one by one, they passed through a tall gateway in the heart of the forest, over which was written:—

"Service, Self-sacrifice, Stedfastness."

When the last had entered and the portal was closed, there fell a deep silence: all knelt in reverent love, for the King stood among them.

His face was unmistakably that of a Prince, yet also that of a Priest, Warrior, Poet, Artist, Musician, Philosopher, Statesman—a Genius—and filled with a divine tenderness and compassion that no words can describe.

And now the ceremony began.

The pilgrims, clad in robes of white, passed up to the King, one by one, in turn, kneeling before Him; merged for the moment in the radiant Light, the Strength, that emanated from the Master, which He bestowed on each, for the fulfilment of His Work.

Then it was as though this dazzling Light, which had enfolded every pilgrim, became centred into one great glowing Ray, which shone forth from Him like a sun.

And I saw the Mystic Path of Light, the procession of pilgrims with their celestial Guide. Censers swung to and fro, while angelic choirs poured forth an ecstasy of music, and holy, unseen Presences mingled in the great luminous Way.

Truly, all ceremonies on the physical plane are but workings in loftier worlds, veiled by the Great Ones out of compassion for our feeble sight, in material garments. Is not much of the Catholic Church's teaching, especially as to the Blessed Sacrament, but this? May it not be that it is the Spirit within Who has seen and understood these higher workings, Who creates in us our deep devotion to the Real Presence dwelling on the Altar?

A faint light gleamed in the east. Slowly the radiant procession reached the gateway, which opened before them. Filled with the Master's Power, the pilgrims passed on their several ways, for the accomplishing of His Work.

MEETING OF LONDON MEMBERS.

A MEETING of the London members of the Star was held in the Temporary Hall, Tavistock Square, on Monday, August 17th, at 7 p.m., the National Representative presiding. In spite of the fact that so many members are out of town at this season, the hall was nearly full.

The meeting was opened by Lady Emily Lutyens, who said:—

"Friends,—I am glad to see so many of our members here to-night, to discuss what should be our attitude as Star members, in the present crisis.

In the midst of the apparent disaster which has overwhelmed Europe, it is well for us, I think, to try and see what points of comfort and of hope may be gathered out of the darkness—for there are many. We may divide them under two headings; firstly, those which apply to all people; secondly, those which apply more particularly to members of the Order.

Under the first heading, the great outstanding good of this terrible war is the spirit of service which has been everywhere evoked, and it promises well for the future that there are so many, in all countries, ready to come forward and give help in the place and in the way that is most needed. The Nations have responded to the call for service as eagerly as to the call for arms, and for this spirit we may be deeply thankful.

The second point of special interest is to note how the war has reconciled many apparently irreconcilable forces. He would have been, indeed, regarded as a madman who had dared, a few weeks ago, to prophecy that in the space of a few days we should see Sir Edward Carson and Mr. Redmond pledging their followers to stand shoulder to shoulder in defence of England; Mr. Lloyd George consulting Mr. Austin Chamberlain as to the best method of settling the country's finances; Mr. McKenna and the Suffragettes calling a truce; Lord Kitchener with a seat in a Liberal Cabinet; and the nation as one man striving to find the way to attain the greatest good of the greatest number. This spirit of reconciliation has been no less remarkable in

other countries. In Belgium, for instance. where the Clericals and Liberal-Socialists are even more bitterly opposed to each other than our own political parties, the Clericals have invited the leader of the Socialist party to assist them in carrying on the government in this hour of the country's need. Is it not piteous that it needed a European war to make such co-operation possible, and that the passion of destruction is more inspiring than the passion for human uplifting? But it is something to know that such combinations have been found possible, and in the days to come, when great schemes of social reconstruction are being considered, let us see to it that peace becomes as great a reconciler as war.

We have also seen in this great crisis, when for a moment the veil of convention and triviality has been dropped, how the essential divinity of man's nature shines forth. Qualities unsuspected in the ordinary individual manifest themselves, and the commonplace person becomes almost heroic, because for once the *true* man is allowed to appear. All these points would be matters of rejoicing even if we had no special belief in the coming of a World-Teacher, but for us who look at all events from that standpoint, there are signs of special significance and interest in this world conflict.

For those who believe in prophecies, and look to see them literally fulfilled, the present tribulation corresponds very nearly to Christ's prophecy as to the conditions which should herald His coming: 'When ye shall hear of wars and commotions, be not terrified; for these things must first come to pass. . . . Nation shall rise against nation, and kingdom against kingdom . . . and there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.' (Luke, xxi.)

A matter of great significance is the fact that, even the ordinary journals, in

commenting on the war, are almost unanimous in declaring that whatever be the outcome, we shall never see the same Europe As one journal put it: 'Ancient history closed at midnight of July 31st, Our civilisation has been shattered to its foundations. A leading article in the Daily Mail used this very significant phrase: 'We are witnessing another twilight of the Did the writer, I wonder, under-Gods!' stand himself the full meaning of his phrase that the death of the old gods is only the prelude to the birth of the new; the twilight which ever precedes the dawn. As Carlyle says of that magnificent conception of our old Norse forefathers: 'That is also a very striking conception, that of Ragnarök, consummation or twilight of the Gods—seemingly a very old prophetic idea. The Gods and Jötuns, the Divine powers and chaotic brute ones, meet at last in universal world embracing wrestle and duel: world-serpent against Thor, strength against strength; mutually destructive; and how twilight sinking into darkness swallows the created universe. The old universe, with its gods is sunk—but it is not final death: there is to be a new Heaven and a new Earth. Curious, this law of mutation, which also is a law written in man's inmost thought, had been deciphered by these old earnest thinkers in their rude style, and how though all dies, and even Gods die, yet all death is but a Phœnix fire death, and new birth into the greater and the better! It is the fundamental Law of Being for a creature made of time, living in this place of Hope.'

The way is being prepared for the Great Teacher with a rapidity that surpasses our greatest expectations. The outcome of this war must inevitably be the shattering of many forms which are outworn, that the spirit of life may have fuller play. world to which the great Peace-maker will speak will be a world new-born through pain and suffering, a world which has witnessed the failure of a civilisation based on materialism, and which will be far more ready after the chastening hand of God has been laid upon it, to listen to the voice of One speaking with the authority of the Spirit. It will be a humbler, sweeter, gentler world to which the Great Teacher will speak His message than could have been possible without a catastrophe of this magnitude.

Then, I would ask you to note the swiftness with which the nations have hastened to destruction. We, who have been privileged to know a little of the great Plan, have seen in the universal unrest, which has been increasing all over the world, a sign of the pressure from higher planes and of the great force which is gathering for the coming of the World-Teacher. Many of us have individually suffered from this pressure, from the feeling that we were caught up in a whirlpool and could not find our feet. I think this has been the merciful testing of our strength, so that when the pressure increased and caused a world-wide upheaval —such as that which we are witnessing at the present time-we might have regained our balance. In the days to come, we who are members of this Order must stand firm with calm and unflinching courage, ready to help, to sympathise, and even to fight, but never losing sight of the fact 'that the kingdoms of this world are to become the kingdoms of the Lord and of His Christ,' and all things are working to an appointed end.

How can we, as members of this Order, best use our opportunities of advancing the work of preparation which is going on around us on so vast a scale. We can, of course, all of us throw our strength in to helping our country at the place where she needs us most. Those who are free to do so, can offer themselves to fight, carrying into the battle all the passionate love of country and what that may mean as an inspiring force, without the corresponding hatred of the enemy which too often accompanies it.

For the rest, let us find out the weakest places in our army of service and throw our strength into these. Let us always remember, however, that it is a great world-drama which is being enacted before our eyes, and this is only the first act, the prologue, which is preparing the stage for the appearance of the Chief Actor. We, as members of this Order, must never lose sight of the fact that our chief purpose in life is to prepare the way for the Great Teacher, and to serve Him when He shall come; and, therefore, while we may do all that is possible to help in Act No. 1, we should be straining every

nerve and muscle to understand how we can best make ready for Act No. 2. Surely it is at a moment like this when the spirit of Brotherhood is abroad, when our present civilisation is falling in ruins around us, that we should be thinking and planning for the future, that we may build a better and a nobler civilisation, more in the spirit of the great Lord for whose advent we prepare. So I have asked Dr. Guest to come to you this evening and outline a scheme which he is preparing for such a social reconstruction."

Unfortunately, no notes were taken of Dr. Guest's speech, and pressure of work makes it impossible for him to write it again. He emphasised the fact that it must be now or never that we must start our schemes for social reconstruction, as if we waited till peace came we ran the risk of dropping back into our old attitude of mind. After touching upon some of the monstrous conditions of our present civilisation, he said that he proposed sending the following letter to influential men and women connected with movements for social progress:

RECONSTRUCTION COMMITTEE.

The shock of the war has made vivid and actual in the minds of us all the need to translate into practice the essential truth of our equal part in the national life, in tace of which difference and degree are secondary, and common human sympathies and interests of primary importance. The universal interests of primary importance. desire to be of service is the most obvious result of this realization. But there is a further result even more significant. On all hands we find the conviction that we are outgrowing the narrower ideals which have hitherto sufficed, and that our national life, and our international relations, need to be based on wider ideals. How to change our social conditions, our politics, our economic organization, so that the nations shall not drift into war in the future, how to change the relation of nation and nation, so that an agreed unity of purpose shall leave no place for armed hostilities; these are matters to which the mind of the nation should now be turned.

We suggest that an organized expression should be given to some definite conclusions, that the body expressing these should be representative of all organizations which have at heart the good of mankind in whatever way they work. If a reconstruction of our civilization is to be planned, and a new polity for Europe outlined, based on the recognition of a new code of social ethics, the work must be begun now. Each one in the nation is now aware that he has a part in the greater consciousness of the nation, that social and national duties are not remote abstractions but insistent realities of everyday. And while the light on this expansion of our conceptions and of our spiritual life is clear and undimmed, we should begin the consideration of the rebuilding that is to be undertaken. The

method of deliberation might well take the form of a meeting of men and women, representing the organizations summoned to the conference, who should discuss general proposals and elaborate definite practical plans. Are you willing to join in forming a preliminary and provisional committee to issue the invitation to the Conference and to draw up a programme? International as well as national reconstruction should be considered, for we are now in a position to reach upward from our clear recognition of nationality to what may become an attainable project of the realization of our international unity.

All organizations, whose objects transcend the personal, should be invited, and it is not only an occasion for a meeting of brotherhoods, but of the fraternitics of science, art and literature. The organizations invited should be drawn not only from this country but from those European countries with whom we are allied, from India and the East, and later, after the war, from those countries now our military enemies.

This scheme, if carried out, would involve considerable expenditure, and he was, therefore, opening a fund for the purpose, and an entirely separate staff would be employed.

The National Representative invited the co-operation of members in this scheme, and suggested that a collection should be taken at the close of the meeting, and handed to Dr. Guest as a first instalment.

A discussion then followed as to what practical help could be given. It was desired by about fifteen members that a weekly meeting should be held at Tavistock Square for meditation, and the discussion of Dr. Guest's scheme. Mr. Pearce kindly made himself responsible for the organisation of this meeting, and it was agreed to hold it every Monday at 7 p.m. Miss Villiers said she was organising a sewing party at the shop, and the garments made would be distributed amongst the very poor.

Lady Downes said she was arranging a weekly meeting at her own house, for poor Austrian and German women who were left in this country in a friendless condition, and she invited members who were willing to do so, to come and cheer these unfortunate women.

Mrs. Herbert Whyte made herself responsible for taking the names of those who were willing to give secretarial help in connection with Dr. Guest's scheme.

The collection, which amounted to £5 10s., was handed over to Dr. Guest, and a further sum of nearly £2 was given to Miss Villiers to buy material.

TO MEN AND WOMEN OF GOODWILL IN THE BRITISH EMPIRE.

A MESSAGE FROM THE RELIGIOUS SOCIETY OF FRIENDS.

E find ourselves to-day in the midst of what may prove to be the fiercest conflict in the history of the human race. Whatever may be our view of the processes which have led to its inception, we have now to face the fact that war is proceeding upon a terrific scale, and that our own country is involved in it.

We recognise that our Government has made most strenuous efforts to preserve peace, and has entered into the war under a grave sense of duty to a smaller State, towards which we had moral and treaty obligations. While, as a Society, we stand firmly to the belief that the method of force is no solution of any question, we hold that the present moment is not one for criticism, but for devoted service to our nation.

What is to be the attitude of Christian men and women and of all who believe in the brotherhood of humanity? In the distress and perplexity of this new situation, many are so stunned as scarcely to be able to discern the path of duty. In the sight of God we should seek to get back to first principles, and to determine on a course of action which shall prove us to be worthy citizens of His Kingdom. In making this effort, let us remember those groups of men and women, in all the other nations concerned, who will be animated by a similar spirit, and who believe with us that the fundamental unity of men in the family of God is the one enduring reality, even when we are forced into an apparent denial of it.

Although it would be premature to make any pronouncement upon many aspects of the situation on which we have no sufficient data for a reliable judgment, we can, and do, call ourselves and you to a consideration of certain principles which may safely be enunciated.

1.—The conditions which have made this catastrophe possible must be regarded by us as essentially unchristian. This war spells the bankruptcy of much that we too lightly call Christian. No nation, no Church, no individual can be wholly exonerated. We have all participated to some extent in these conditions. We have been content, or too little discontented, with them. If we apportion blame, let us not fail first to blame ourselves, and to seek the forgiveness of Almighty God.

2.—In the hour of darkest night it is not for us to lose heart. Never was there greater need for men of faith. To many will come the temptation to deny God, and to turn away with despair from the Christianity which seems to be identified with bloodshed on so gigantic a scale. Christ is crucified afresh to-day. If some forsake Him and flee, let it be more clear that there are others who take their stand with Him, come what may.

3.—This we may do by continuing to show the spirit of love to all. For those whose conscience forbids them to take up arms there are other ways of serving, and definite plans are already being made to enable them to take their full share in helping their country at this crisis. In pity and helpfulness towards the suffering and stricken in our own country we shall all share. If we stop at this, "what do we more than others?" Our Master bids us pray for and love our enemies. May we be saved from forgetting that they, too, are the children of our Father. May we think of them with love and pity. May we, banish thoughts of bitterness, harsh sudgments, and revengeful spirit. To do this is in no sense unpatriotic. We may find ourselves the subjects of misunderstanding. But our duty is clearto be courageous in the cause of love and in the hate of hate. May we prepare ourselves even now for the day when once more we shall stand shoulder to shoulder with those with whom we are now at war, in seeking to bring in the Kingdom of God.

4.—It is not too soon to begin to think out the new situation which will arise at the close of the war. We are being compelled to face the fact that the human

race has been guilty of a gigantic folly. We have built up a culture, a civilisation, and even a religious life, surpassing in many respects that of any previous age, and we have been content to rest it all upon a foundation of sand. Such a state of society cannot endure so long as the last word in human affairs is brute force. Sooner or later it was bound to crumble. At the close of this war we shall be faced with a stupendous task of reconstruction. In some ways it will be rendered supremely difficult by the legacy of ill-will, by the destruction of human life, by the tax upon all in meeting the barest wants of the millions who will have suffered through the war. But in other ways it will be easier. We shall be able to make a new start, and to make it all together. From this point of view we may even see a ground of comfort in the fact that our own nation is involved. No country will be in a position which will compel others to struggle again to achieve the inflated standard of military power existing before the war. We shall have an opportunity of reconstructing European culture upon the only possible permanent foundation mutual trust and goodwill. Such a reconstruction would not only secure the future of European civilisation, but would save the world from the threatened catastrophe of seeing the great nations of the East building their new social order also upon the sand, and thus turning the thought and wealth needed for their education and development into that which could only be a fetter to themselves and a menace to the West. Is it too much to hope for that we shall, when this time comes, be able as brethren together to lay down far-reaching principles for the future of mankind such as will insure us for ever against a repetition of this gigantic folly? If this is to be accomplished it will need the united and persistent pressure of all who believe in such a future for mankind. There will still be multitudes who can see no good in the culture of other nations, and who are unable to believe in any genuine brotherhood among those of different races. Already those, who think otherwise, must begin to think and plan for such a future if the supreme

opportunity of the final peace is not to be lost, and if we are to be saved from being again sucked down into the whirlpool of military aggrandisement and rivalry. In time of peace all the nations have been preparing for war. In the time of war let all men of goodwill prepare for peace. The Christian conscience must be awakened to the magnitude of the issues. The great friendly democracies in each country must be ready to make their influence felt. Now is the time to speak of this thing, to work for it, to pray for it.

5.—If this is to happen, it seems to us of vital importance that the war should not be carried on in any vindictive spirit, and that it should be brought to a close at the earliest possible moment. should have it clearly before our minds from the beginning that we are not going into it in order to crush and humiliate any nation. The conduct of negotiations has taught us the necessity of prompt action in international affairs. Should the opportunity offer, we, in this nation, should be ready to act with promptitude in demanding that the terms suggested are of a kind which it will be possible for all parties to accept, and that the negotiations be entered upon in the right spirit.

We believe in God. Human freewill gives us power to hinder the fulfilment of His loving purposes. It also means that we may actively co-operate with Him. If it is given to us to see something of a glorious possible future, after all the desolation and sorrow that lie before us. let us be sure that sight has been given us by Him. No day should close without our putting up our prayer to Him that He will lead His family into a new and better day. At a time when so severe a blow is being struck at the great causes of moral, social, and religious reform, for which so many have struggled, we need to look with expectation and confidence to Him, whose cause they are, and find a fresh inspiration in the certainty of His victory.

7, viii. 1914.

Copies of above, for free distribution, may be obtained from Isaac Sharp, 136, Bishopsgate, London, E.C.



HASTENING THE COMING.



A Public Address, by Mary E. Moxey, given under the auspices of the Cardiff Group of the Order of the Star in the East, 7th December, 1913.

HE words forming the title of this paper are to be found in the second letter of St. Peter, chapter iii, verse 12: "Looking for and hastening the coming of the Day of God." The authorised version reads "Hastening unto the coming," but there is no "unto" in the original. The verb is in the active form, followed by the accusative, therefore the correct translation is "hasting or hastening the coming." The early Christians were convinced of the fact of the Second Advent. Our Lord had been too explicit on the subject to leave them any room for doubt. The writers of the New Testament were confident that He would come again in a "little while." So the writer of the Hebrews said, "For yet a little while, He that cometh, shall come, and shall not tarry" (Hebrews, x, 37). Holding firmly these convictions, many Christians began to be puzzled by the delay. It was evidently the cause of great bewilderment to the members of St. Peter's Church, and they questioned despairingly, "Where is the Promise of His Coming, for since the Fathers fell asleep, all things continue as they were" (II Peter, iii, 4).

The centuries have rolled on, and still we ask the self-same question. If our Lord intended to come again quickly, and taught His followers that He would return in a little while, what has been the reason of the delay? St. Peter does not shirk the question, nor in any way reprove the questioners for putting it. He first tries to show them, that God's estimate of time is different from ours. "Be not ignorant of this one thing, Beloved, that one day is with the Lord as a thousand years,

and a thousand years as one day" (II Peter, iii, 8). This is also stated by the Psalmist, who says, "A thousand years in Thy sight are but as yesterday, and as a watch in the night" (Psalm xc, 4). St. Peter further implies that the cause of the delay is not with God, but rather with us. It is not that the Lord has been "Slack concerning His Promise" (II Peter, iii, 9), but that His servants have failed to bring about the necessary conditions for His return. Prophecy is no fatalism, and it has been open to every age to hasten or hinder the coming.

If St. Peter exhorts his fellow Christians to "hasten the coming," he thereby implies that it was in their power to delay it. This is a bold conception, but one that we might well expect from the character of the writer, namely, that every Christian is either hastening or hindering, helping or holding back, the coming of the Lord. St. Peter certainly sees some connection between our lack of spiritual progress, and the delay of the Master. He says the delay means the "long-suffering of God," "not wishing that any should perish, but that all should come to repentance" (II Peter, iii, 9), and we are to be assured that the "long-suffering or delay of the Lord is our salvation" (II Peter, iii, 15). Similar teaching is given in the Ats of the Apostles: "Repent ye, therefore, and turn again, that your sins may be blotted out, that He may send the Christ" (Acts, iii, 19). In this passage, the sending of the Christ is made conditional on our repentance, and putting away of sin.

We will now come to the Great Teacher Himself. We know that He taught in parables; "without a parable spake He

not unto them " (Mark iv, 34). Of course, our Lord did not originate this method of teaching. The parable is used throughout the East for imparting moral truths. taught by means of parables, because He knew it was the best way of teaching. This method has two great advantages. In the first place, it is intensely interesting; no one can teach unless he can first arouse interest. Jesus never wearied His audience. "The common people heard Him gladly" (Mark xii, 37), but the Masters in Israel were astonished at His teaching. So we see the other advantage of the method. listener can draw from the parable according to his capacity. There is milk for the child and strong meat for the thinker.

We will now glance at three portraits, and discuss very briefly three parables used by Jesus to convey His teaching on the Second Coming. A marked feature of them all is the delay of the Lord and the failure of the servants, and it is from this point of view we will consider them. The three portraits are those of the House-holder, the Evil Servant, and the Wise Servant, and the three parables the Talents, the Wedding, and the Messengers.

1. The Portrait of the House-holder. the Master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through " (Matthew xxiv, The figure of the thief is used to illustrate the manner of the coming. A thief does not approach a house with a flourish of trumpets. The coming is to be unexpected, quiet, stealthy, unobstrusive. St. Paul, referring to this illustration, says, "Ye, brethren, are not in darkness, that the day should overtake you as a thief" (I Thess., The Householder's ignorance of the time when the thief would come is the reason why he does not watch. If the thief had come in the first watches of the night, he might have found the householder ready for him, but when the second watch arrives, and all seems safe, the thought comes to him. that as he cannot possibly keep awake all night, he may as well go to sleep at once. Then his house is broken through, and he is robbed. He suffers loss, through his inability to keep awake. We see, therefore, that the watchfulness enjoined is literally "wakefulness." We must be fully awake on the spiritual plane, and resist the perpetual temptations to drowsiness. That we do not know the date of His coming is no excuse for sleeping, but a reason for keeping awake. If He has not come in the first or second watch, all the more reason for expecting Him in the third or fourth. Wakefulness, then, is a vivid and present conviction of His certain coming, our eyes ever travelling to the dim distance, to mark the far-off shining of His Glory.

2. The Portrait of the Evil Servant. "If the evil servant shall say in his heart, 'My Lord tarrieth,' and shall begin to beat his fellow servants, and shall eat and drink with the drunken, the Lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not" (Matthew xxiv, 48-50).

According to the authorised version, the evil servant said in his heart, "My Lord delayeth His coming." He was evil because he said it, and he said it because he was evil. His subsequent conduct shows that he dismissed entirely from his mind all anticipation of the Lord's coming, possibly not merely because he had so long delayed, but in thinking that He had broken faith and not kept His promise. Many nominal Christians refuse to contemplate His return, because they have no welcome for Him. They say, "We do not want Him to come again; we should not like it at all." What sort of a servant is he, who has no glow of gladness at the thought of meeting his Lord? We are told that true Christians are "all they that love His appearing" (II Timothy, iv, 8). The first generations of Christians were all aflame with the glad hope, "Maranatha, the Lord is at hand." Their successors gradually lost the keenness of anticipation, later generations saw the starry hope through thickening mists of years, and now for many it scarcely shines at all, or at least is but a dim point where it should blaze as a sun. The corruptions of the Church can be traced to these foreboding words of the evil servant: "My Lord delayeth His coming." The Church or soul that has ceased to look for

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From the painting by Eugene Bernand]

Him will have let all its tasks drop from its drowsy hands. But the evil servant is far worse than the householder. The latter did not deny the possibility of the Coming, he simply took the chance that it might not happen while he slept. If he could have realised what his loss would be, he would have kept awake. The evil servant, however, is so blasphemously certain that the Master will never return, that he begins to torment his fellow-servants, and to eat and drink with the drunken. His punishment is retributive and terrible (Matthew xxiv, 51). What of the evil servant of to-day, who starves the poor, and tortures helpless Indians in order to pile up gold for himself; shall he escape? Perhaps you think, with the psalmist of old, he does not pay in this life, he flourishes like a green bay tree (Psalm xxxvii, 35). Then be sure there will be other lives for him to live, in which he will pay his debts, and in his own person suffer agony for every pang he has inflicted upon a helpless brother. Otherwise, there is no justice in heaven or earth. "The mills of God grind slowly, but they grind exceeding small." Can we doubt the solemn words of the Christ Himself: "Verily I say unto you, ye shall not come out thence, till ye have paid the last farthing. For with what measure ye mete, it shall be measured unto you again " (Matthew v, 26; vii, 2).

3. The Portrait of the Wise Servant. "Who then is the wise and faithful servant, whom his Lord hath set over His household, to give them their food in due season? Blessed is that servant whom his Lord, when He cometh, shall find so doing. Verily, I say unto you, that He will set him over all that He hath" (Matthew xxiv, 45 and 46).

We are taught here that true waiting is to be expressed in a quiet, faithful discharge of appointed tasks. The right place for the servant to be found when his Master comes is "so doing" as He commands. An urcanonical saying of Jesus is very expressive of this truth: "In whatsoever employments I find you, when I come, in these also will I judge you." St. John exhorted us so to live, that we should not "be ashamed before Him when He came" (I. John ii, 28). If He entered our door, would the sentence

die upon our lips, or should we need to hustle things out of His sight? Could we bear His pure eyes to watch us at our work? A famous judge was in court, when a sudden darkness came on. A voice called out, "The Lord is at hand." "If that is so," replied the judge, "bring lights and let us get on with the case." A similar story is told of St. Francis de Sales. He was playing chess with a little boy. A brother monk was perplexed at the spectacle, and said to him. reproachfully, "Brother Francis, what would you do if the Lord came, and found you playing a frivolous game with a foolish child?" The saint answered, "I should finish the game, for He would know I was doing it to His glory."

John Wesley was among the most active of the Lord's servants. He got through a stupendous amount of work, thinking nothing of beginning his day at 3 a.m. His organising power was as wonderful as his activity. One evening, a friend asked him what he intended to do the following day. Mr. Wesley took out his note-book and read out his plan of engagements, showing where he would be found, and what he would be doing, at every hour of the day. "Now," said the friend, "If you knew the Lord was coming to-morrow, what would you do then?" "Exactly the same," replied Wesley; "I should alter nothing." Happy, indeed, are such servants!

Later, Jesus elaborated this portrait of the wise servant, and gave it in the form of two parables, called respectively, that of the Talents (Matthew xxv, 14-30; Mark xiii, 34-36) and the *Pounds* (Luke xix, 11-27). The stories are not identical, having important variations, but the main teaching of each is similar. The servants are represented as working for their Lord. In both stories we have hints of a long delay. " After a long time, the Lord of those servants cometh." The main teaching is that the long interval between His going away and coming again must be no period of sluggish inactivity, but one for the showing of all good fidelity to an absent Lord.

The judgment of Christ takes no heed of the extent, but only of the kind of service rendered, and puts on the same level of

reward all who, with widely varying powers, are one in diligence and devotion. eulogium on the servants is not "successful" nor "brilliant," but "faithful," and both alike receive it irrespective of the number of their talents. All our gifts are for trading, capital to use for the Master. It is noteworthy that the servant who failed was the one talent man. This is just what we should expect. Our talents have been acquired in past lives by hard toil and much striving, so that those who have gained many, would not be likely to lose them again through indolence. The servant with many talents might misuse them, but he would be very unlikely to bury them, having learned the lessons of industry and diligence in the very act of acquiring them. The unfaithful servant had a horrible conception of the Divine Character. He thought of God as demanding from us, instead of giving to us. He did not realise that God is Love that is, eternal, unlimited, sacrifice and perpetual giving.

The Master asked the unfaithful servant a very significant question, namely, if he thought the talent was too small to be used alone: "Wherefore gavest thou not my money into the bank, and I, at my coming, should have acquired it with interest?" Evidently, this would have been much better than burying the talent. Is this a hint, that those with little capital, may unite in service, if too weak for independent action. If we cannot strike out a path for ourselves, let us seek strength and safety in numbers. Lord Haldane said to the Edinburgh students: "The humblest worker may live for an ideal, may find a cause, and make it his own, to love it and serve it, to live for it, and, if need be, to die for it." So, in the words of Mrs. Browning,

Let us be content in work

To do the thing we can and not presume

To fret because its little.

knowing that our faithfulness will be crowned with ever-growing capacities for service, and honoured with ever greater and nobler tasks.

The Parable of the Wedding (Matthew xxv. 1-13) is very beautiful and picturesque, In this story we are told that "the bride-

groom tarried." The most likely reason for the tarrying of a bridegroom would be that he was waiting for the bride. The day is fixed, the hour is fixed, the bridegroom is there, but the bride is not ready, therefore he must tarry until she has completed her preparations. In Revelations we find a verse which bears this out: "I heard as it were the voice of a great multitude and as the voice of mighty thunderings saying, 'Alleluia, for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready'" (Revelations xix, 6, 7).

Evidently the cause of Christ's delay is that His people are not ready to meet Him. They are too much concerned with other things, and can give no time nor thought to prepare for Him. If they were ready, He would not tarry. The ten virgins are represented as waiting for their Lord. The virgins would include all who profess to be waiting for the Son from heaven. Ten was the usual number in attendance on a wedding, and the equal division in making five wise and five foolish, was probably made so that the point should remain unnoticed. In this story we are shown the colossal absurdity of unreadiness. All the virgins waited, but they were not all ready. Readiness is presented as being in possession of a lamp and oil. "Let your loins be girt about and your lamps burning, and ye yourselves like unto men that wait for their Lord" (Luke xii, 35, 36).

The lamp is an emblem of the Ego, the Divine Ray, the spirit, which is the true man, the body being merely the lamp-stand. In the Old Testament we read of Zechariah's vision (Zechariah iv, 1-6). He saw a golden lamp-stand, holding seven lamps, and on either side an olive tree, from which oil flowed through golden pipes to feed the flames. The key given by the Angel to Zechariah to unlock the meaning of the vision was "not by might, nor by power, but by my spirit, saith the Lord."

Christ is spoken of as the Lamp, or the Light of the world, and His followers are to be Lamps or Lights in the world, and to let their lamps or lights shine before men. So the highest importance is placed upon the Lamp. Unfortunately, our attitude towards life at the present day shows that we do not hold this view. Most of our attention is lavished on the lamp-stand; in fact, we even judge that the paltry drapery decorating the lamp-stand is of far more importance than the lamp. What answer does our manner of living give to the question of the Christ: "Is not the life more than meat and the body than raiment?" (Matthew vi, 25; Luke xii, 23). What colossal folly to spend so much time over the raiment and the body, that

What are we to understand by the oil, which the wise virgins refused to give to their needy sisters? Maeterlinck says: "Let us beware, lest we act as he did in the fable, who stood watch in the lighthouse, and gave to the poor in the cabins about him, the oil of the mighty lanterns, that served to illumine the sea. Every soul in its sphere has charge of a lighthouse, for which there is more or less need. See that you give not away the oil of your lamp, though your lamp is never so small; let your gift be flame, its crown." We cannot give away our oil, if



From the painting by J. G. Lander]

THE WISE AND FOOLISH VIRGINS.

[Copyright-Henry Greaves & Co., Ltd

there is no time left in which to live. We ignore what Eucken calls "the deepest part of our being, whence proceeds happiness, originality, and creativeness." Ruskin also tells us "There is no wealth but life, life with all its powers of love and joy and admiration. That nation is the richest which nourishes the greatest number of noble and happy human beings, That man is richest who has, by means of his attainments and possessions, the widest and most helpful influence over the lives of his fellows."

by the oil we are to understand the sum total of our spiritual acquirements, gains, or possessions. Through many lives we have toiled, and the total spiritual gain of these lives is our oil. Therefore, there is no possible transference of moral character or spiritual gifts.

We notice that all the virgins slept, so that in this story the sin did not consist in the sleeping. Perhaps our Lord considered, in His Divine Compassion, that centuries of delay must have the natural effect of deferred hope. He does not ask us to be always on the tip-toe of expectation, but considers we have watched aright, if we look upon our lamps as of supreme importance, and see to it that we are well furnished with oil.

At midnight the cry was made. There was a belief among the Jews that the Messiah would come suddenly at midnight, as their forefathers had gone out from Egypt at that very hour. Midnight, " of night's black arch the keystone," was a time when deep sleep falls upon men, when, therefore, such an event would be least expected. The cry was made by the retinue running before, or by the jubilant multitude, who had been waiting till that late hour for the passing of the procession. The sudden, loud cry arouses the sleeping virgins. They catch the broken words, "Behold! the bridegroom!" (The word "cometh" is not in the original.) On the heels of the heralds, the procession flashes through the darkness. There is no interval between the cry and the appearance of the bridegroom. Only a moment to rouse themselves, to look to their lamps, to speak the hurried words of the foolish, to give the answer of the wise, and the procession is in sight. We have the impression of swiftness, no time for delayed preparation, like the swoop of an eagle, the blaze of the lightning, in a moment, the twinkling of an eve, "Behold the bridegroom!" All the virgins rose and hastily trimmed their lamps. But, alas, in those belonging to the foolish virgins the light burned for a moment, then flickered feebly, and died down. They give a despairing cry, "Our lamps are going out!" (Gone out is an incorrect translation.) Nothing in all the parables is more tragic, more pathetic, than this picture of the hapless five. They heard the procession coming, the sound of the feet drawing near, the music borne every moment more clearly on the midnight air, and there they stood, with dying lamps and empty oil cans! A picture of stupendous folly! Is it possible for the lamp to be extinguished? The teaching of Christ affirms that it is possible. The Divine Spiritual Essence is eternal, and as such, cannot be destroyed, but must return to its Divine Source. Perhaps, in ages to come, it may be given a fresh start in some other line

of evolution, but to lose our place in this evolution, to drop out of it, is loss so great, that our Lord found no words too terrible in which to portray it. "What shall it profit a man, if he gain the whole world and lose himself?" (Matthew xvi, 26; Mark viii, 36).

Let us bear in mind that the virgins did not wilfully nor intentionally destroy their lamps—they simply neglected them. Doing nothing is enough for ruin. Neglect of the lamps is the great sin of our present civilisation. Nothing is important except as it effects our spiritual life. "For the mind of the flesh is death, but the mind of the Spirit is life and peace" (Romans viii, 6).

Lastly, in the story of the Messengers (Matthew xxi, 33-46; Mark xii, 1-12; Luke xx, 9-18) we see the infinite patience and long-suffering of God. The suggestion of delay is given in the words: The Master of the Vineyard "went into another country for a long time." He gives the charge of the vineyard into the hands of certain husband-From time to time He sends His servants to collect the fruits of the vineyard. "But they took the servant and beat him, and sent him away empty. And again He sent unto them another servant, and him they wounded in the head, and handled shamefully. And He sent another, and him they killed, and many others, beating some and killing some. He had yet one, a beloved son, He sent Him last unto them, saying, 'They will reverence My Son.' But those husbandmen said among themselves, 'This is the heir, come, let us kill him, and the inheritance shall be ours.' And they took Him and killed Him, and cast Him forth out of the vineyard."

What a terrible indictment! wonder that God delays to send His Christ again! There is in Nehemiah an interesting verse, which reads: "According to thy manifold mercies Thou gavest them Saviours" (Nehemiah ix, 27). Yes, from age to age God has sent His servants, but we have reviled the Messengers, and crucified the Saviours of our race. But if the Heralds perish, the message is always given, for the Great King has declared: "My word shall not return unto Me void, it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah lv, 11).

It seems to us that God always chooses such strange Messengers. They are never the ones that we should have chosen. We should have thought that the High Priests, Annas, or Caiaphas, would have been far more suitable Heralds of the last coming than John the Baptist. At any rate, we should have allowed the announcement to have come from the synagogues. "For My thoughts are not your thoughts, saith the Lord, neither are your ways My ways" (Isaiah lv, 8). God chose a man who was true to his convictions, and absolutely fearless in proclaiming them to the world. John feared neither Roman prince nor Jewish priest. He spent much time in meditation, under the desert stars. He wore no fine raiment, ate no flesh, and drank no wine. To such a one, the summons came, "Prepare ye the way of the Lord" (Matthew iii, 3). God still vindicates His right to choose His own Messengers. We may discredit the Herald, but the message has come, and the good news will spread from pole to pole. The King of Glory passes on His way" from the realms of Light down to our sorrowful star.

Many who believe the message have come into this Order of the Star in the East. If

we are true to the principles of the Order, which stand for Brotherhood and Service, we shall hasten the coming of His feet.

I have tried to show you that if the servants had been ready, the Master would have come long ago. But while the servants sleep with ungirt loins, unlit lamps, and unused talents, the Lord of angels waits. Let me conclude in the beautiful words of Faber:—

"Many a star has risen to each of us in the clear, blue night of faith, and we have followed it. Many a one has stood over where the young child lay, and beckoned to us, with a brightness in which we felt there was something heavenly, and yet we have turned away. Would that we had hearts to feel, and eyes to our souls to see the Heavenly Light, and follow it."

O never-failing splendour!
O never-silent song!
Still keep the green earth tender,
Still keep the gay earth strong.
O angels sweet and splendid
Throng in our hearts and sing,
The wonders which attended
The coming of the King!
Till we too, boldly pressing,
Where once the shepherds trod,
Climb Bethlehem's Hill of Blessing,
And find—the Son of God!

(PHILLIPS BROOKS.)

ONG ago my caravan started on its quest. Since then it has journeyed through many lands, it has halted many a time to buy wares in tumultuous cities, for I seek merchandise for the King. Often it has paused in the desert alone, or rested beside a hedge of tall lilies, away in the South.

In cool and fragrant darkness, when the stars are high in the heavens, it passes on its way. Often my road leads over a winding mountain track, from whence I see the great glacier torrents rush. Again it crosses a leafy forest, where all is hushed and at peace. Often too, it traverses a line of white cliffs by the sea-shore.

Sometimes there comes a mighty storm which seeks to shatter my caravan, and detain me on my way to the King; and I

have often been afraid, and dared not pursue my road during the tempest. This was foolish, for He has said that neither lightning nor thunder have power to harm those who journey on the King's business, carrying His Seal upon them.

It may be long before I reach His Feet, and lay before Him the merchandise I have brought from far countries. But, ever and anon, when I grow weary, a memory comes over me of that day when first I set forth on my quest; how each of His servants who should depart into the world was given the charge to be faithful unto death, as they received a blessing at His hands.

The day breaks on the far horizon. Can it be that yonder lies the country of my King?

P. C.



LE FEU MYSTIQUE.



I. Lumière et Ténèbres.

"Et la Lumière brille dans les Ténèbres, et les Ténèbres ne l'ont point reçue."

Cette phrase obscure de l'Evangéliste St. Jean contient le plus haut enseignement qu'il ait été donné à l'homme d'entendre sur les origines et les destinées humaines.

Dans toutes les anciennes cosmogonies, dans les livres sacrés de tous les peuples, dans les écrits des mystiques de tous les temps, partout nous trouvons ce mot lumière accolé aux ténèbres. Partout nous voyons parler de Feu mystique, de la flamme, de l'étincelle, etc. Si nous voulons vraiment pénétrer dans le vaste domaine de la conscience pure et saisir les brillantes et rapides lueurs qui sillonnent la "nef de notre âme," comme l'a dit un poète, il nous faut rechercher ce lien qui unit les ténèbres à la lumière, et quelle est la source de ce Feu Mystique qui consume les âmes embrasées de l'amour divin.

Dans un livre archaïque du monde, la Bhagavad-Gita, nous trouvons, à l'inverse de la science humaine qui elle, va des détails à l'ensemble, le point de départ de la science mystique qui part de l'ensemble pour aboutir aux détails :

"Il est un figuier perpétuel qui pousse en haut ses racines, en bas ses rameaux, et dont les feuilles sont des poèmes, celui qui le connaît, connaît le Veda."²

C'est dans ce lieu élevé, presque inaccessible aux paroles, que nous trouverons l'explication du verset johannique.

Prenons encore deux versets de l'Ecriture de différents peuples :

"Comme d'un feu éclatant jaillissent dans mille directions des étincelles de nature identique, ainsi, ô bien-aimé, des créatures d'espèces variées, naissent de l'Indestructible, et v retournent. . . . "3

Nous trouvons là l'origine même du Feu Mystique, comme nous le verrons plus loin.

David nous montre, lui aussi, la source de toute lumière et par conséquent du Feu: "Dans le Soleil Dieu a disposé sa tente" (Ps. 18). Ne dit-on pas souvent en Occultisme, sous forme d'image, que le soleil est le corps physique du Logos!

Voilà donc un pas de fait, la Lumière est donc ce que nous percevons comme étant au-delì de notre conception, au-delà de Brahman, dirait l'Hindou. Quant à la source de la Lumière primordiale, elle est inconnue et inconcevable; alors, derrière cette Lumière originelle, que se dresse-t-il? Les Ténèbres. Ténèbres absolues, incompréhensibles, éternelles, vaste abîme où règne le silence: "obscurité merveilleuse, dit St. Denvs l'Aéropagite parlant des Ténèbres, qui rayonne en splendides éclairs, et qui, ne pouvant être ni vue, ni saisie, inonde de la beauté de ses feax les esprits saintement aveugles."4 Telles sont ces Ténèbres illuminées, d'où la Lumière sans forme émerge radieuse et triomphante.

Entrons encore plus dans le détail de cette métaphysique où l'âme semble prise de vertige aux sommets de ces pics altiers de la connaissance absolue.

Voyons ce que dit, à ce propos, Mme. Blavatsky dans la Doctrine Sccrète:—

"La lumière est inconcevable si elle ne vient de quelque source qui en soit la cause; et comme dans le cas de la Lumière primordiale, cette source est inconnue, quoique très réclamée par la raison et la logique, nous l'appelons au point de vue intellectuel (Ténèbres). Quant à la lumière secondaire

¹ Rudyard Kipling. Kim.

² Op. Cit., p. 98, trad. Burnouf.

³ Mundaka-Oupanishad II-I, trad. française Marcault. Edit. Théos.

⁴ Théologie Mystique, p. 276.

ou empruntée quelle que soit sa source, elle ne peut avoir, qu'un caractère temporaire ou mayavique. Les Ténèbres sont donc la Matrice éternelle dans laquelle les sources de la Lumière apparaissent et disparaissent."¹

Singulier rapprochement avec ce que nous citons plus haut de St. Denis, où nous retrouvons le même langage ainsi que dans la plupart des grands mystiques.

Poursuivons dans la "Doctrine Secrète" de notre grand Occultiste, nous allons pouvoir saisir la correspondance qui existe entre notre Moi humain et le Macrocosme:—

"Sur notre plan, rien n'est ajouté aux ténèbres pour les changer en lumière, et rien non plus à la lumière pour la changer en ténèbres. Les deux sont corrélatifs, et scientifiquement, la lumière n'est qu'une manière d'être des ténèbres et vice-versa. Cependant toutes les deux sont les phénomènes du même noumène-qui est pour l'esprit scientifique, l'obscurité absolue; pour la perception du mystique ordinaire un crépuscule grisâtre; mais pour l'œil spiritualisé de l'Initié, la lumière absolue." Puis, Mme. Blavatsky ajoute:—

"Le degré de lumière que nous percevrons dans les ténèbres, dépend de nos pouvoirs de vision. . . ."

Tout mystique comprendra aisément cette phrase, car les forces vives de la conscience mystique ne peuvent être eveillées qu'autant que la vision intérieure s'élargit et embrasse l'univers. C'est pourquoi St. Jean de la Croix nous dit: "Le rayon de lumière est insaisissable quand il est pur; mais s'il rencontre un objet qui le reflète, son existence se révèle à l'instant."²

Enfin, Mme. Blavatsky termine:-

"... D'après l'enseignement de l'Occultisme Oriental, les Ténèbres sont la seule vraie actualité, la base et la racine de la Lumière, sans laquelle cette dernière ne pourrait jamais se manifester, ni même exister. La Lumière est la matière, et les Ténèbres sont l'Esprit pur. Les ténèbres, dans leur base radicale et métaphysique, sont la lumière subjective et absolue; tandis

Nous commençons à voir maintenant le lien qui rattache la Lumière aux Ténèbres. Les Ténèbres sont la seule et pure Lumière éternelle qui a toujours existé, qui existe et existera toujours. Elle est ténèbre parce qu'étant la Lumière absolue, nous ne pouvons la concevoir et la définir. Les Ténèbres sont donc, comme le dit H. P. Blavatsky, la base et la racine même de la Lumière. Tandis que la Lumière n'est qu'un pâle reflet, si grande soit sa luminosité, de la Lumière absolue: les Ténèbres.

Alors, le sens du verset évangélique, cité au début de cet article, se dégage et nous pouvons comprendre que les Ténèbres ne pouvaient recevoir la Lumière, puisqu'elles sont elles-mêmes la Lumière absolue, et comme le dit encore Mme. Blavatsky: "Le mot (Ténèbres) ne s'applique pas à la vision spirituelle de l'homme, mais véritablement aux Ténèbres, à l'Absolu, qui ne comprend pas (ne peut pas connaître) la Lumière passagère, quelque transcendante qu'elle puisse paraître aux yeux humains."4

Nous retrouvons, dans le texte biblique, le Très-Haut, environné des Ténèbres:—

"Une nuée épaisse était sous ses pieds. . . . Les ténèbres l'enveloppaient comme un manteau, les sombres vapeurs des nuées de l'air formaient comme une tente autour de lui."⁵

Pénétrons dans la conscience, et voyons si ce qui précède peut nous servir dans l'étude des phénomènes de la vie intérieure.

Dans la nature spirituelle de l'homme nous retrouvons ces jeux d'ombre et de lumière qui ne sont que le simple reflet des choses qui se passent sur les mondes élevés de la Nature. Lorsque la conscience supérieure de l'homme se développe d'une façon spéciale, sous l'action interne de la volonté, et que la vie intérieure, devient plus profonde, la lumière inonde l'âme et il semble alors

que cette dernière, lorsqu'elle est dans tout son éclat et sa gloire apparente, n'est qu'une masse d'ombres, parce qu'elle ne peut jamais être éternelle, et n'est simplement qu'Illusion.''³

¹ Op. Cit., p. 19, I. Vol., Edit. française.

² Oeuvres—T. III p. 370.

³ Op. Cit., p. 48.

⁴ Op. Cit., p. 49.

⁵ Ps. 17—Segond, Ps. 18.

que les états de conscience du passé n'étaient que ténèbres comparativement à la clarté actuelle. Ces ténèbres doivent être franchies par le mystique s'il veut atteindre les couches supérieures de son Moi. Ces ténèbres sont appelées dans la mystique chrétienne: nuit des sens, et aussi nuit de l'esprit.

L'obscurité, prise, au sens véritablement mystique, prend alors la profonde signification, émise plus haut par Mme. Blavatsky. à savoir: Les Ténèbres, Lumière absolue, Pour saisir le rôle des ténèbres dans la conscience, il faut connaître la nature de cette conscience. Or, qu'est-ce que la conscience? Ou plus exactement qu'est-ce que l'homme vrai?

D'après la Théosophie, et c'est à ce point de vue que nous nous plaçons, l'homme, en essence, est une Etincelle du Feu divin. Cette étincelle porte le nom de Monade. Comme nous l'avons vu au début, les Ecritures orientales appellent toujours la Monade: l'étincelle échappée de la Grande Flamme: "Comme d'un feu éclatant jaillissent dans mille directions des étincelles de nature identique, ainsi, ò bien-aimé, des créatures d'espèces variées naissent de l'Indestructible et y retournent" (voir plus haut). Voici donc la Monade échappée du Feu Mystique. Avec cette image, nous comprendrons mieux la relation qui existe entre les ténèbres du Cosmos (ne pas oublier que les Ténèbres sont la source de toute Lumière) et les ténèbres dans la Monade. Dans l'étude du Cosmos et de l'âme humaine on retrouve toujours l'éternelle loi réflexion. Nous arrivons à une seconde question: cette étincelle, appelée Monade, quelle est sa nature? La Monade est triple et reflète les trois aspects du Logos :-

- 1°. Volonté, le Pouvoir divin, l'Unité.
- 2°. Sagesse, domaine de la Raison pure, le Christ dans l'homme.
- 3°. Activité, siège des idées abstraites et de l'intuition.

Connaissant la racine même de son Moi et ayant toujours présente à l'esprit cette triade spirituelle, le mystique pourra comprendre, à l'aide de la loi de réflexion, que si la racine de l'Absolu est ténèbres, essence de toute Lumière, la racine même de sa triade est aussi ténèbres. Pourquoi et

comment? Je sais que la question est difficile à résoudre, mais je crois que nous pouvons y arriver par un effort d'abstraction et d'analyse.

Le grand Pythagore nous donne la clef de l'énigme en disant "que la Monade rentre dans le silence et les Ténèbres aussitôt qu'elle a évolué la Triade." C'est-à-dire qu'une fois la Triade immortelle. Volonté— Sagesse—Activité, ou bien encore l'Atma— Bouddhi—Manas de la philosophie de l'Inde, une fois que chacun des aspects de la Monade fonctionne librement sur leurs plans respectifs, et que la conscience s'est épanouie dans chacun de ses véhicules, alors, comme le dit Pythagore, la Monade rentre dans les ténèbres, source de la Lumière, dans le sein du Père. En effet, l'aspect Volonté (Atma) de la Monade n'est-il pas, ainsi, que l'exprime Mme. Blavatsky, "l'unique base réelle et éternelle du tout, l'essence et le savoir absolu."2 Nous aboutissons donc forcément à la conclusion logique que si l'Absolu est ténèbres et que les ténèbres sont l'essence de la Lumière, l'aspect Volonté (Atma) de la Monade est aussi ténèbres, source de la Lumière dans la conscience humaine.

Cela nous incite à comprendre le sens profond d'un passage d'un petit livre appelé. Lumière sur le Sentier, où il est dit à celui qui marche sur les voies du Mysticisme: "Lorsque tu auras trouvé le commencement de la voie, l'étoile de ton âme fera voir sa lumière, et à sa clarté tu percevras combien grande est l'obscurité dans laquelle elle luit."³

Le mystique peut voir ainsi qu'à mesure que sa conscience s'élargit, se dilate sous la poussée du Dieu intérieur, la lumière se fait plus intense, mais cette lumière tout en devenant plus brillante reculera toujours et fera voir "combien grande est l'obscurité dans laquelle elle luit" comparativement aux Ténèbres, la Lumière absolue. "Tu entreras dans la Lumière, mais jamais tu ne toucheras la Flamme."

Telle est, en résumé, l'ascension ou plutôt le retour de l'étincelle divine vers le Feu mystique d'où elle est issue, comme le dit le

¹ Doctrine Secrète-Blavatsky, II Vol., p. 150.

² Op. Cit., p. 150, 2 vol.

³ Op. Cit., p. 19.

grand apôtre Initié, St. Paul: "cette lumière inaccessible que nul homme n'a vue ni ne peut voir."

Tous les mystiques ont parlé de la grande ténèbre mystérieuse, et lui ont toujours joint le Feu Mystique. Pour n'en citer que quelques uns:—

Le doux contemplatif flamand Ruysbroeck s'écrie:—

"Il faut se perdre dans la ténèbre sacrée où la jouissance délivre l'homme de luimême, et ne plus se retrouver suivant le mode humain. Dans l'abîme de la ténèbre où l'amour donne le feu de la mort, je vois poindre la vie éternelle et la manifestation de Dieu." 2

La bienheureuse Angèle de Foligno:-

"Un jour je fus élevée en esprit.... J'étais dans la ténèbre divine ne pouvant ni rétrograder ni avancer. Soudain l'élévation et l'illumination augmentèrent: je vis la puissance inénarrable de Dieu."³

Tauler:-

"... Dieu veut habiter dans les puissances supérieures... C'est là sa vraie demeure... C'est là que nous devons le chercher... C'est la mystérieuse ténèbre où se cache le bien sans bornes."

St. Tean de la Croix:-

"Le feu d'amour qui brûle en elle (*l'âme mystique*) s'échappe en vives flammes et la rend semblable à un foyer ardent."⁵

Bornons nous à ne citer que ces mystiques, un volume entier suffirait à peine pour contenir les ardentes paroles de ces âmes consumées par le feu divin et nous retrouverions toujours ces mêmes mots: feu, flamme, ténèbre, nuit, etc.

Nous avons vu très succintement l'origine même du Feu Mystique et son pouvoir de réflexion dans la Monade. Il nous reste à démontrer, dans un article prochain, les effets réels produits par le Feu Mystique dans la nature humaine, et nous montrerons, avec exemples à l'appui, que Mysticisme et Occultisme sont bien deux voies identiques aboutissant ensemble à la Maison du Père.

II. Ses phénomènes.

Nous avons étudié, dans un article précédent, l'origine de la Lumière et des Ténèbres, et nous avons vu que la Monade de l'homme, sous son triple aspect, est une étincelle divine échappée du Grand Feu central, le Très-Haut. La Monade étant divine de par sa naissance, sa réflexion dans le sein de la matière est donc divine. Or, attiser en nous cette étincelle, c'est éveiller le Feu Mystique qui sommeille, c'est développer la vie spirituelle, la seule qui vaille vraiment la peine d'être vécue, c'est déchirer le voile des passions et des désirs, des émotions et des pensées, qui entoure la Monade.

Comment cette étincelle peut-elle se développer dans l'homme? "Cette étincelle se développe, nous dit Mme. Besant, par la combustion. Cette combustion signifie l'ardeur de la connaissance . . . qui brûle et purifie; et ce qu'elle brûle, ce sont les enveloppes extérieures de l'homme où réside l'épaisse ignorance; et à mesure qu'elles se trouvent ainsi brûlées l'une après l'autre par le feu de la connaissance, la Flamme se manifeste davantage et commence à connaître sa propre nature. Cette étincelle qui était étouffée dans la matière devient la Flamme qui s'est elle-même libérée de la matière, et quand cette libération est complète, elle devient une avec sa source."8

Cette connaissance ou ce Feu mystique qui brûle et purifie produit, chez tous ceux dans lesquels il est éveillé, des effets certains, réels, qui se traduisent tous par des phénomènes qui semblent autant de pouvoirs merveilleux dans la Mystique chrétienne, mais qui, en Occultisme, sont le résultat logique d'une loi commune.

Prenons le début d'un homme qui entre résolument sur ce Sentier de Sainteté qui consiste à "devenir un Christ," comme l'a dit St. Paul. Occultisme et Mysticisme s'accordent pour dire que celui qui fait appel ainsi aux énergies supérieures de sa conscience doit attendre inévitablement les effets qui doivent se produire sans la nature inférieure de l'homme. Un bouillonnement confus, un mélange de passions mauvaises

¹ I. Ep. à Tim., Chap. VI.

² Oeuvres de Ruysbroeck, par. Hello.

³ Des Grâces d'oraison. Abbé Poulain, p. 283.

⁴ Op. Cit., p. 283.

⁵ Oeuvres, St. Jean de la Croix I, III., p. 399.

⁶ La Construction de l'Univers, p. 61 et 62.

avec les tendres pousses des vertus, une intensification de l'ombre et de la lumière, tel sera la résultat provoqué par la vie spirituelle qui inonde l'âme du néophyte.... "De même que le feu fait disparaitre la rouille et les scories des métaux, s'écrie St. Jean de la Croix, ainsi Dieu va purifiant l'âme, émondant, consumant en elle toutes les habitudes imparfaites contractées jusqu'alors. Néanmoins, comme ces défauts ont jeté de profondes racines dans l'âme, leur extirpation lui fait éprouver une véritable agonie." 1

Or, par la discipline de la vie intérieure, par l'application rigoureuse des règles établies, que ce soit dans la Yoga des Hindous ou bien dans la Mystique chrétienne, en laissant à part l'épanouissement de la conscience supérieure qui est une condition sine qua non de notre progrès, nous arrivons à ces phénomènes certains dont nous parlions plus haut, et qui font l'objet de cet article.

Avant de les étudier nous pouvons dire de suite, que ces phénomènes peuvent se trouver à l'état d'éveil semi-conscient chez certains occultistes de bas-étage, ou de pseudo-mystiques, ou bien encore chez des personnes très sensitives et psychiques de tempérament comme nous le trouvons chez les montagnards d'Ecosse, ou parfois chez les paysans de Westphalie. L'éveil conscient et complet de ces phénomènes ne peut se trouver que chez le disciple qui travaille sous la direction des grands Maîtres de Sagesse, ou aussi, comme nous le verrons, chez le vrai mystique à l'âme pure et noble. Mais avec la différence que ce qui est conscient chez le premier est souvent inconscient chez le second. Cet éveil a lieu alors dans ce dernier par l'amour profond à son Seigneur. Cela posé, cherchons dans les vieux textes ce qui nous aidera le plus à comprendre notre sujet et si nous ne trouverons pas une similitude de langage dans les différentes Ecritures, ce qui nous prouvera encore l'unité de la pensée ésotérique dans les religions du monde.

Parlant du Feu Mystique brûlant dans le cœur, nous lisons dans la Kathopanishad:—

"Ton âme révérée connaît bien le feu qui

Dans un autre livre, non moins ancien, il est dit ces paroles au sens si profond :—

"Ne laisse pas ton (Céleste-Né)" c'est-ddire la Monade divine dans l'homme, 3" plongé dans l'océan de Maya, se détacher de la Mère universelle (Dieu), mais laisse le Pouvoir enflammé 3 se retirer dans la chambre intime, la chambre du cœur et le séjour de la Mère du Monde." 4

L'ancien Testament vient nous donner, à son tour, son appui en nous disant par la bouche de Jérémie:—

"Il a envoyé d'en haut un feu dans mes os, et il m'a enseigné." Paroles au sens énigmatiques et qu'un occultiste comprendra.

Le prophète Ezéchiel, assis dans sa maison, raconte:—

"... La main du Seigneur tomba sur moi, Je regardai, et voici, c'était une figure ayant l'aspect d'un homme: depuis ses reins en bas,6 c'était du feu, et depuis ses reins en haut, c'était quelque chose d'éclatant."

Ces phrases nous montrent bien que dans l'antique Israël les écoles de prophètes possédaient la tradition ésotérique, et que leurs membres étaient initiés aux mystères les plus profonds.

Enfin terminons ces citations en écoutant le chantre hébreu:—

"Mon cœur brûlait au-dedans de moi, un feu intérieur me consumait et la parole est venue sur ma langue." 8

Par ces textes empruntés à différentes sources nous nous trouvons devant le fait suivant: dans le région intime du cœur se trouve un "Pouvoir enflammé" qui donne aux yeux de chair la "vision de l'Esprit."

Voyons maintenant ce que nous apprend la science occulte.

Nous possédons dans chacun de nos corps sept centres de force appelés en sanscript

¹ Oeuvres—T., III., p. 353.

² Neuf Upanishads, Trad. française, p. 28.

³ Non en italiques dans le texte.

⁴ La Voix du Silence. H. P. Blavatsky, p. 22.

⁵ Lamentations de Jérémie, I, 13.

⁶ Non en italiques.

⁷ Ezéchiel, 8, 2.

⁸ Ps. 39, Segond.

chakrams ce qui signifie roue. Ces centres se trouvent dans les parties suivantes du corps :

- 1°. La base de la colonne vertébrale.
- 2°. L'ombilic.
- 3°. La rate.
- 4°. Le cœur.
- 5°. La gorge.
- 6°. L'espace entre les sourcils.
- 7°. Le sommet de la tête.

Ces parties du corps sont à retenir, car nous verrons plus loin certains faits chez des mystiques corroborant entièrement la lonnée occulte.

Il y a trois autres centres, mais ils ne sont pas utilisés par les adeptes de la Magie Blanche. Ces centres de force sont la manifestation dans le corps physique d'une des grandes forces universelles à l'œuvre dans l'univers. Le premier de ces centres, à la base de l'épine dorsale, est le siège de cette force mystérieuse appelée Serpent de feu, en Sanscrit Koundalini. C'est le "Pouvoir enflammé" cité plus haut qui "mème au ciel" dit la Kathopanishad, "depuis les reins jusqu'en haut c'était du feu," s'écrie Ezéchiel.

"Ces appellations étranges ne sont pas sans raison, nous dit Mr. Leadbeater, car cette force est en vérité analogue à un feu liquide, lorsqu'elle s'élance à travers du corps, et le cours qu'elle doit suivre est une spirale analogue aux anneaux d'un serpent."¹

Ce feu mystique une foie éveillé, sa force devient formidable et éveillé, à leur tour, les autres centres de force, chacun desquels ouvre à la conscience une fenètre sur la perception des mondes invisibles. Une fois tous les centres éveillés, l'homme devient conscient du monde qui lui est immédiatement supérieur, il voit, il entend, il comprend.

Chez l'homme ordinaire le serpent de feu est endormi. Il peut s'eveiller, il est vrai, par des pratiques de *Hatha Yoga*,-mais un éveil prématuré provoque des résultats terribles qui peuvent entraîner la folie ou la mort de celui qui a ambitionné les pouvoirs psychiques. C'est pourquoi, le danger étant si grand, l'on met les étudiants de la Sagesse

occulte en garde contre l'éveil des centres de force. Les pouvoirs de l'âme s'éveilleront le jour où le disciple sera prêt, ils sont l'apanage de celui qui a le cœur pur. Ces centres sont alors de vrais petits soleils resplendissants.

Nous empruntons maintenant au livre de Mr. Leadbeater, l'Occultisme dans la Nature, les détails concernant les centres de force. Nous avons dit que le serpent de feu une fois éveillé fait entrer en activité les autres centres de force. Voyons les effets qu'ils produisent, cela nous aidera à meiux comprendre les faits mystiques.

Lorsque le second centre entre en activité, centre ombilical, l'homme commence à être conscient dans son corps physique des influences bonnes ou mauvaises du monde astral.

Le troisième centre, qui correspond à la rate, donne le souvenir des expériences faites dans le monde astral pendant le sommeil.

L'éveil du quatrième centre, le cœur, donne à l'homme cette grande qualité de l'altruisme, qui lui fait ressentir les peines et les joies de l'humanité.

Le cinquième centre, qui correspond à la gorge, donne la clairaudience: l'homme est susceptible d'entendre les voix ou les sons au monde astral.

Quand le sixième centre s'éveille, l'espace entre les sourcils, on devient un *Voyant*, on voit à l'état de veille les personnes, les paysages qui peuvent se présenter à la vue de l'âme. C'est la clairvoyance.

Enfin, l'éveil du septième centre, au sommet de la tête, permet à l'homme de quitter son corps en pleine conscience.

Telle est la marche des centres qui s'allument sous l'action du serpent de feu, et sous la direction indispensable d'un Maître. Cependant, comme nous l'avons dit plus haut, il peut arriver, par l'effet d'une excitation interne, que l'un de ces centres s'éveille, sans pour cela que les autres bougent. Il arrive alors, a celui qui en est l'objet, soit une clairvoyance momentanée, une audition rapide d'un son ou d'une voix, ou bien encore des sensations pénibles dues à des influences astrales, etc. C'est ce que nous trouvons souvent chez certains mystiques.

¹L'Occultisme dans la Nature. Tome I, p. 352. Consultar l'ouvrage pour plus de détails.

Voilà donc les effets certains que peuvent constater ceux qui ont allumé le Feu mystique dans le cœur. Que ce soit par sacrifice, par amour pur, par le contrôle des émotions, par la maîtrise totale ou en voie de l'être de son Moi, celui qui avance sur ce Sentier mystique ou occulte, par le fait même qu'il est sur cette Voie, allume ce Feu Mystique, dont les résultats matériels, pour ainsi dire, arriveront tôt ou tard à se faire jour, et peut s'écrier alors avec Jérémie: "Il a envoyé d'en haut un feu dans mes os et il (le Seigneur) m'a enseigné."

Nous avons dit que nous trouvions chez les mystiques de l'Eglise catholique ces mêmes phénomènes, mais ces faits sont souvent produits, pour ne pas dire toujours, inconsciemment par leurs auteurs, et les témoins constatent, crient au prodige ou au miracle sans pouvoir expliquer l'étrangeté du phénomène, et cela parce que l'Eglise a perdu la vraie tradition ésotérique. Relatons pour les besoins de notre cause quelques faits typiques pris dans la grande épopée de la Mystique chrétienne:—

Un capucin, Jérôme de Nami, éprouvait un feu tellement violent dans ses transports de dévotion que son linge se consumait du côté gauche, du côté du cœur, et que même son vêtement se trouvait brûlé par ces flammes intérieures. Nous avons vu, par l'enseignement occulte, qu'il existe un centre de force dans les régions du cœur.

La bienheureuse Julienne fournit un exemple curieux : pendant la Messe, après l'Evangile, on voyait s'élever de sa tête une colonne de fumée.

Il arrive parfois que le serpent de feu, Koundalini, s'éveillé de lui même. Alors, dans ce cas, qui est rare, le feu s'élance en spirale le long de la colonne vertébrale et s'échappe par le sommet de la tête. D'où les témoins auront pu voir cette colonne de fumée, dit-on, s'échapper de la tête de la bienheureuse.

D'autres mystiques comme sainte Rose, Thomas Lombard, saint Ravelle, avaient pour particularité de dégager au sommet de la tête des rayons de lumière intense. Chez saint Columba, pendant la Messe, c'était un globe de feu, souvent une étoile comme celle que l'on voyait au-dessus de la tête de Didace Lauda.

St. Pierre d'Alcantara était si embrasé par le feu mystique que cela lui produisait des douleurs intolérables. Un jour d'hiver, plus consumé que jamais, il alla se jeter dans un étang glacé. Un autre serait mort à sa place, mais on vit la glace se fondre autour de lui et l'eau bouillait comme sur un grand feu.

Cette lumière mystique irradie parfois des yeux.

Ida de Louvain, recevant les sacrements, ses yeux jetaient de tels rayons de lumière qu'ils éclairaient les objets aussi lumineusement que le soleil.

Nous savons qu'un centre de force existe entre les sourcils.

Le bienheureux Henri Suso, un jour qu'il était assis dans sa cellule, entra en extase. Il vit alors sortir de son cœur un rayon d'une éblouissante clarté et dans son cœur même une croix garnie de pierres précieuses sur laquelle était gravée le nom de Jésus. Il essaya, au moyen de ses vêtements, de voilei cette lumière, mais il ne put y parvenir.

Enfin, même dans la mort nous retrouvons ces phénomènes: Un chartreux inconnu fut tellement envahi, dans sa méditation, par le feu dévorant qui brûlait en lui qu'il mourut au milieu de ses prières. Des marchands qui passaient sur la route virent s'élever une flamme vive au-dessus du couvent. Craignant un incendie ils avertirent le portier. On ne trouva nulle trace de feu, mais on vit dans le jardin notre moine à genoux, mort, les mains jointes, et sur lui s'élevait une colonne de feu.

Nous pourrions citer bien d'autres exemples, toujours aussi frappants comme concordance avec la théorie occulte, mais le cadre d'un article nous oblige à nous arrêter. Nous en avons suffisamment pour démontrer que, grâce à l'enseignement de l'Occultisme, nous pouvons comprendre les manifestations physiques du Feu Mystique. Il faudrait nous étendre davantage pour faire entrer dans la catégorie de ces faits tous les phénomènes de clairvoyance et de clairaudience que l'on rencontre chez les mysti-

¹ Tous les cas cités sont extraits du Dictionnaire de Mystique chrétienne, de l'abbé Migne, voir aux mots Feu, Lumière.

ques. Visions, souvenirs de voyages pendant le sommeil, audition de sons ou de voix, apports de fleurs, prophéties, incombustibilité des corps, etc., etc., tous ces faits peuvent entrer dans notre cadre, et nous pouvons dire, tout comme Mr. Jourdain qui faisait de la prose sans le savoir, bien des mystiques on fait de l'occultisme sans s'en douter.

Plus de miracles, de prodiges. Des effets naturels soumis à une loi invariable commune à tous. L'auréole éblouissante d'un Saint peut devenir notre partage, selon les efforts que nous aurons apportés dans l'édification de nos vertus.

D'aucuns diront, en parlant de ces faits: maladies du sentiment religieux, suggestion, hystérie. Qu'importe! . . . Le Sentier, foulé jadis par ces doux mystiques au cœur plein d'amour et de charité, existe toujours et nous pouvons à notre tour y marcher si nous le désirons. Nous rencontrerons les mêmes faits, nous serons arrêtés par les mêmes obstacles, notre cœur sera embrasé par le même Feu divin, car l'essence de notre âme n'est pas différente de celle d'autrefois. Nous sommes toujours les mêmes étincelles sœurs émanées, comme nous le disions au début de cette étude, du Grand Foyer central, notre Père à tous. En nous tous brille la flamme du grand Savoir et c'est en cherchant et en aimant aussi que nous trouverons.

Nous sommes arrivés au terme de cette imparfaite étude. Nous sommes partis d'en haut, où règne la Lumière et les Ténèbres. et nous avons essayé de comprendre le mécanisme de ces hautes lois qui sont un vertige pour notre pauvre entendement humain. Puis, nous sommes descendus dans les replis de notre conscience et là nous avons pu faiblement entrevoir le reflet des choses célestes. Enfin, prenant un côté isolé de la question, nous avons établi la relation profonde qui existe d'une part, entre les faits mystiques du Feu symbolique et d'autre part avec le haut enseignement de l'Occultisme.

Nous avons laissé de côté, à dessein, l'étude de l'épanouissement de la conscience spirituelle, nous bornant aux manifestations du Feu mystique dans l'âme humaine. Mais, nous pouvons dire, en terminant, que c'est en élargissant, en enrichissant notre conscience de qualités nouvelles que nous pouvons alimenter ce Feu mystique qui couve à l'état latent en nous, et le faire épanouir dans toute sa clarté radieuse, et "c'est seulement alors que tu pourras devenir un 'Promeneur du Ciel,' un de ceux qui marchent sur les vents au-dessus des vagues, sans que leurs pas touchent les eaux."

Louis Revel.

¹ La Voix du Silence, p. 23.

A CRY.

(Cleanse the dark ways that they foul not His feet.)

Climb, my sisters, the light shines aye
From the temple-crest of the mountain high,

Symbol of Godhead, pointing the Way.
Climb and fear not, for help is nigh;
Helping hands of love are nigh.
(We are blind, we see not, how can we climb?)

Climb, my brothers, the light shines bright, Like the arms of His love, round sinful and sad,

Arms ever around us, though out of sight.

Open the eyes of your soul and be glad.

Climb in the joy of His love and be glad.

(We are deaf, we hear not, how can we climb?)

Sisters, brothers, the light shines forth
For you, down the heights and over the plain.
East and south and west and north,
Circling the world as a flaming chain,
Links of love in an endless chain.
(We are clutched by the quagmire, we cannot climb!)

At sunset and dawn, yea, with each heart beat, As day waxes and wanes, and as dark midnight

Drags soiled wings on the weary street, Stream to you thoughts of strength and light.

Thoughts of purity, strength, and light.

(The light has reached us, we climb, we climb!)

MARGARET THEODORA GRIFFITH.

THE WAY OF THE SOUL.

PASSED across the sunlit meadows and gathered bright flowers, weaving them into scented garlands with which I decked myself, dancing the while for joy. Anon my path brought me to a wood, filled with great purple and yellow blossoms, but the gateway was fast barred, and a voice cried: "My child, do not enter. Follow the Path before thee, for it leads to Beauty undreamed of."

I longed to gather the gay-coloured blossoms, and sought to force open the gate, but only hurt my hands. I approached the low wall, but heard the warning hiss of a serpent from among the bushes on the other side. Growing weary, I wept, and saw that my bright garlands were fast fading.

Then once more I pursued the way—now sadly, despondently. The road became steep and rugged, and I longed yet again for the pleasant wood. Higher and still higher I ascended, and the air grew cold and bleak. Darkness began to fall around me, and I became afraid. Almost mechanically, I pressed on, until, after a time, I became conscious of another presence than my own. One whom I could but dimly see because of the darkness, went before me. But as the mountain path turned, the rising moon illumined this Figure, and I had a momentary glimpse of One both dear and familiar to me. Where I had seen Him I did not know; but the distant wood, with its gorgeous blossoms, were forgotten, and I felt a sense of ever-deepening peace and joy.

On and on we went, now over dark, stony places, now emerging into the full glory of the moonlight, until, at length, I saw before us a great White Temple, and knew that we had reached the summit.

Then my Guide turned, and taking my hand in His, He said:—

"Look behind you at the steep path up which you have climbed. Do you now regret the enchanted wood? Do you regret the weariness, the loneliness, and blackness of the night?"

I looked at the beautiful Face beside me, aglow with divine compassion, superhuman understanding, and knew it to be the Face of a Man made perfect. Filled with my utter unworthiness, with overwhelming shame, I knelt, clasping His feet.

Gently He raised me from the ground, and said: "The journey has not ended; this is but the first stage. Your road onwards must be unseen, unknown, until you have entered the Temple and therein have acquired knowledge of the Mysteries. But do you will to tread the Path, for that which lies before you is steeper, more stony, and rough, beset with perils of which, as yet, you know nothing. Are you willing to endure, to suffer, and at length, when you have reached the supreme Goal, will you gladly return from thence to point out the way to your brethren who linger in the plains yonder?"

I knew, then, that my whole longing was centred on one object—to follow the Master, though it should be through countless births and deaths. To tread the Path, whatever the cost. To become a means of helping my brothers dwelling in the far plains, who as yet could not dream of the untold happiness awaiting them.

Of speech there was no need, for the Master had read my heart. In silence I followed Him within the Temple Gates.

of the Divine Knowledge, others from the Path itself. 'The Divine Beauty has thousands of aspects, each atom presenting some peculiar one.'"

[&]quot;God engages some men in observation, and they know Him by pondering over His creation. He leads others to His knowledge through asceticism. There is another class of men whose hearts He illumines at once. Again some are debarred from the essence

WAR.

As the Pacificist came into the break-fast-room his daughter glanced at him anxiously. He was always particularly irritable on the days when he was going to lecture, and that evening he was going to lecture to a society of unimpeachable altruistic principles, on "Some Methods of Educating the Less Advanced." Indeed, the fact that it was the day of her father's lecture was not unconnected with the "headache" which had kept her mother in bed that morning.

The Pacificist belonged to quite a number of societies, based on high altruistic principles, whose nobility was only equalled by the earnestness of their members. Indeed, it was no exaggeration to say he devoted his life to them—so much so, in fact, that too often did the Immediate have to give way to the Universal, and the amenities of home life to the Rights of Man.

He opened an envelope by carefully inserting a fork into it, took out a magazine, and began to read; but, seeing his daughter was about to speak to him, he closed the magazine and leaned back in his chair with an air of fierce resignation.

"Here is a letter from Jack, father. He says all the boys are going to camp at the beginning of the summer holidays, and he wants you to let him go."

"Well, you need not bother me about it now, if he does! He ought to know by this time what my wishes are in that respect. As if there were not enough to worry about just now! Actually in this age of culture and spiritual enlightenment we have thousands of morally degraded ruffians murdering each other at the bidding of millions of undeveloped, uncontrolled, hysterical fanatics mad with war fever. They say the world is governed by an intelligent hierarchy; surely such people should be punished by a second Flood or by fire from heaven!"

In the evening the Pacificist outlined with conclusive arguments several clear and wellthought out methods by which the blind might be made to see, the deaf to hear. He returned home in a happier frame of mind. Having expressed himself to his satisfaction, he felt less bitter against those who could not see as he saw; and his heart he'd much genuine pity for the tragic ignorance of the mass of mankind.

That night he had a dream. In his dream he was sitting at his writing-table preparing that very lecture he had just delivered, when one came to him and said:

"You spoke to-day of those whom we call the Masters of Wisdom, who are ever helping humanity to shape the destinies of the world. Do you desire to behold such an one?"

"Yes," said the Pacificist; "but surely their wrath must be terrible at what is now taking place on the earth?"

"Come," said his guide; and together they journeyed far over the earth. They passed through many cities whose streets were full of shouting mobs, and wherever they went the countryside was full of guns and wagons and moving columns.

At last they came to a country where there was a high plateau, and upon it one of the Elder Brothers of humanity stood looking out across the world. But His face was serene and free from anger; His brow was clear and untroubled; as He gazed, His eyes were full of love, and every common soldier of all those thousands who was loyal and fearless was His own beloved comrade: He stood beside him on the battlefield, He watched over his sleep at night. He knew the hearts of all His comrades; both their fears and their fearlessness. A great and mighty company they formed, throughout the world—a Round Table whose knights under many skies seek the Holy Grail. The Pacificist remembered that he had called the knights of this company degraded; but their king knew that at the point of the bayonet, and at the mouth of the cannon, they were learning that steadfast courage and that supreme unhesitating self-sacrifice for an ideal which alone can give to man his place amongst the gods.

"Would you like to see the home of one of the uncontrolled fanatics?" asked the

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Pacificist's guide. Immediately they beheld a house situated in a mean street in one of the great cities of the world. There were dozens of houses exactly like it in the same street, and thousands in the same city. But inside there was neither fanatical excitement nor uncontrollable grief. woman who bore the burden of not only the welfare, but the very lives, of the family upon her shoulders was proceeding methodically, and even cheerfully, with her work. In her eyes shone the light of an ideal—her ideal of a soldier's wife and a woman who was proud of her country. children of the family had been instilled with that same pride, and loyally helped her by giving little trouble, and facing unaccustomed hardships without complaint.

very keynote of the house seemed to be strength and self-reliance. There was a peace there which contrasted strangely with the armed neutrality of the Pacificist's home.

"This is indeed a strange thing," said the Pacificist. His guide replied:

"It may be that the Elder Brothers would fain speak softly to man; but when his ears remain deaf and his eyes blind, so that all that is real is forgotten by him, and only the unreal is real, then does One come to him who says. 'I come not to bring peace, but a sword.'"

But in the Pacificist's heart a voice was proclaiming another message. It was this: "Judge not, that ye be not judged; neither condemn, lest ye stand condemned."

JASPER SMITH.

LIFE NEVER DIES.

STRETCHED out before my horrified gaze was a vast battlefield. The mighty engines of war were reaping their harvest of human lives, were pouring agony and torture upon thousands of human beings. Everywhere my saddened gaze beheld desolation. Man suffered, and Nature, indissolubly linked with him, bore her full share of that suffering. Anguish fell upon me. "Can nothing be done to save these children of men," my soul cried, and my whole being concentrated in a supreme longing for knowledge.

Then I became aware of a man who stood beside me, gazing, too, upon the dreadful scene. Instinctively I turned to him, my burning desire finding utterance.

"Can you not help them?" I questioned. He turned, and I saw a Face filled with such tremendous power that I almost shrank away. But, glancing at Him again, I beheld with that power infinite wisdom and love. Compassion unutterable seemed to pour from Him, intense pity for the sufferers, yet He was perfectly serene.

"Look again," He said, pointing to the battlefield. I looked, and it was as if a veil had fallen from my sight. Sadness and pain were still there, the work of destruction continued, but the whole place was filled with radiant Beings. Some passed to and fro, soothing and comforting distressful men, others helped those who, joyfully leaving the forms in which they had been imprisoned, soared upwards to fuller light and bliss. There were joyous meetings with loved ones who had gone before to the freer life, and who now gathered to welcome the newcomers.

It was a glorious sight! Spirit triumphant over matter, Life all-conquering, Death vanquished anew by the Eternal Man.

And I saw that the One beside me was the Chief Helper among all that shining throng. His was the Power inspiring with strength both the sufferers and those who brought them aid. It was to Him that the Helpers looked for guidance.

I fell on my knees before Him, filled with gratitude and devotion.

"Remember," He said, "what you have been taught, that Life is everywhere, Life never dies, and Life evolves. All things work according to God's Plan for men, and God is Love."

The vision faded. Earth, with its limitations, closed once more around me, but I carried back to my physical existence the atmosphere of that omnipotent Power which He had poured upon those in need.

Truly "the wise grieve neither for the living, nor for the dead." E. M. C.



TIM: A STORY OF THE FUTURE.



It was a glorious midsummer day; the sun shone brightly over the vast city of London, gladdening Tim's heart as he lolled lazily with his little sister under a big elm tree in Kensington Gardens. To their left glistened the blue waters of the Serpentine; to their right, up the slope, could be seen the statue of a rider on a prancing steed. It was Sunday morning, and they had nothing to do till the big meeting at the Albert Hall in the afternoon.

ALBERT HALL, LONDON.

A wonderful Man was going to speak there, for the first time in London. Tim and Elsie had heard much about Him, how He had been in India and in other countries, and how, wherever He went, thousands of people had flocked to hear Him. The papers were full of the extraordinary things He had done, and His fame had spread everywhere. So they knew there would be a large crowd outside the Albert Hall that afternoon, and that they would have an excellent opportunity of earning some money. For Tim's profession was to entertain, by acrobatic feats and conjuring tricks, the people waiting outside theatres and musichalls for cheap seats. Their father had been a famous acrobat; when his health failed, he had tried to earn a living as a conjuror, and taught all his tricks to the bright, intelligent little Tim. At his death, after a lingering illness, the two children were left alone in the world, their mother having died some time before, with nothing but two packs of greasy cards, a battered top-hat, and sundry other conjuring necessities. For two days they wandered the streets, practi-

cally starving, the landlady having kept their few odds and ends in lieu of rent. On the second day, disheartened and despairing, they were passing outside a theatre when they noticed a small boy go through a remarkable performance. They watched him turn somersaults, stand on his head, and do several feats, then hand his cap down the line of waiting people, and receive several coins.

Tim turned to his sister with shining eyes. "That's what we'll do," he cried. "I know heaps more tricks than that, everything Dad taught me, and

we'll make some money; you see!" Whereupon they set out for the dingy lodging-house
which had been their home, interviewed the
landlady and revealed their scheme under
promise of secrecy. Not being a bad-hearted
woman, she gave them their belongings on
condition that they should pay her something
when they had earned it. Next day, with
beating hearts, the children took up their
position in front of a long queue outside a
theatre, and Tim began his performance.
When it was over, Elsie took the hat round,
and either Tim's eager face and genuine
cleverness, or Elsie's wistful, appealing eyes,
won the hearts of the spectators, for no

less than thirty pennies found their way into the hat. From that day they carried on the same profession, and never faced starvation again, though they sometimes went through bad times and had very few pennies.

Tim was now thirteen, Elsie eleven, and they had been in the business, as they proudly termed it, for two years.

At mid-day, the two wended their way across the shady Park to the Albert Hall. A throng of people had already gathered outside, and more arrived as time went on, until a dense crowd collected, stretching far down the street. Tim and Elsie were in luck's way, and made no less than four shillings. At half-past two, when the doors opened and the mass of people surged in to



VIEW IN KENSINGTON GARDENS, LONDON.

take their seats, they decided to wait and get a glimpse of the Great Man. Tim asked a policeman, in winning tones, how this might be accomplished. Then he and Elsie took their stand near a side-entrance, where, at half-past three, the Great Man was due to arrive. Long before that, however, the scene was one of bustle and confusion. Motors and carriages drove up; people hastily descended, another crowd gathered, for whom there was no room inside the building. At twenty-five past three there was a stir of expectation. A motor drew quietly up at the side-entrance. An eager hush fell on the assembled people; the door opened, and the Man stepped out Whom they had all come to see.

He walked up the few steps, paused, and

turning, faced the crowd. A yearning look of compassionate tenderness came over His face. Then . . . He smiled, and His smile, radiant with love and sweetness, was yet so full of strength and power.

A choking sensation rose in Tim's throat. Glancing at Elsie, he saw that her eyes were full of tears. "Isn't He just lovely," she whispered.

Tim nodded; speech was impossible.

The Great Man entered the Hall; the people dispersed, and the two children made their way homewards, Tim telling Elsie all the wonderful things he had heard, how the Great Man had made people well who were ill, and had actually given blind people their sight.

Elsie listened with bated breath.

"We must see Him again next Sunday," she said.

But on the following Saturday, as they were crossing a crowded thoroughfare, Tim, darting unwisely in front of a motor, slipped and fell. The driver, who had not time to stop, swerved, but could not avoid an accident. A crowd gathered, a policeman appeared, and unconscious Tim was conveyed to the nearest hospital with Elsie, who was half-stunned by the shock.

There the doctors looked grave, and kind nurses did their utmost, but he did not regain consciousness. All night long Elsie remained beside him, crying so passionately when the nurses tried to take her away that they finally let her alone.

Towards morning, she fell asleep, worn out, and the sun was high in the heavens when she awoke. The sight of Tim, now flushed and feverish, breathing heavily and muttering to himself incoherently, brought back Elsie's grief, and she wept unrestrainedly. The nurse came and made her eat some bread and milk, trying to comfort and reassure her. An hour passed. The sound of a church bell roused Elsie again. What day was it? It must be Sunday. . . .

Suddenly a thought pierced her grief-

deadened senses like a gleam of light. Sunday! The day they were to have seen Him again, the Great Man! With this thought came another, of what Tim had told her:

"He made people well who were ill."

Tim was ill, dreadfully ill. He could make Tim well. She must go and ask Him now, at once.

Elsie rose from her curled-up position at the foot of the bed, a look of determination on her face, and with a loving glance at the restless Tim, slipped noiselessly from the ward and out into the street.

It took her some time to reach the Albert Hall, and the crowd there was already gathering, but she pushed her way to the

side entrance, and waited, with white, set face.

The same bustle of motors and carriages began, the same expectant hush fell over the throng. Elsie drew a long breath. The motor was coming. . . .

Again it stopped at the sidedoor, and the Great Man stepped out.

But before He reached the entrance, a little figure, wild and dishevelled, in a torn, dirty frock, rushed to meet Him.

"Please, sir," sobbed Elsie, in tones of entreaty; "Oh, please, will you make Tim well again?"

And she raised beseeching eyes to His face. There was a momentary silence. Then the clear, gentle voice of the Great Man was heard:

"Yes, little one," He said, "I will. Go back, and you will find him quite well."

And laying His hand for an instant on Elsie's head, He passed into the Hall.

There was a buzz of excitement. Inquisitive people crowded round Elsie, besieging her with questions. But a lady came forward and offered to drive her back to the

hospital. They found Tim sitting up, his mind perfectly clear and lucid, demanding something to eat, and wondering where he was. Nurses and doctors stood round him speechless with amazement. On seeing Elsie, he gave a cry of joy, and jumping up, ran to meet her. The happiness of the two children knew no bounds.

A week later they were again in the Park, and it was their last Sunday in London. Tim had agreed to give up his present profession, and he and Elsie were being sent to a house in the country where they could learn many useful things, so as to be able to help the Great Man they loved, when they grew older. For the lady had explained to them that, great and powerful though He



"PETER PAN" IN KENSINGTON GARDENS, LONDON.

The statue by Sir George Frampton is a tribute to the genius of J. M. Barrie, the novelist, by whose poetic fancy "Peter Pan—The boy who wouldn't grow up," was evolved and immortalised.

was, He wanted everyone to help Him in His work, even boys and girls.

"Elsie," said Tim, as he lay and gazed into the azure heights above him, "Do you remember Mother's story about the Friend above the bright blue sky? I think she meant our Great Man."

"He isn't up in the sky," said Elsie.

"No," Tim answered, a happy smile transfiguring his sensitive little face—"but perhaps He was then, and now He's come back to the world again." E. M. C.

THE GOAL AND THE WAY.

HERE was once a good man. He was a Christian, an earnest follower of the Christ. He loved his Master well, and followed all His teaching with loving care. He loved his neighbours—nay, even his enemies—tended the poor and sick, and praised God always.

Now it came to pass, in the prime of his manhood, that this man felt an intense longing to go forth to other countries to preach his Master's Gospel. So he put his affairs in order and went forth. He wandered for many years in strange, barbaric lands, teaching and caring for the people, and everywhere with love and reverence showing forth his Master's Name. Sometimes the people refused to hear him, saying that they followed their own master, Confucius, or Buddha, or Mahomet. Thereupon the man sorrowed greatly, for how could they be saved except by Jesus Christ, the Saviour of the World? And he pleaded with them so long, so earnestly, that at last they waxed wrath with him and cast him forth out of their cities.

At length, in his wanderings, he came to India. "Here," he thought, "is a field for my labours. Millions of souls to be converted to the true faith."

Howbeit, the man no sooner set foot in the country, than he fell sick and was at the point of death for many weeks. He lay at the house of one Sami, a Hindu, who nursed the man devotedly, giving him of his substance, and taking no reward.

The day came when the man was well again. He thought, "This Sami, a heathen, has shown virtues which would well become a Christian. He took me in, tended me, and I verily believes loves me as though he were my own son. Truly he is worthy to become a follower of my Master. I will prepare him to become a Christian, and then, indeed, he will be as my son. Through our work together, no doubt, many souls will be saved."

He therefore expounded the doctrines of Christianity to Sami, beseeching him to become baptized. "For only," he said, "by the blood of Jesus Christ can'st thou be saved."

"Nay," said Sami, gravely, "I am a Hindu and follow another Master. He has shown me a path to follow. Shall I desert Him?"

"Oh, Sami, I tell thee there is only one Saviour of the world, Jesus of Nazareth, He alone can save thee," said the man. "Embrace His creed ere it be too late for thee."

"I love thee well," said Sami. "Would that our paths might lie together. But they are separate. I follow my master and thou thy Jesus of Nazareth."

Long the man pleaded with Sami. His heart yearned to him, and he sorrowed bitterly that one whom he loved so much should remain an "infidel."

They parted.

For many years the man laboured in other lands, always striving to gain more followers for his beloved Master. His love for Sami remained, and he never ceased to pray for his conversion.

At length the man's soul was called. He laid aside his earthly body and sought the heaven-world. Sami's body was also dead, and in the heaven-world they met.

"Ah! my poor Sami," cried the man; "thou art come to thy judgment. Would that my poor love might save thee."

"Nay," said Sami, "a greater love than thine has saved me. For see, my Master comes!"

"Thy Master!" The man looked. A Mighty Being surrounded by ineffable radiance, stood before them with His arms outstretched. The man saw Jesus, with his wounds and the crown of thorns. Sami saw Krishna, the ever-young and radiant, "the God of the home, the God of the child." They bowed themselves in an ecstacy of love and adoration.

The Master embraced them both in a smile of infinite love and compassion, and said:—

"Know ye not, oh my children, that the names of God are a thousand and one?"

KATHLEEN COOPER.

NOTES AND COMMENTS.

AN OPPORTUNITY FOR VEGETARIANS.

Vegetable fare is, in the hands of the wise economist, far cheaper than a flesh diet. It is also, as those who have studied the question know, more health-giving and sustaining. Both these facts are of importance just now. None can tell how soon, in various parts of Europe, the war may not seriously affect the food supplies of the poor. A useful piece of work, which can be done to meet that possible crisis, will be to organise vegetarian kitchens in the poorer quarters of towns, which will provide cheap meals for the poor population. For the sum of one penny a skilful vegetarian cook can provide a regular "blow-out," as well as a most attractive repast. The way to prepare for work of this kind is for a number of people—ladies would be the most likely to be available—to lose no time in taking a course of lessons in vegetarian cooking from some expert. A week's lessons should be enough, if there is already some knowledge of cooking, since it would only be necessary to learn a few dishes for the purpose in hand. This is a piece of work which could be taken up equally well by vegetarians and nonvegetarians, and it would undoubtedly prove a great boon in time of need. should be initiated, perhaps, by vegetarians, for the simple reason that non-vegetarians, wedded, for the most part, to conventional notions of food-values, are hardly likely to think of it of their own accord. The Theosophical Society, or the Order of the Star in the East, in any country, will be able to give information to inquirers as to the names and addresses of expert vegetarian cooks from whom lessons can be taken. Once the art has been learnt, the next step will be simply to hire a room and begin. Such a beginning will, of course, become advisable only in the event of actual stress being felt. Before that it is hardly likely a vegetarian kitchen would be patronised. That, however, is no reason for retraining from taking the necessary lessons, even now. The sooner the better; for things move swiftly in these days.

* * *

AN IDEAL BOYS' HOME IN THE SLUMS.

No rules, no regulations, no prohibitions, and no corporal punishment. This, says the *Daily Sketch*, of July 22nd, is the delightful system on which a lady at High Wycombe is running a home for homeless boys of all ages from five to fifteen or over, drawn from the worst surroundings in slums of big towns.

There never was such a happy, harmonious home. "Don't do that!" "You mustn't go in there!" "Why?" and "Why not?" are seldom heard.

The results are wonderful. Things get done and obedience and order seem to come naturally from the least hopeful material.

Each boy's individual inclination is consulted, and he is trained in a skilled trade and kept at home till he can earn his own living.

Miss Wright's latest triumph has just been achieved.

A boy came to her at the age of eight with an absolutely ungovernable temper. He flew into rages every day, and tore his clothes to ribbons and smashed the furniture. Miss Wright tried to develop his sense of humour, and made him laugh when he wanted to indulge in passionate outbursts.

She also trained his aptitude for drawing. At fourteen he showed great skill and originality in designing. He was apprenticed to a firm who made decorative works of art, and at twenty was made manager of the firm. Now, at twenty-one, he has just been taken into partnership.

Miss Wright has a big house, and a big garden, and a big family of sixteen boys. They all live together just as if they were at home, and she is "mother" to them all.

The words Orphanage, Institution, or Home (with a capital H) are taboo. The boys are brought up to look on each other as a big family of brothers. The younger ones go to the elementary school; one is going to the grammar school; two are apprenticed in the town. When they get home they go scouting, or to the pictures, or run errands, or garden.

At present they are all sleeping out in big tents on the lawn. Miss Wright, of course, sleeps out of doors, too.

Her "children" are constantly writing to her of their adventures in foreign lands, and come back "home" for holidays. One boy was sent to a farm in Manitoba. There he found a brother who had disappeared many years before, and who persuaded him to go out west, where he got stranded. He "tramped" back 1000 miles across Canada to the friends he had started with, and asked them to take him back. Another is in a regimental band at Khartoum; another at a motor garage in Winnipeg. Others are dental mechanics, cabinet-makers, engineers.

Miss Wright informed the Daily Sketch that she had only found it necessary three times in twelve years to administer a whipping to any boys. For minor offences boys are sent to bed; sometimes they are sent to Coventry.

THE CHURCHES AND THE LABOUR MOVEMENT.

The Rev. R. J. Campbell, speaking a short while back on the Church and the New Age, had some remarks to make on the relation of the Church to the Labour Movement and its demands. Mr. Campbell said:—

"I am increasingly of opinion that however much we may be to blame for laxity and unfaithfulness in this or that particular, it is no use belabouring the Churches as entirely, or even mainly, responsible for the present marked decline of interest in organised religion. It is a world-wide phenomenon, and all Churches, without exception, are affected by it.

"It is not, for instance, our failure to identify ourselves with the legitimate aspirations of the proletariat that is at the bottom of the matter, though we are often told so, and have invited Labour leaders on to our platforms to scourge us for our misdoings in this respect. The proletariat would not come

to church in greater numbers than now if we fought their battle every Sunday, and did nothing else. They do not want our spiritual message, and if they want to hear a man discourse on economics—which I also take leave to doubt—it would bore them to death it they had it every Sunday, and they much prefer watching a football match; they can hear it better from the lips of a politician than a preacher.

"I have learned a good deal by the hard work I have done myself on Labour platforms. I am in the fullest sympathy with the demand of the workers for a wider, fuller lite, for a greater measure of social justice and of every opportunity for self-expression, but I have come to be very sceptical about the conscious spirituality of the demand. The workers want more of the good things of this world, and quite right too; they are entitled to it; but I think they have got to wait awhile before they rediscover that man cannot live by bread alone, but by every word that proceedeth out of the mouth of God."

There is a something of disappointment in this, and much of truth. The wider truth would, however, seem to lie in the recognition (1) that Nature works out her Plan by specialising instruments for the carrying out of particular parts of the Plan; that what we call classes and movements are such instruments, each having its particular task to perform as a contribution to the whole; and that, therefore—especially in a time like the present, where much is being carried through swiftly -we should not expect "all-roundness" and catholicity of view from such instruments. The need felt, in each case, determines the function of the instrument, and it is well for Nature's purposes that the latter should, at least till the battle is more or less won, concentrate on that need. (2) That the time for the spiritual synthesising of all these specialised efforts will come with the hour of victory: that is to say, when the work of destruction has been practically completed, and the greater work of reconstruction is beginning. That time is at hand, but not yet. As for the part which the churches will play in the coming reconstruction, that depends, in the first instance, on how far they are willing to overhaul and reconstruct themselves.

WHAT THE MYSTICS HAVE ALWAYS KNOWN.

We quote the following passage from a letter which appeared in the *Referce* of some weeks ago, from the pen of the well-known actor and author, Mr. Arthur Scott-Craven. It gives an admirable description of the experience commonly spoken of as Cosmic Consciousness, which, revealed in glimpses at first, becomes later on the steady and normal consciousness of the highly-unfolded Mystic or Occultist. We do not know that we have ever seen this experience more felicitously expressed:—

"Years ago, as a small 'lower boy' at Eton, I remember reading an account, written by Sir Humphry Davey in his Diary, of a strange and wonderful experience that had befallen him—an actual realisation not only of the unity of Nature, but the absolute and definite *knowledge* that we were all, in different stages of growth, indissolubly and eternally bound to one another, that we were all literally and absolutely one—every blade of grass, every leaf, every rock, every form of mineral life, plant life, animal life. He felt, with overwhelming certainty, in harmony and at one with all things in Nature and his literal unity with God—the everinconceivable, ever-incomprehensible, pervading God. And God he saw not only manifested in every form of life with complete realisation, but he knew in that indescribably supreme moment, beyond the remote possibility of every doubting again, that there was that in him which had always been, which would never hereafter cease to be, and that for a few splendid moments he had transcended space and time, recognising them as necessary limitations of the human mind, knowing that all seeming separateness was but the working fiction of the universe, and that he—the true he—the eternal, undying, indestructible 'ego,' independent of forms, change, birth, decay, death, ever was, ever would be, ever had been. He in other words, the 'Eternal Now,' what St. Francis described as the Beatific Vision, what others have called the flåsh of cosmic consciousness, once felt, eternally known, and incapable of being forgotten.

"This identical experience has been realised again and again by men of every land, and described in every nation's literature. That experience befell Sir Humphry Davey, President of the Royal Society, but it has come to all sorts and conditions of men and women who would have fallen under the category of 'semi-educated,' even 'wholly illiterate.' Walt Whitman had the identical experience, Swedenborg also, likewise Emerson, Annie Besant, Edward Carpenter, a thousand other living people of all grades and types, and I should be unutterably cowardly and ungrateful if I attempted to disguise the fact that this indescribably wonderful experience had also befallen me.

"After such an experience one simply knows, beyond all question, that the dropping of the physical body at death is an event that we have undergone a hundred times before, that it merely means an extension of consciousness and a most welcome temporary release from an imprisoning vehicle, and that it no more affects the 'ego' than the taking off of one's clothes affects the life of the physical body."

* * *

THE EARTH AS A LIVING CREATURE.

The National Review for August contains a brilliant article by Mr. J. Arthur Hill, entitled "Is the Earth Alive?" in which he argues the reasonable nature of the Fechnerian hypothesis of a single organic life animating our globe as a whole, to which all separate lives are as the individual cells to the human body. This Earth-Life, he says, "is of a higher character than any animal, for it includes all animals and all human beings, comprising in its spirit all their spiritual activities, and having its own activities as well." Mr. Hill would do well here to study the Theosophical version of this important hypothesis, and to note the distinction which Theosophy draws between the rudimentary elemental life which dwells in the matter of each of the planes—by

virtue of which the totality of such matter, on every plane, becomes, in a certain sense, a single living creature—and that higher unfolded Life which, as it were, descends upon and ensouls the world, using the elemental life and matter on every plane as Its vehicle. In the former sense, the earth is, as the ancients believed, an animal. In the latter sense, it is the vehicle of a conscious Divine Life. Mr. Hill is, however, thoroughly just in his estimate of the fruitful and illuminating character of this conception of an organic Earth-Life to the problem of conscience and morals. After showing how the growth of the individual consciousness is achieved by the organising and linking up of experience, passing ever from "disjointednesses" to harmony and unification, and from this to the synthesising of new disharmonies, he remarks: "So with the earth spirit. Being far greater than the human subsidiary spirits, it is longer in coming to maturity. Its elements are still largely at loggerheads with each other. The nations war against each other, and universal peace seems a long time in coming. But steadily, steadily, works the earth spirit, and the nations, almost unconsciouslylike somnambulists—carry out its will. Seeing that union is strength, they absorb neighbouring States, or amalgamate a turbulent group of rival States into a powerful German Empire. They are working, consciously or unconsciously, towards universal at-one-ment. Already a federation of European States is talked of; to-day an

enthusiast's dream, to-morrow a statesman's practical politics. States which hold alouf will be automatically extinguished, as were lawless individual savages when tribes began to form. Union is the political watchword. Labour is combining throughout the world— East is learning from West, and West from East. China sends her students to Oxford, Cambridge, Jena, Harvard, and welcomes Western methods. India repays our civilising with the poems of Tagore. In trade, thousands of small businesses are unified in a few great combines, preparing for some kind of Socialism. Finance spreads its world-wide network. Science is becoming international. The frontiers are melting; coalescence, unity, harmony, are being achieved. earth-spirit is reconciling its warring elements. When it succeeds in the complete reconciliation; when the era of universal peace and brotherhood shall dawn; when it reaches its huge equivalent of the ripe, calm, contented, wisdom of human ageah, then will come a state of things which we can but dimly pre-figure. But it will come. The age of gold is in the future, not the past. It is our duty and our privilege to hasten the coming of this millennium. And even this is not the end. We cannot conceive the things that shall be. Eve hath not seen, nor ear heard. Enough for us to know the tendency, and to trust ourselves to it, actively co-operating."

The whole article is an admirable structure of thought, conceived on an imposing and imaginative scale, and well repays study.

COURRIER FRANCAIS.

OUS assistons en France à un grand mouvement qui entraine en ce moment les jeunes gens vers la vie physique et les sports. A mesure que la vie des villes devient de plus en plus brutale et forcenée, les hommes semblent rêver à nouveau d'une vie spacieuse et pure, ou d'autres plaisirs leur seraient rendus; ils voudraient restaurer dans leurs corps chétifs l'antique force virile.

Le Marquis de Polignac vient de fonder à Reims un grand Collège d'Athlètes, école d'Education physique et de Sports; nous pouvons dire que depuis longtemps rien n'a été tenté qui soit pour la race toute entière d'une aussi grande importance.

Voici le manifeste du Collège d'Athlètes, signé par : Auguste Rodin, Jean Richepin, Gabriel Bouvalet, Marquis de Polignac, Dr. Boucard, Dr. Helme, Maurice Cobrat et Jacques Balsan:—

"Justement émus par les ravages de l'alcoolisme et de la tuberculose qui atteignent la force française dans ses sources vives, tous les esprits clairvoyants s'inquiète du remède."

Le meilleur moyen de combattre ces fléaux, c'est de généraliser le goût et la pratique des exercices physiques. Il semble qu'un sûr instinct en avertisse la jeunesse. Depuis longtemps déjà, de nombreuses associations sportives se sont formées à Paris et en province. Elles groupent des milliers de jeunes athlètes, les éduquent et les dirigent. Partout ou elles n'existent pas, il faut les établir. Dans cette intention se sont déjà fondées de grandes fédérations auxquelles nous ne voulons pas nous substituer. Mais, pour réaliser pleinement la renaissance physique, il ne suffit pas d'appeler aux joies salutaires du sport toute la jeunesse des villes et des campagnes. Il nous manque encore un centre d'entraînement, un centre de formation ou se prépareront, en même temps que des instructeurs et des entraîneurs, les champions de ces grandes épreuves internationales que la France ne peut ignorer et ou elle doit reconquérir son rang.

A cet effet, nous organisons le Collège d'Athlètes, "école de renaissance physique." Nous avons conscience de préparer ainsi l'amélioration de l'individu et de garantir l'avenir de notre race et sa force créatrice.

Il n'y a point d'antagonisme entre le muscle et l'intelligence. L'admirable exemple de l'antiquité grecque et latine nous inspire, au contraire, et nous guide vers un équilibre harmonieux du corps et de l'esprit."

Bien entendu le collège de Reims n'est pas dans l'esprit de ses organisateurs le but suprême qu'on puisse attendre. Ils savent qu'il rendra de grands services; chaque annés de nombreux professeurs en sortiront pour répandre dans la France entière un système logique et raisonnable d'entraînement; chaque année, des médecins familiarisés avec la méthode naturelle soigneront les gens bien portants mieux encore qu'ils ne savaient seigner les malades, mais le Collège d'Athlètes de Reims doit aussi couvrir la France de filiales. Il faut que dans chaque province une école semblable se fonde et qu'elle s'adapte aux caractéristiques de la race et du milieu. Déjà de nouveaux collèges établis sur le modèle de celui de Reims, ont été créés à Rouen et à Aurillac, d'autres s'ouvriront bientôt à Pau, à Nice, etc.

Le plan que se propose le Comité du Collège d'Athlètes de Reims est donc un plan grandiose: faire des hommes sains et robustes, régénérer la population française amoindrie par l'alcool et l'oisiveté physique. Quand il sera réalisé, la vie physique de la nation pourra entrer en parallèle avec sa vie intellectuelle. L'on verra un peuple rajeuni sortir des écoles et des universités, la mortalité baissera, la santé physique et morale régnera et le pays tout entier sera prêt pour de nouvelles destinées.

* * *

A Lourdes s'est tenu le 25 ième Congrès Eucharistique. Cette manifestation a été très importante. Jamais encore autant que cette année le Congrès n'a mérité le qualificatif d'international. Les congressistes ont afflués de toutes les parties du monde.

Le Cardinal Luçon, doyen des cardinaux français, dans un discours d'ouverture dit que nulle ville n'était mieux qualifiée que Lourdes pour permettre à des catholiques représentant le monde entier, de proclamer en face de la négation matérialiste, l'affirmation la plus grande des vérités de leur foi.

We plead, O God! for some new ray
Of light for guidance on our way;
Based not on faith, but clearer sight,
Dispelling these dark clouds of night;
This doubt, this dread, this trembling fear;
This thought that mars our blessings here.
This restless mind, with bolder sway,
Rejects the dogmas of the day,
Taught by jarring sects and schools

To fetter reason with their rules. We seek to know Thee as Thou art—Our place with Thee—and then the part We play in this stupendous plan. Creator Infinite, and man, Lift up this veil obscuring sight; Command again: "Let there be light!" Reveal this secret of Thy Throne; We search in darkness the unknown.

-Extract from The Divine Plan of the Ages; quoted from a poem published in a Philadelphia Journal.

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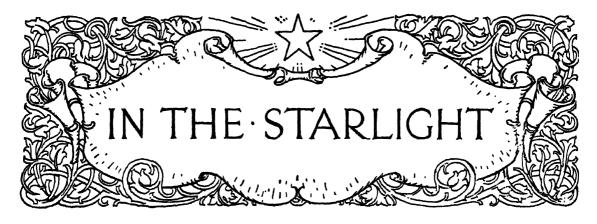
October 11th, 1914

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





By G. S. ARUNDALE.

War, the more I watch the effects of the war, the more certain I feel of its place as one of the forces preparing for the coming of the Lord. I cannot, of course, speak for Germany or Austria-Hungary, but in my own country and in France a spirit is abroad which augurs well for the reconstruction of society to which we may now begin to look forward. In evidence of this, I may print the following admirable advice from *The Times* of August 6th, advice which the war has brought forth, but which is even more needed in times of peace:—

"First and foremost.—Keep your heads. Be calm. Go about your ordinary business quietly and soberly. Do not indulge in excitement or foolish demonstrations.

"Secondly.—Think of others more than you are wont to do. Think of your duty to your neighbour. Think of the common weal.

"Try to contribute your share by doing your duty in your own place and your own sphere. Be abstemious and economical. Avoid waste.

"Do not store goods and create an artificial scarcity to the hurt of others. Remember that it is an act of mean and selfish cowardice.

"Do not hoard gold. Let it circulate. Try to make things easier, not more difficult.

"Remember those who are worse off than yourself. Pay punctually what you owe, especially to your poorest creditors, such as washerwomen and charwomen.

"If you are an employer, think of your employed. Give them work and wages as long as you can, and work short time rather than close down.

"If you are employed, remember the difficulties of your employer. Instead of dwelling on your own privations, think of the infinitely worse state of those who live at the seat of war, and are not only thrown out of work, but deprived of all they possess.

"Do what you can to cheer and encourage our soldiers. Gladly help any organisation for their comfort and welfare.

"Explain to the young and the ignorant what war is, and why we have been forced to wage it."

Then, again, there is the following:-

"Do not draw from your bank more money than you need. Don't hoard gold. You must help to prevent any panic run on the banks.

"Don't hoard food. Buy only for your immediate needs. That will keep food cheap and help the millions of your fellow-countrymen and women, who must go hungry unless you exercise restraint.

"Live simply. No extravagance. No waste.

"Keep calm. Don't get hysterical. Don't agitate. Don't get gloomy or depressed.

"We shall probably have reverses. All wars bring them. Don't get panicky or downcast. We shall probably have successes. Don't be over-excited. Keep calm, whatever happens.

"If you are a workman, you can do your best to help your employer in meeting cheerfully what he proposes for the good of the country.

"If you are an employer, you can help the country's morale by keeping as many of your hands employed as possible. "You can help our soldiers and sailors to make war as honourable and chivalrous a combat as possible by refusing to believe the scare reports of the inhumanity of our enemies. Most of them are quite untrue. Do not believe and circulate them, thereby giving pain to our soldiers' and sailors' families at home.

"You can help your country by helping yourself to keep sober and in good health. Be an example of a true British citizen.

"You can help your country by being an honour and an example to it. We must all stick together and help one another. We are all equal to-day. Help your country by acting as if you realised it."

* * *

In fact, we may begin to look forward to the future in quiet confidence, whatever the issue of the war. As the Christian Commonwealth remarked: "When this worldthunderstorm is over, things will never be quite as they were before . . . and amid the wreck of the Old World civilisation and the break-up of the Europe which we know, a new will is bound to emerge." In this connection, chapter xxvii of Man: Whence, How, and Whither would prove a most valuable forecast to any one whose intuition is sufficiently well established to enable him to realise that those who wrote that chapter knew what they were describing. Indeed, the signs of its truth are already to be seen in Sir Max Waechter's European Unity League, which will doubtless have an important place in preparing Europe for its destiny when the present trouble is over.

* * *

In the meantime, a supreme duty lies before those of us who know in which direction world-forces are being sent. First, an emphasis on that aspect of national consciousness which may be summed up in the words "social service." Second, a careful and rigid abstention from any thought, word, or deed which might hinder the coming again together of Europe when the time is at hand. We have to learn to recognise ourselves as units in the national life so closely linked to one another that our individual weaknesses

definitely affect the welfare of the whole to which we belong. This is always true, but we are not always conscious of its truth. The present war has deepened our consciousness of this essential truth, and it is for us to see that the expansion gained remains with us-that there does not come about more contraction than we can help. In this way, though the statement seems paradoxical, the war has brought us, by the measure of our expansion of consciousness, nearer to this truth, and we must, therefore, treat the war as one of His means of drawing His children nearer to Him, whether through defeat or victory. If we win-to what good use are we to put our victory; if we losewhat lesson has been thus brought home to us?

* * *

I very much appreciated an article on "Courage" in a recent issue of the *Times Literary Supplement*—I forget the date of issue—and I quote a couple of its striking paragraphs:—

"So all of us civilians, for whom there are no supreme moments of daring or sacrifice, can constantly and quietly keep our courage at the higher level. Not only must we perform our plain and simple duty by refraining from all kinds of panic such as storing food, spreading rumours, or whispering doubts of our leaders; but we can also, each of us, do something for the soul of England, that, when peace comes again, it may be a treasure unimpaired. We, as a nation, have certain virtues of our own, easier to practise in peace than in war, but more sublime in war than in peace. . . . The England that we fight for is an ideal that we help to destroy by every vain or savage thought of our own; and she would not be worth fighting for if she herself became savage in the course of the war. In that case her victory would be the defeat of all that was best in her, and the peace she made would never have the consent of the vanquished. She might show courage, but it would be a courage estranged from all the other virtues and made almost animal by that estrangement. That kind of courage is obsolete in our civilisation, and we are going to war to prove that it is obsolete. So when the war is over, we shall say to all the ideals that provoked it, and to the misguided hosts that fought for those ideals:—

"Honour not hate we give you, love not fear,
Last prophets of past kind, who fill the dome
Of great dead Gods with wrath and wail, nor hear
Time's word and man's—'Go honoured hence,
go home,

Night's childless children; here your hour is done; Pass with the stars, and leave us with the sun."

* * *

It is very pleasant to hear that our Princess Mary has become patron of the new League of Young Patriots, whose motto is "I serve." Many years ago we adopted that motto for our Sons of India movement, and its adoption in England for the League of Young Patriots may possibly pave the way for a linking up of the two movements. Two golden rules govern the members of the League of Young Patriots. They are:—

To God, King, and country I will do my duty.

To those in difficulty or sorrow through the war I will give my best help.

The Queen has written expressing her full sympathy with the objects of the movement. Boys are to render such services as weeding the garden for neighbours who have been called to the colours, and making themselves generally useful. Girls are to behave similarly, especially in the matter of sewing and nursing babies for soldiers' wives, and duties at home and in school are not to be neglected. Democratic in every way, the branches elect their own officials and proceed to organise concerts, drill displays, etc., in aid of war relief funds. Each member wears a badge, and those rendering special service have their names inscribed upon a roll of honour which is to be exhibited in school. At some schools every student has joined the league. Teachers and others who are interested should apply to the President, League of Young Patriots, Sardinia House, Kingsway, W.C.

The Order of the Sons and Daughters of India, established in 1908, has the following

principles and pledge:—

I promise to treat as brothers Indians of every religion and every province; to make service the dominant ideal of my life; and, therefore: to seek the public good before personal advantage; to protect the helpless, defend the oppressed, teach the ignorant, raise the downtrodden; to choose some definite line of public usefulness and to labour thereon; to perform every day at least one act of service; to pursue our ideals by law-abiding methods only; to be a good citizen of my municipality or district, my province, the Motherland, and the Empire.

To all this I pledge myself in the presence of the Supreme Lord, to our Chief, our Brotherhood, and our Country, that I may be a true Son of India.

* * *

The Order was established to save students from the hands of the Anarchists, who were seeking to wrest India from her place in the Empire, and were gathering youths into secret societies, were inciting them to the use of bombs and revolvers against officials, both English and Indian, and had already brought one to the scaffold—to be followed, alas! by others. The vigorous action taken saved many lads from these evil counsellors, and turned them into useful ways of Service.

In August, 1912, Mrs. Besant formed the nucleus of the Order of Sons and Daughters of the Empire, of which Sons and Daughters of India, Sons and Daughters of England, etc., are to form national units. A circular issued at the time made the following statement:—

"The object of this Order is to draw together for mutual aid and common action men and women of goodwill, from all classes, for the service of the Mother-country and the Empire. Its members feel that in face of the widespread industrial and political unrest—shown by recurring strikes and by reiterated appeals to violence in political matters—some concerted action is necessary in order to preserve from destruction the results of civilisation, and to avoid another period of barbarism, such as those which have followed the upheavals of the past. The use of legislation to initiate piecemeal reforms—involving inevitably widespread social and economic changes which are left out of consideration—is full of danger; it is only resorted to when peril overcomes

inertia; it is addressed to meet some pressing difficulty, and is apt to create new difficulties in the place of the one it removes; it is guided too often by passion and party feeling instead of by thought inspired by national devotion; it is sometimes carried by appeals to ignorance and greed, instead of by the counsels of the wise and the willing co-operation of all; it threatens to become a violent revolution, masked under forms of law. The Sons and Daughters of England would substitute for this a wellconsidered and thorough social reconstruction: based on knowledge; shaped and directed by the wisest and best of the nation; invoking and guiding self-sacrifice to make it practicable; seeking legislation only when voluntary co-operation fails, and then as forming part of a complete scheme, and not as a hasty hand-to-mouth palliative; a reconstruction deliberate and gradual, but having as goal the evolution of a social order which shall ensure a minimum of well-being to every man, woman, and child in the nation, so that each may be able to develop to the full the faculties which he brings with him into the world."

Perhaps it may be possible for the officers of the Order to give it a place in the various schemes now in existence to express our wider national outlook. Lady Emily Lutyens will answer enquiries.

* * *

The *Daily Mail* of September 4th has the following:—

"The Rev. A. Stanley V. Blunt, the British chaplain, conducted a brief service yesterday at the Magic City (the Paris equivalent of the White City) as a consecration of the flag presented by *The Daily Mail* to the British Volunteer Corps.

"Though the Magic City is now a military station, and the grass is growing through the boarded floor, its automatic machines, its switchback, and its profusion of advertising signs are still very much as the last crowd of merrymakers left them before the war. And it was among these surroundings that the consecration of the flag was carried out, in the presence of a detachment of British recruits, who will leave to-day to join the headquarters of the corps.

"The flag of silk is a Tricolour, having a small Union Jack in the top corner of the blue section. In the white section is a silver star casting its beams downward. Across the flag is the inscription 'Volontaires Britanniques; France—Grande Bretagne,' with a sprig of oak, the whole embroidered in gold. At the top of the staff is a knot of red, white, and blue ribbon."

The italics are ours. Let us hope that the star is five-pointed, for the British volunteers could fight under no more inspiring symbol.

I take the following significant cutting from the Statesman of July 30th:—

"The Tashi Lama of Shigatse, with the consent of the Dalai Lama, has begun the construction of the image of a supposed coming Buddha called Maitreya or Lone, at Shigatse. The temple containing the image will be ten storeys high—that is, about ninety feet in height. The image will weigh over two hundred maunds, and will be constructed entirely of sheets of copper coated over with thin layers of gold. The image will be about eighty feet high, and will extend from the ground floor of the shrine to the roof of the top-most storey. Different parts of the body will be located in separate storeys. The roof of the shrine will be constructed of copper coated over with gold. The expense in connection with the shrine and the image will be met by free-will donations offered by Tibetans from all parts of the country. All the artisans engaged will be unpaid volunteers. It is expected that the shrine and the image will constitute the finest specimen of Tibetan architecture. The Tashi Lama and his chief assistant monks are personally helping the artisans by words and deeds. The work of construction began in March of this year, and will extend over a period of three years."

I wonder whether India could take a leaf from Australia's book in connection with the subjoined interesting account of a travelling school which I take from the Cork Constitution:—

"Australia is justly proud of the educational facilities provided throughout the Commonwealth. Each State, of course, controls its education department, and all make ample provision for the young student. The aim seems to be to make the course as open and as free as possible, so that poverty shall be no serious bar, and the possession of wealth no unfair advantage, to the student with the necessary talent. Education is free and compulsory, and the way is made fairly smooth from the kindergarten to the University. Even in the "outback" sparsely peopled, and newly settled portions, something is done for the children, so that those parents who take up the virgin land, for the purpose of establishing homes, do not necessarily sacrifice their children's education. A system of travelling schools has been inaugurated, and by this means the children in isolated parts are reached periodically. The travelling school consists of a four-wheeled van, covered with a hood. Provision is made for lockers and cupboards, the doors of which form a false floor, which serves as a bed for the teacher. The hood is covered with canvas, and is lined with A number of accessories are supplied, including a tarpaulin, which, when necessary, can be used as a tent. The travelling school is equipped with a blackboard, writing materials, school readers, maps, atlases, kindergarten materials, and Each school covers a school records. district, staying from one to three weeks in each place. It takes eight weeks to complete the circuit, when the teacher returns, revises work left during the previous visit, gives another week or two of instruction, and sets work for the students to complete before his next visit. By this means the Department reaches a number of children who are so far beyond the reach of education as to preclude them from adopting any of the facilities provided by the Department."

A month or two ago I received a letter from the Royal Society for the Prevention of Cruelty to Animals in connection with the traffic in decrepit horses. The Chief Secretary remarked:—

"You are doubtless aware that for many years the Society has striven to put an end to the traffic in old horses. When unfit, from infirmity or disease, to work in this

country, they are sent to the Continent. nominally to be slaughtered for food purposes, but in a large number of cases to toil when they are physically incapable of further work. The efforts which we have made, by prosecuting the dealers, by interviewing the authorities responsible for the traffic, and by the preparation and introduction into Parliament of various Bills, have been successful in preventing a large amount of suffering, but there are cruelties and causes for suffering inherent in this export trade. with the possibilities of rough seas and prolonged voyages, which can never be removed. Therefore, the only course to pursue—since there is at present only a Continental market for these old servants-is to create a home market where owners can dispose of their animals before they reach the last stages of unfitness for work, with the certainty that they will not be dragged to the ports, and shipped under conditions involving great and often prolonged suffering."

The solution of having a home-market seems to me a very selfish one, and unworthy of our traditional love of animals. Surely if these old creatures are unfit for further work, they might at least be left in peace in the evening of their lives. But no, every ounce of value must be forced from them, and while it is argued that we may save them from the terrible journey to the continent, we must have something in return.

Perhaps the war will bring some better conditions for animals, as well as for human beings, for I cannot belp agreeing with a friend who wrote to me: "Let human beings massacre and mutilate each other as much as they please, but for God's sake preserve animals from the results of our own ignorance."

I recommend readers of the *Herald* to write to the Animals' Friend Society, York House, Portugal Street, Kingsway, W.C., for *Horses in Warfare*, and *An After-Life for Animals*—excellent pamphlets at twopence each, post free.

My letter to members, published in last month's issue, has brought a number of interesting replies from friends who are not yet members of the Order, as well as reports from branches as to their activities. The following note from Cardiff will be interesting:—

"On Tuesday, August 11th, a joint meeting of Fellows of the Theosophical Society and members of the Order of the Star in the East was held, to consider ways and means of helping in the present national crisis. Fourteen members were present, of whom ten were Star members.

"A good many members are helping in the equipment of the Welsh Hospital at the seat of war, by making shirts, pillow-cases, bandages, etc. The hospital is being sent out as quickly as possible, and voluntary help is requested. It was felt that this work should be given to unemployed women by the City, but as it has not been considered possible to organise this in time, we decided to co-operate in this work. A fund has been opened for the purchase of materials, etc. It has been suggested that the outline of a tiny star should be worked in all the articles contributed by members.

"A resolution was passed calling upon the City Council to put into force forthwith the provision of the Elementary Education Act (Provision of Meals Act, 1914), which has now become law.

"On Tuesday, August 18th, a meeting of members of the Order was called in response to the letter from Lady Emily Lutyens. At this meeting we read and discussed Mr. Arundale's article in the August Herald. We tried to glimpse the significance of the war from the point of view of the near coming of a great World-Teacher. We felt that our attitude at this juncture should be one of understanding of the larger issues, so that we might become centres of calm and peace in the midst of the stress. We found Mr. Leadbeater's article on 'Brotherhood,' in the Inner Life, vol. 2, particularly pages 229 to 233, very helpful and stimulating, and also pages 454 to 457 in Man: Whence, How, and Whither. References were made to several articles in the daily and weekly papers dealing with the aftermath of the war, significant from the point of view of the Order. One extract in particular, taken from Public Opinion, is very interesting:-

""WHEN IT IS OVER.

"But we shall begin all over again. When the body of the last dead soldier is buried, and the last gun is silenced, and when the nations are at peace through exhaustion, they will turn back again with sorrowful steps to the hills of Galilee, and ask once more to be told the tale of the Carpenter who spoke as never man spoke before. Then, perhaps, they will listen. . . . But we shall begin all over again, and shall rebuild a better and a stronger and a nobler world, with the women by our side."

:-- \T----- 4-1d-

"A member, Miss Moxey, told us of a very interesting sermon she had listened to recently, in which the minister said:—

" Many people have asked me if this is not the end of the world. In my opinion, emphatically no; but it is the end of this present civilisation—of that I have no doubt. We are at a great crisis in human history. We are to witness the death throes of our European civilisation, followed by, as I confidently believe, the birth of a fairer and nobler age. More than two thousand vears ago the Prophet Isaiah saw this vision of the new age, when 'they shall beat their swords into ploughshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more' (Isaiah 2-4). must now face the most awful destruction of human life and of wealth that the world has ever seen. But when the destructive forces are played out, they will give place to the productive forces. We can never have peace until the nations disarm, for heaped up armaments mean distrust, and longcontinued distrust will always end in war. Just in the same way as individuals are not permitted to avenge themselves, but must submit their cause to the law of the country, so, in the new civilisation, the nations must submit their grievances to a court of nations. We may be nearer the accomplishment of Isaiah's vision than we think. To all who see visions and hold ideals, I say: This is the time not to give them up, but to hold them fast. It is to the poets and the seers that truth is revealed. Isaiah's vision is drawing near its fulfilment, and if you, too, have a vision, thank God for it and be true to it, and in God's time your vision also shall be realised.'

"We have decided to hold special meditation meetings, arranging each week the day and time. The first will take place next Tuesday, August 25th, at 8 p.m., at the Theosophical Society's Lodge Room. We are taking Mr. Arundale's outline as a basis for these meditation meetings. We have also agreed to help by individual meditation, preferably in some place of public worship. The subject chosen is 'Brotherhood,' and in order that the effect should be definite and coherent, a suggested form of meditation has been drawn up for use by members helping in this way.

"A copy of the Herald of the Star is being sent to the John Cory Sailors' and Soldiers' Rest, in response to a letter which appeared in the local papers asking for literature to be supplied to the soldiers who are waiting to be ordered abroad. The Herald is also sent to another sailors' home in the city, which distributes literature to outgoing ships. A member has also volunteered to place a copy in the men's common-room at the University College."

Our French National Representative, Madame Blech, is hard at work on soldiers' garments, and her house is the daily meetingplace for a band of workers. She writes me: "We have no time to write; all is action here in Paris. It is the same at the centres. The able-bodied go to the army; the others and the women work for the redcross and for the helping of the poor. We cannot do anything collectively. The T.S. members in Paris are, however, organising a 'garde d'enfants' and a work-room for the mothers. The T. S. General Secretary is no longer Monsieur Blech, but Lieutenant Blech, of the artillery at Versailles, while Mademoiselle Aimée Blech is triumphing over her ill-health by being a red-cross nurse in a hospital at Passy.

Mademoiselle Dykgraaf, of Holland, writes me: "Your letter is being translated, and copies will be sent to all the secretaries, who will send it to their members. We are very

much in sympathy with it, and I should say that on the mental plane you had already sent your instructions before writing them on the physical, as we have written on exactly the same lines to our members. Bands of Service have been formed, offering themselves as from the Order of the Star in the East, to the existing committees. Meditation groups have been established, and thoughts of love and goodwill are sent daily to all, especially to those whose duty calls them to action on the field of battle. In addition to this, each member repeats every day the invocation. We have offered our countryhouse—'T Heydehuys—to the Red Cross, and a nurse, who is a member of the Order. will help us, while the doctor of the neighbouring village will also give us his services. Here in our village all the peasants join in an effort to help, and a great feeling of fraternity pervades all . . . the national meaning of the Order is felt strongly in our country."

* * *

Mademoiselle Brandt, Switzerland, says:— "Your letter to the members of the Star in the East reached me a couple of days ago. and I wish to thank you most heartily for the strength, love, and light it brings us. . . . In Geneva we have members of the Order belonging to Germany and France. They now fight against each other, and this has been a subject of sore trouble for them. Many a letter has reached us saying that they will fight as true members of the Star, and that if they die it will be with the little silver Star pinned on their breasts, and the blue ribbon on their hearts. God's time is His own, and we shall patiently wait for the arrow of deliverance to be shot."

* * :

It is now possible for a blind man to "see" to read by ear.

This is due to great improvements made by Dr. Founier d' Albe, in an electrical instrument which he showed at the British Association meetings last year. In brief, the instrument transforms the action of light into sound.

The principle of the invention depends on the peculiar property of the element selenium, by which the strength of an electric current passing through it varies with the amount of light falling on the element. Suppose a plate of selenium is in electrical connection with a telephone receiver—ordinary speech is, of course, transmitted by electric currents. Then, according as more or less light falls on the selenium, so will the electric current passing through the telephone receiver vary, and also the sounds heard in the receiver. When the plate of selenium is in a strong light sounds are heard; when it is the shadow all is quiet.

By the aid of the instrument it is possible to differentiate by the different sounds the intensity of the light falling on the instrument. For instance, if the instrument is placed first before a large window, and then before a small aperture through which the light is coming, two different sounds are heard. By shining a powerful light on the type of ordinary printed letterpress, it is possible to differentiate between the letters by the different sounds in the receiver.

When the instrument was shown last year, it was necessary for the type to be about two inches in height. Now ordinary newspaper type can be read. The instrument is called the "type-reading octophone."

* * *

The latest thing in war news is the "Telepathic News" posted in the windows of the Occult Club, just by the Piccadilly Hotel. Each bulletin begins: "This is what I see telepathically." The news, it is announced, being obtained purely from diverse psychic means, clairvoyant, telepathic, and psychometric impressions and investigations, in no wise inspired by official news.

* * *

"In the Middle Ages," says the Outlook, "the autocrat said to the individual, I will take care of you. In the beginning of the nineteenth century the individual said, Henceforth I will take care of myself. In this beginning of the twentieth century, the individuals are saying to themselves, We are now old enough to combine in caring for all."

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true—
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honour will honour meet,
And a smile that is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn;
You will gather, in flowers, again
The scattered seeds from your thought outborne,
Though the sowing seemed but in vain.

For Life is the mirror of King and slave;
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

Author Unknown.



OCTOBER 1st.



ROM all parts of the world stream forth loving and reverent greetings to Mrs. Besant on her birthday. Wars may divide us, party strife may separate us, religious differences may keep us asunder, but all hearts turn in a common gratitude to one whom Bernard Shaw called "the greatest woman in the world" as the source from which they have gained what peace and strength they possess.

Europe is plunged into the storm of catastrophe, and national feeling runs high, but the name of Annie Besant will bring thoughts of loving reverence into the minds of Germans, French, English, Austrians, Russians, and Belgians alike; for if our members on the field of battle fight better than their comrades, it is because she has taught them how to fight without hatredherself ever the most generous of opponents. And if, at the end of it all, our members become pioneers of goodwill in the midst of nations with whom their countries have been at war-and this is their task-it is because Annie Besant is ever the first to be ready to go among those who have opposed her bitterly, taking with her gifts of respect and eagerness to work with them wherever possible.

We who are members of the Order of the Star in the East, or of the Theosophical Society, have years of talk behind us. We know our principles, and can enunciate them clearly on public platform and in private converse. But one vast space of growth separates us from Annie Besant. Most of us are afraid of public opinion. She moulds it. Most of us are bigger on the platform than in our own homes. Mrs. Besant is the same everywhere. Most of us have our own individual and personal feelings, which considerably modify—though outsiders may

not see it—our outside life. Mrs. Besant has similar feelings, but they are in complete subordination to that which she regards as her duty.

Now, people very often wish they could help Mrs. Besant, or be near her, or make some gift to her. The more closely they approach the spirit in which she lives, the nearer they are to her, the more right they have to call themselves her assistants. Just at present she would, I feel, be glad to receive a special offering from us all—an offering which will help to bring about the consummation of the great plan to which her life is given, and somehow, with the war upon us, it seems to me easier to make this gift than it would be under less stirring circumstances. I will put down one after another the various parts of this birthday gift.

- 1. Rise above public opinion, and guide it.
- It is especially easy at present to be carried off one's feet. Definite thinking on the part of a number of people is always a powerful force. At present many people think more or less alike, and it is easy for us to drift into the common way of thinking and to imagine that we are thinking. The fact is, that we are being thought.
- (a) An alien enemy needs as much help, especially if he is living in our midst, as a friend:
- (b) The rulers of nations opposed to us are not necessarily more misguided than our own. No one knows much about foreign potentates, least of all, probably your neighbour;
- (c) The peoples who are striving against you have the same profound belief in their spiritual mission as yourselves;
- (d) That which you hate you must some day become, for God loves all his children,

and if you hate some of them you must some day be born among them, so that you may learn of God's love for you as one of them;

- (e) Be not ashamed of the truths which have been beacon lights to you. People who come into contact with the truth by scoffing at it must inevitably some day come to pray under its inspiration, and it is specially good that they should know of the truth in the difficult times that now encompass us. Try to realise that in the history of the past, the greatest figures are generally those who have been most laughed at. Ridicule brings peace and great strength to those who are lashed by it. It is easy to believe that which is commonly accepted, but the Masters entrust to us Their truths that we may spread the knowledge of the comfort they have brought to us. If we hug them to ourselves, and hide them from our fellows, we shall find them gone, and through pain and sadness shall we struggle again in the midst of the darkness which our jewels of truth had dispelled.
- 2. To our families and dependants we must endeavour to be that which the average uncritical audience thinks us to be as we speak from the platform, and as, indeed, we temporarily are. We must not allow the steps which lead down from the platform to lead down also to our lower selves.

3. "God helps those who help others" is our version of the original statement. Whatever personal feelings we may have must be used to give us greater power for service, and not to shut us off from wider work. The novels I like best are those which depict the beautiful maiden sending her somewhat reluctant lover to fight, and perhaps die, in some great cause, saying that she were dishonoured if he held back. She may gently add, if she wishes, "I will wait for you," or "I will follow you if you die," but her glory is in sending her dear one into the path of duty and honour, that, through her, he may grow strong and pure.

We all of us have our personal attachments and personal joys. Let them be used for the uplift of those with whom they are concerned. "I am loved—therefore I am sent forth"—not "I am loved—therefore I must stay behind."

Such are the gifts, in attitude of mind, we may bring to our beloved Protector on her birthday, and if they are not of much size just now, I for one will try to work at them so that on October 1st, 1915, I may be able to say to her: "Here is a rough and somewhat shapeless mass. It is George Arundale. Can you, perhaps now, detect some effort to begin to mould it into the likeness of the ideals which you have lived for us down here."

GEORGE S. ARUNDALE.

A sage has said: "He who can take upon himself the Nation's shame is fit to be Lord of the land. He who can take upon himself the Nation's calamities is fit to be Ruler over the Empire."—Lao-Tzu.

Better one's own duty, though humble, than the well-discharged duty of another. Better death in the discharge of one's own duty; the duty of another is full of danger.

To an estimable man, dishonour is worse than death.—Shri Krishna.



FAITHFUL UNTO DEATH.

From the painting by Sir Edward Poynter, Bart., P.R.A.

THE JOY OF THE COMING.

"ERY peaceful, very joyous, the belief in the Coming of the World-Teacher should make you." I once heard the Protector of the Order of the Star in the East say, in her lecture on the subject. "The disciple is not afraid of anything that may happen, or of any obstacle in his path. We should be joyous, and treat troubles and sorrows as dust on the wheel. Nothing matters when we know our guide, when we are sure of our path."

The joy of the Coming! That is a keynote we might strike more frequently than we have yet done, it seems to me, both in our propaganda work and as regards its influence on ourselves. For it is legitimate—nay, surely our bounden duty-to present our Evangel, our tidings of great good to men, in as attractive a form as possible, knowing that it is impossible to paint in too glowing colours what that Coming means to man. It is important to strike the note of joy in connection with our own lives, because joy is an attractive, a unifying force, and people are apt to judge a belief by its effect on the lives, the conduct, of its professors. Joy being, as are all emotions, a contagious feeling, our own joy may help to sweeten a sad world, our "sorrowful star" as some have called it, forgetting that sorrow endures but for the night, and that joy comes ever with the morn. When our "Dayspring from on high" is with us again, where He sets his steps serenity and joy go "The weary in heart are with Him. cheered, the sick in body feel their pains lessen, and the meek and lowly are those who lift up their eyes to see and worship the King in His glory passing by," as I have elswwhere written.

To bring more joy into our rapidly changing world, and so to help it through its

pangs of rebirth, in the midst of turmoil and discord, the wars and rumours of wars that surround us (how literally is being fulfilled before our eyes the Christ's own forecast of His Coming); to reiterate our belief that all is well with a world Divinely directed and Divinely taught, is our certain duty. teach the joy that will follow the appearance, the discipleship of the great Spiritual Teacher we look for, may help men to endure more patiently the undoubted trials of the present. For He, who taught in His last advent that God is love, and Himself went about doing good, will bring into the world a love for men so perfect and so all-embracing that it will east out that fear of God which now adds to the world's torment. Perfect love is joyous, for it is certain. Perfect love trusts, and knows no doubt.

God Himself, Hinduism has ever taught, finds in creation a joy, a sport, a lila. The creation of the world is to the Divine pure joy, and we, as Divine in nature, should share His joy in self-creation. The Teacher of Gods and of men will, it is certain, joy in His great work of helping men. "If in the changing incidents of this life of three minutes, you know it to be but a stage on which you are playing and helping God to play, at once misery ceases for you. So see Him playing in every atom, playing when He is building up earths, suns, and moons, playing with the human hearts and animals and plants. See that we are but His cheesmen: He arranges us first in one way and then in another, and then we are consciously or unconsciously helping in His play. And, oh bliss, we are His playmates." (Swami Vivekanada.)

India is happy in this idea of God as player and playmate, as the West is not happy, as a rule, in its conception of the Deity as a God of wrath, instead of a God of Love and of Joy.

It may help some, perhaps—at least, to myself the conception is an inspiring oneto remember as both Eastern and Western mystics have ever taught that God loves man not as much as man loves God, but more—a thousand times more. It is, if one may make the suggestion without irreverence, part of the Divine work to draw men to Him by the love He pours out to them. The men in whom Divinity was stirring have recognised this fact. So we find in the Koran God explaining to David that, "I was a hidden treasure, I desired to be known. Therefore I created the world in order to be known." Jelalu d'Din wrote :-- "When the love of God arises in thy heart without doubt God also feels love for thee." And Eckhart insisted that "God needs man. God needs man as much as I need Him." Mechthild, of Magdeburg wrote: "O soul, before the world was, I longed for this, and I still long for thee and thou for me. Therefore when our two desires unite, Love shall be perfected."

The Lord Maitreya, whose Divinity is manifested, in whom the Divine nature uses the human merely as a means of manifestation, will also feel this love of God for man and desire followers. (I am laying this emphasis on love in treating the Joy of the Coming, because, to me, love means joy and is joy. When the selfish stages of love have been surmounted, perfect love will necessarily mean perfect joy.)

A teacher must have followers, else his mission cannot be accomplished. All over the world men's hearts are empty because they lack belief in, and knowledge of, the Divine man who ever wears the human form while the burden of the world's teaching rests upon him; we are taught, so that as man to man He may appeal, His Divinity making the appeal irrestible to those who penetrate the mystery of His double nature and world-mission. Men's lives are the poorer for their shallow The expectation of a great scepticism. joy makes for present happiness; the preparation for it sanctifies life, redeeming "the daily round, the common task" from their often benumbing effect on characterit is the great ones who perform without repining the little duties of life, giving them a sacramental nature by seeing "through the outer and visible sign to the inner and spiritual grace."

The need of more joy in life is being more and more generally recognised, and valiant efforts are being made by men of goodwill to add to the world's happiness. Nietzsche, in his moments of insight, taught: "Man hath had too little joy. Life is a well of delight. Life is a struggle to rise and to surmount itself. Divinely will we strive against each other. Creating—that is the great satisfaction—from suffering and life alleviation."

Can strife be Divine? A hard saying, and yet a true one, and one bearing many interpretations.

In all life we strive "divinely" against each other, for it is by contact with each other that our rough corners are struck off, the rough ashlar polished, and the God helped to emerge from humanity's form. If we work in God's own spirit of creation we chisel out the God with joy. The Great Teacher, the Lord Maitreya, comes to assist with His own mighty power and experience in the work of man's self-creation, and He will bring with Him into the world a joy we cannot dream of until we experience it.

Again to quote Nietzsche: "This new teaching, O my brothers, I give unto you harden yourselves. . . . Be hard, learn to suffer with hardness, ignore mere sacrifice, and learn to evolve yourselves. By so doing you will help your neighbour better than by offering to carry his pack on your shoulders." Nietzsche, in his hatred of the "slave virtues" of Christianity, may have gone too far, only one must remember, in this connection, that exaggeration is generally necessary to gain a hearing for a new truth or a new aspect of truth, but the sting of the words is removed by the term: "My brothers." We have to harden ourselves against weakness, sentimentality, the modern horror of pain, for the weak cannot possess the earth. The Lord Maitreya will need followers vitalised by joy, and not weaklings impotent through suffering.

There are many who are conscious of

possessing a force, a strength of love, which their life gives them no opportunity to express. The frustration of any capacity brings suffering in its train. Many in our modern world need a new Divine Man, a new Saviour, to worship. The accretions of ages, the ignorance of the priests have woven round the figure of the historical Christ a mist which destroys His attractiveness. But if, as is the case with many of those who are joyfully anticipating the Christ whom the Jesus of the Gospels conceals, if, in His last life on earth, we try to find indications of His future teaching and work, nothing shines out more fairly than the Christ's great love for His disciples. The seventeenth chapter of St. John is to the member of the Star in the East a pearl of great price and warrant of his joy. There we find the Christ showing in His prayer to His Father His love for His disciples, His care for their welfare, a care which His simple statement, "and I guarded them," betrays a love which can only be satisfied with that unity of being, "that the love wherewith thou lovest Me may be in them and I in them," love ever craves. And His

followers, when He comes again—He will be the same Christ of love to all—will feel this glorious all-embracing love. Is it any wonder then, that joy should be the mark of our high calling, for He will know us and we shall serve Him we are expecting. A manifestation of the perfect love which cradles the universe in its arms and loves all that is His work and immanent with His life—and truly in all that is, Divinity is immanent: we cannot, if we would, separate ourselves from the Divine life.

Could greater joy be ours? He is joy, and we become joyous as we fashion ourselves into His likeness. Something of the light of His love, the splendour of His power, is already with us: can we, then, be aught but joyous?

That His joy should reign ever in our hearts is surely the aspiration of every wearer of the Star; to feel the joy of His expectation marks out the would-be follower. Greater joy hath no man than this, to anticipate the Lord's Coming, save that which will accompany the Coming.

ELISABETH SEVERS.

Smile awhile!
And while YOU smile—
Another smiles;
And soon there's miles
And miles of smiles
And Life's worth while
Because YOU smile!

THE RETURN OF THE TEACHER.

DREAMED of a great garden which lay untended and desolate. Here grew clumps of weeds, there a straggling flower, while the paths were green with moss and tiny ferns.

Across a stretch of high grass stood a group of tall pines forming a wonderful vista on to the surrounding country of mountains, valleys, and forests, to the roads which spoke of mystery, of toil, and final achievement. A chain of peaks, dazzling in their pure whiteness, marked the horizon. Where nought but a lofty summit is visible to the uninitiated, there the Disciple sees the very Gates of Heaven, and filled with awe and wonder, he kneels, wrapt in contemplation of the near Presence of the Perfect Ones; hears within him the Voice of the Higher Self singing in holy exaltation.

Would that we were less blind, that we might realise in some measure the wonder of the Eternal Love that ever bestows Its Blessing upon the world from the snowy Himavat!

Beside the trees I saw a crowd of children, children of every race and colour, it seemed. Around them lay torn picture-books, broken toys. Their faces were full of eagerness, expectancy; it was as though they awaited someone. And ever and anon, they would gaze with longing at the far horizon.

Then one child spoke. She said: "How tired I am of my picture-book. What would I not give for a new, a really wonderful story!"

Another cried: "My top will not spin now, and I want a new toy!"

But a third replied: "Let us work in the garden, tie the straggling flowers, pull up the weeds, and make everything beautiful, for soon our Elder Brother will be here."

And the children toiled with a will, their hearts aflame with love for Him Who was coming to their garden.

When their work was all but finished, I saw the Great Teacher passing up the way; clad in a robe of shining white, He moved slowly towards the little group of pines, and the children ran quickly to meet Him. His smile cast a glory over all things, and as I looked around, I beheld stretches of soft lawn, white paths, and roses everywhere.

The Lord sat beneath the trees with the children gathered at His Feet. He had much to tell them, many things to teach them, for they had grown since last He was among them. He gave them new books: not baby books as before, for they had become older and wiser, and learnt to read for themselves. Their new toys were not like the old ones; more skill and understanding were needed to use them.

"And for lessons," said the Elder Brother, "there is one which is the most important of all, for when that is truly learnt, all else follows as a natural result. I speak of Love. If that lesson is perfected, your hearts are ready to receive Wisdom. If you love deeply, that Love within you creates the Will to strive, to press forward. Love one another, love all things in all worlds! Then shall ye be no longer children needing help, but become perfected men, pouring forth strength upon your younger brethren, that they, in their turn, may help others. For this shall ever be so, until the hour when humanity has returned to the Father of Love."

And I saw the children kneeling before Him as He breathed His Benediction upon them, enfolding each in His infinite Compassion.

It is easy in the world to live after the world's opinion, it is easy in solitude to live after our own; but the great man is he, who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—Emerson.



MYSTICISM IN THE EARLY CHRISTIAN CHURCH.



I.

THE dogmatic aspects of Christianity are so much in evidence in our time, that we are apt to forget that, in the early centuries, it was the mystical interpretation of the Gospel which first enabled it to strike its roots firmly in the soil of Alexandria, at that period the centre of the intellectual world.

For Christianity has followed the course of all spiritual outpourings. The Teacher gives His message with the authority of knowledge, and with the power of the Spirit, so that, as He moves amongst men, there is an inward uplifting and response. Some of His disciples may understand, some may comprehend but partially, and after the Teacher has withdrawn, it is their portion to carry on the work according to the varying degrees of their enlightenment. When, in their turn, the disciples have passed away, the teaching is taken up by those who have not known the Master, by those whose intuition may not have been awakened. Then follows a gradual materialising of the original truth. the attempt to represent spiritual conceptions by a verbal definition, the formulation of dogmas from the standpoint of the intellect. Later still, when faith may have grown weaker and mind stronger, we find these dogmas challenged by other intellects, which demand a wider outlook, and thus the stage is reached when authorities and dogmas are subjected to attack by the critic and the agnostic.

In the case of Christianity, this course seems to have been accentuated by the remarkable manner in which the religion has become so widely spread abroad, involving many changes of environment, race, and language.

Let us glance for a few moments at this historical aspect. Christianity as a young

religion was, of course, born amongst the ancient Hebrew race. It spread westward through the dying nations of Europe (the Greeks and Romans), becoming later the accepted faith of the semi-barbarous races who overran the Roman Empire from the north. It would seem that it was part of its destiny to lead these young peoples until they should have developed into the civilised nations of the western world.

The birth of the new religion occurred at an exceptional time. The Jewish faith had largely degenerated into formalism, and the Græco-Roman world no longer believed in its gods. Scientific agnosticism was the attitude of the educated, and religion had lost its hold on the people in genera.1 Nevertheless, there appear to have been numerous small bodies of seekers after the spiritual life scattered over Asia Minor and Northern Egypt. These communities, known as Therapeuts (Healers), Gnostics (Knowers, or Wisdom-lovers), had been leading an ascetic life apart from the world, and were therefore in every way prepared to become channels for the new spiritual outflow. In many cases, they doubtless formed the first Christian Churches, which sprang up all over those parts of Eastern Europe under the leadership of St. Paul and other disciples.

During the second century, Alexandria became the principal centre of Christian thought, and here the new teaching came in contact with three distinct streams of philosophy, the Greek, the Egyptian, and the Hebrew, to which reference will be made later.

Prior to the adoption of Christianity as the state religion of the Roman Empire, under Constantine (A.D. 313), the central influence of the Church had passed to Rome, and in its changed environment much that had been assimilated in Alexandria dropped out of sight, for in Rome it came into contact with different customs, a different type of mind, and a different language.

The break-up of the Roman Empire (c. 500 A.D.), and the invasion of Europe by the Goths, was succeeded by the Dark Ages. During this long period, a general materialisation of all things connected with the Church took place. With the decay of the organised power of the state, the Church set up a temporal kingdom of its own, which became the most powerful organisation in It was a grossly materialised conception of the Kingdom of God. Faith became degraded into an intellectual acceptance of Christian dogmas. Material power attracted ambitious men, and so corruption and immorality found their way into, and eventually became widespread, in the so-called spiritual kingdom.

We must, nevertheless, recognise that throughout these mediæval ages (500-1500 A.D.) it was the Church alone which kept alight the torch of learning, and that, even during the period of its deepest corruption, we find the Spirit shining forth through the lives of the saints.

The Reformation (1500 A.D.) which followed was, in many respects, a purifying agency; but, as frequently happens, the pendulum swung to the opposite extreme. The Reform movement ran too exclusively on moral and intellectual lines, and Christianity, in its new aspect, was thus robbed of much that had made it a channel of spiritual life. It is this Protestant form of the Christian faith which remains as the principal religion of our Teutonic race.

This brief resumé may serve to remind us how it is that our religion, originally a mode of the spiritual life, has become so cumbered and confined by its dogmatic presentations that it too often separates those whom it should unite, and too often presents itself as a barrier across the road, instead of pointing the Path which leads from man to God.

II.

The earliest records that we possess as to the teachings in the Christian Church are contained in the Epistles of St. Paul (40-66 A.D.). St. Paul preaches a mystic Christ, the Christ that is to be formed in us, and it seems very doubtful whether he had seen or heard either of the four Canonical Gospels, or of the traditional Sayings and Doings of the Lord, upon which they were based.

As a matter of fact, many of the terms used by St. Paul form part of the technical language of the Gnostics, and other communities of mystics existing at this period. Such phrases as "The Mysteries of God," "The Perfect" ("we speak wisdom among the perfect") are common to St. Paul and the Gnostics, and the verse I. Corinthians, xv, 8, is a definite link with one of the Gnostic mystery dramas relating to Creation and the work of the Christ.

It appears probable that St. Paul was in touch with one of the inner schools to which reference has been made; that his line of thought would be familiar to such communities; and that, in many cases, they formed the nucleus of the early Churches established by his missionary travels.

It is, therefore, important that we should understand something about these seekers after the Wisdom—the Gnosis.

They were the heirs of three separate mystic traditions, those of Greece, of Egypt, and of Jewry, about each of which a few words may be said.

MYSTERY RELIGIONS.

MITHRAS.—In the Græco-Roman world the Mithraic Mystery Religion had become widespread during the first century of the Christian era. The worship of Mithras, as the spiritual Sun, the Mediator between Light and Darkness, can be traced in the oldest Aryan scriptures. It spread into Persia, and by the fourth century B.C. the mystery teachings and ritual had been embodied. In the Mithraic Mysteries, Light and Darkness became good and evil, between which a struggle is going on in the life of every man. Mithras is always offering the sacrifice which enables the good to triumph. The human soul, separated from the Divine in its descent to earth, can re-ascend and become re-united with God; but, in order

to attain this union, man must overcome evil, and lead a spiritual life with fasting and penance. A common meal of bread and water was partaken of by the devotees.

HERMES.—The Egyptian Mysterics were represented by the Inner Hermetic Schools, associated with the worship of Thoth, the God of Wisdom. In general outline they were similar to the Mithraic Mysteries. There is the same conflict between Light and Darkness, or good and evil. Osiris is the Creator, the good principle, and also represents mystically the human soul, which, though divine in its origin, is exposed to this perpetual struggle. The spiritual nature is at first overcome by the darkness of material existence (Seth), but Horus, the divine Son and Saviour, is born within the soul, and with the aid of Wisdom (Thoth) overcomes the power of Seth. The human soul is thus enabled to pass once more into the presence of its Creator and Protector, Osiris.

The "Birth of Horus," which was desired by the Egyptian mystic, is the same aspiration as that of St. Paul, "until Christ be formed in you," and it has been pointed out by some writers that the Egyptian tradition contained many of the distinctive doctrines of Gnostic Christianity, but without the historic Christ. Thus the concepts of the Logos, the Saviour and Virgin Mother, the second birth and final union with God, are stated to have existed, in the Egyptian mysteries, for many hundred years prior to the Christian era.

JEWRY.—The third tradition, the Jewish, was descended from the Schools of the Prophets, the Hebrew Seers. There is very little information obtainable about these inner schools, but they appear always to have clung to the expectation of a Saviour of the Race, and it is not improbable that the Kabbalah contains much of the ancient wisdom which was, doubtless, handed on from age to age by these bands of ascetics. It may be recalled that the strictest schools of the Pharisees, and the Essenes, were noted for their life of rigid purity.

These, then, were the traditions of the mystic schools existing in and around Alexandria, and, in all probability, they gave to and received from each other.

As already remarked, for the people in general, religion appears to have lost its hold, and scientific agnosticism was the attitude of the educated. The old race, the Græco-Roman, was dying. A new religion was needed for the new race, and these inner schools, composed of seekers after the spiritual lite, were there to provide a vehicle for it.

There is much obscurity, from the historical standpoint, as regards the origins of Christianity, for the Canonical Gospels, embodying the traditional Sayings and Doings of the Lord, do not appear until the end of the first century.

We may, however, be justified in assuming that the principal work of the Master was the re-proclamation of the Mysteries of God. He preached to the people concerning the Kingdom of God, which could only be entered by the Strait Gate, the Narrow Way.

The "Kingdom of God," moreover, was not a state to be attained after death, but a mode of life on earth. "Seek ye first the Kingdom of God." "The Kingdom of God is within you."

It would appear, also, that many of the Master's teachings, recorded in the Gospels, were the ideals which were being followed in some of those inner schools to which we have referred. For example, the Essenes in Palestine possessed a spiritual code, which had the following points in common with Christian ethics. They were taught to sell all and give to the poor, to love their neighbour as themselves, to be lovers of peace, to be meek and lowly in spirit, pure in heart. and merciful, to devote themselves to curing the sick, and to seek to become temples of the Holy Spirit, seers, and prophets. This last injunction reminds us of St. Paul's message to the Corinthians: "Know ye not that your body is a temple of the Holy Ghost, which is in you, which ye have from God?"

There is, therefore, some justification for the point of view that the Christ, in preaching the Kingdom of God and the Narrow Way which leads to it, was re-proclaiming the spiritual life which was being followed or sought after by the mystic communities of Palestine, Egypt, and Asia Minor; but, we may feel sure, that in openly teaching some of these things, which had hitherto been kept secret, He imparted to them a life-giving impulse, so that they went forth into the world with all the added power of His presence, and with all the influence of the spiritual forces which must have been outpoured at this period, producing the requisite response in the hearts of men.

If we accept this view, we can understand how it was that St. Paul, preaching the Mystic Christ, the Christ who was to be born in the souls of seekers after the Kingdom of God, though his teaching may not have been welcomed in the Jewish synagogues, was yet able to establish, within a few years, a large number of Christian Churches as the result of his missionary efforts. And so we find, during the second century, the growth of Gnostic Christianity.

The term "Gnostic" is used by Clement of Alexandria to indicate "the enlightened or perfect Christian"; but it is more often adopted by orthodox writers as a term of The various Gnostic sects were reproach. the heirs of the pre-Christian mystics, and under the spiritual influences which so greatly stimulated the minds of men in those early days, the movement grew; so that, during the fourth and fifth centuries, it was a powerful rival to the orthodox Church. For alongside the mystical view of Christianity there had existed, from the first, the popular or exoteric form, usually associated with the work of St. Peter. The Jewish mind had always looked for the coming of a Saviour, or Deliverer of the Race, and it was this dominant idea which clothed the outer aspect of Christian teaching. conception was innocent of philosophy of any kind, and was, therefore, adapted to the uneducated or simple-minded, whereas Christianity in its Gnostic or Mystic form was acceptable to the intellectuals of Alexandria, such as Clement and Origen.

With the shifting of the centre of the Church from Alexandria to Rome, and the resultant changes in environment, race, and type of mind, the mystical conceptions were gradually superseded by the historical or popular view of Christianity; and everything, which was not comprehensible to the

more concrete minds of the new authorities in the Church, was adjudged to be heresy.

Clement of Alexandria, for example, had viewed the history of the world as a long preparation for the revelation of God in man. In his conception, man from the beginning had been a manifestation of the Divine Logos, and therefore divine in his nature. In Jesus of Nazareth, Clement saw the realisation of the Ideal Man, created originally as an arch-type in the mind of God; the Ideal Man risen to His full perfection.

In the view of Clement, and other Gnostics, man through becoming perfected would attain divinity, would manifest the divine nature latent in humanity. They conceived no difference in *kind* between Christ and man, but a difference of *degree*.

"Later divines," writes Professor Max Müller, "made the difference between Christ and man one of *kind*, and not one of *degree*, thus challenging and defying the whole of Christ's teaching."

From this time onwards, through the Middle Ages, during the Reformation, and down to the present, the Mystical Christ, the Christ of St. Paul, St. John, Clement, and Origen, has had to give way to the historical Christ, the *One* Divine Man, the special and unique Incarnation of God.

And so it is that we have inherited in the Gospels a collection of mystical teachings, either expressed or implied, which we are expected to interpret in terms of history.

In this way, orthodox Christianity has become divorced from its philosophy, and notwithstanding that many attempts have been made in recent years to expound its doctrines in such a manner that they might become acceptable to the spiritual intelligence, it cannot be said that the efforts have been very successful.

The spirit of mysticism is, however, once more moving amongst us, and it may ere long make its influence felt within the Church, so that its creeds and doctrines may once again be seen to shine forth in their true light; that, through identity of nature, they may make a more effective appeal to the light within the hearts of men, that "true Light which lighteth every man that cometh into the world."

And many are looking for and awaiting the coming again of the Christ to His people, not merely to the Christian Church, but to all the peoples of the world.

And if and when He comes, it may be that, as at His last appearing, He will not teach us anything higher than the spiritual truths already given to the world, but that once more He will pour forth into humanity a great uplifting force which will quicken

our inner consciousness, so that the familiar words may meet with a fresh response in our hearts, and inspire us to follow the new light, to live the higher life.

So may His message once again be the proclamation of the Ancient Mysteries, and may many thus again be drawn into the Path which leads to the Kingdom of God.

H. TWELVETREES.

THE COMING OF THE MASTER.

Listen to the gentle footsteps
Coming down the mountain side.
Listen to the strains of music
O'er the valleys spreading wide.
'Tis the footsteps of the Master,
'Tis the music of His Love,
Coming down in all His splendour
From the mountain crest above.

Can you see the colours flashing,
Flashing in the mighty blue?
Can you hear the cadent music—
Melodies divinely true?
Not the Sun in all His grandeur,
Nor the glory of a star,
Can compare with that bright radiance
That descendeth from afar.

Swiftly, surely, He approaches,
With the staff of life in hand.
Coming down to tell His children
Of a long since promised land.
Coming in His robes of glory
With a message to impart,
With a tuneful song of gladness
That will raise the drooping heart.

Brother, raise your eyes in wonder,
Gaze upon the snow-clad crest.
See the radiant streamers shooting,
Flashing from the east to west.
Hear the echoes of compassion
Growing stronger every hour.
Brother, come and let us meet Him,
At the gateway of the Tower.

Long the ages we have waited.

Waiting for His lips to speak;

Long we've listened for the echoes

Coming from the mountain peak.

Patiently we've watched the symbols

Marching through the heavens above,

Sounding out the mystic message

Of the coming Lord of Love.

Come, my brother, cease thy warfare;
Cease thy hatreds and thy strife!
Let us turn our backs on evil
And embrace the Lord of Life.
Let us touch His precious garment
As His footsteps tread the plain,
Winning nobly back our birthright,
Immortality, again.

Hush! the echoes of His footsteps
Groweth stronger every hour.

Can you feel your heart's love throbbing
At the dawning of His power?

Let us then proclaim His advent,
Let us raise the banner high;

For the sound of Love and Wisdom
Soon will ring throughout the sky.

Lord, we wait upon Thy coming
With a growing calm and peace;
And our souls are filled with gladness
And our aching fevers cease.
Every land, in bitter anguish,
Cries for healing, love, and rest,
Thou, O Lord, alone can bring them
From the glories of the blest.

J. K. H.

MISTIKO.

DE T. A. DUNCAN.

TISTIKO eble povas difiniĝi jene: tia filozofio-la amo al saĝeco aŭ la serĉo al la vero-kiu penas subpenetri la eksterajn aŭ fenomenajn aspektojn ĝis ilia interna vero. Ĝi kredigas, ke laŭ ĉi tiu vojo homo povas fine kvazaŭ alproksimiĝi vizaĝo kontraŭ vizaĝo kun Dio, la Kaŝita Principo de la Naturo, kaj per progresaj unuiĝoj kun Li, veni al gradoj de pli alta konscio, kono kaj povo, kiajn ne povus atingigi al li multe da studado de naturscienco aŭ ekzerciĝo de la rezonado lia. Ĉi tiu cele la mistikulo supozeble bezonos novan organon de scio aŭ kono. Li kredas, ke ĉiuj homoj posedas ĝerme tian organon aŭ kapablon, kaj, ke en kelkaj homoj ĝi eĉ atingis ĝis pli malpli alta disvolviĝo. Tiu kapablo nomiĝas intuicio aŭ kompreno, kaj oni diras, ke ĝi rilatas al la animo aŭ pli alta homo same kiel la vidkapablo rilatas al la fizika homo. Gi povas nomiĝi la okulo de la animo. Ci tiu kapablo de intuicio, kiun la hebraj skriboj nomis "klarvidado" kaj la Kristanaj skriboj nomis " la okulo de la kompreno klerigita," ne povas disvolviĝi per iab-cer edkzerciĝao. Kiom mi komprenas la aferon oni asertas, ke sub kelkaj kondiĉoj la pli alta spirita parto nia povas pli senpere komunikiĝi kun la fizika organo de pensado, la cerbo, kaj stimuli aktivecen novan centron de konscio, aŭ centron, kiu ne estas normale aktiva en la nuna stadio de evoluado. Ĉi tiu centro, laŭ tio, kion oni diras, reprezentiĝas fiziologie per la "pina" glando. Kio do estas la kondiĉoj supre cititaj? Kiel ni povas "prepari la vojon por la Sinjoro"-" la pli alta memo" en ĉiu el ni-klerigi nian internan vidadon, nin gvidi en la vojojn al pli alta scio? Unue, per purigado de koro kaj vivo. "La kore puraj vidos Dion." "Tiu, kiu havas ĉi tiun esperon purigas sin, eĉ kiel Li estas pura." "Kiu deziras fari la volon de Dio, tiu scios la doktrinon, ĉu ĝi estas Dia." Due, per arda kaj nesatigebla deziro al la lumo de spirita scio, la senĉesa peto de la koro: "Vi malfermu miajn okulojn, Sinjoro, ke mi povu vidi." Trie, per sensanceliĝa fido—fido al la en ni Dio povanta fari ĉi tiun "Potencan Laboron." "Ĉu vi kredas, ke mi povas fari ĉi tion? Jes Sinjoro, laŭ Via fido estu al Vi."

Se mi povas konjekti, parolante ne el sperto, sed kiel tiu, kiu pensis, komparis kaj konkludis, mi dirus, ke ŝajnas kredeble, ke estas stadio en disvolviĝo antaŭa al la "klarvidado," en kiu, tiuj kiuj plenumas la preparajn kondiĉojn al klarviduleco kaj estas ardaj serĉantoj al spiriteca scio, ricevas iom da scio en sian cerbon, ne grave estas de kie, ĉu el sia propra pli alta Memo, aŭ el ia "Observanto kaj Sanktulo" kies helpon ili logis al si per siaj aspiroj kaj penoj. Tiu scio povas esti nur iom pli ol stimuliĝo kaj plialtiĝo de ilia nomala konscio, aŭ en pli maloftaj momentoj de inspiro, ili povas havi intuician perceptojn al la vero, komprenon pri karaktero, kapablon interpreti malklarajn simbolojn pri kiuj ili povas nur diri, ke ili ne scias kiel tiaj pensoj venas en ilian menson. Ekbrilojn de kompreno similajn al ĉi tiuj oni povas trovi en la verkoj de ĉiuj la pli grandaj poetoj kaj literatoroj, kaj en multaj kiuj ne havas intelektan famon, sed kiujn amo mem faris pli saĝaj ol iliaj kunuloj. Inter tiaj ni devas loki la plimulton da niaj anglaj mistikaj verkistoj. La provoj de Gregory kaj ceteraj akceptigi ĉi Fino. tiajn kiel verajn mistikulojn, dum tiuj, kiuj asertas ke ili "havas la klarvidadon" lokiĝas en la viziularon aŭ ĉarlatanaron, estas laŭ mi, antaŭdestinita al malsukceso, ĉar la tiel nomataj "viziuloj" havas la antikvajn skribojn kaj la "novan psikologion " ĉe sia flanko, kaj ankaŭ la emon de moderna pensado al la opinio, ke homo evoluadas psike kaj spirite same kiel fizike

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La historio de mistiko estas alloga objekto por studi, sed ĉi tie mi povas doni nur plej mallongan skizon. Ĉiuj grandaj religioj hav as siajn radikojn en mistiko. Iliaj fondintoj kaj multaj el iliaj partianoj estis mistikuloj. Preskaŭ ĉiuj la filozofiaj skoloj orientaj kaj la grandaj Platona kaj Pitagora skoloj en la

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okcidento profunde koloriĝas per mistiko. Al la Kristana eklezio neniam mankis mistikuloj, de Sankta Paŭlo kaj Sankta Johano la evangeliisto gis Geo. Macdonald kaj John Pulsford en nia lando niatage, kvankam la laste cititajn eble oni nomus prefere pli intuiciaj kaj mistikaj verkistoj ol veraj Nia Dia Sinjoro mem estis mistikuloj. Majstro-mistikulo, kaj zorga studado de la evangelioj montros, ke estis nur manko de spiriteco en Liaj aŭskultantoj kiu malebligis, ke Li konduku ilin al la plej interna sanktejo de la Templo de la Vero. Kion alian signifas tiaj kortuŝaj demandoj—" Ĉu vi ankoraŭ ne komprenas?" "Ĉu vi ankaŭ foriros?" "Kiel povas esti, ke vi ne komprenas?" "Mi parolis al vi pri teraj aferoj kaj neniu el vi kredas, ĉu vi do kredos se mi parolos pri ĉielaj aferoj?"-kaj multaj aliaj similaj?

Tio, kio frapas iun, kiu studas ĉi tiun objekton, por la unua fojo estas, ke krom la granda skolo de la Neoplatonaj, neniu du mistikuloj ŝajnas paroli tute sammaniere aŭ doni la tute samajn rezultatojn. Inter tiuj kies diroj aŭ verkoj ĝisvivis nin komparu ekzemple Laotze en Ĥinujo, Gautama la Buddho en Hindujo, Hermes en Egiptujo, kaj en Kristana Eŭropo, Sankta Theresa. Jakob Behmen kaj Emanuel Swedenborg. Oni povas legi angle ĉi tiujn verkojn. Pasi de unu al alia el tiuj Majstroj de la pli alta vivo similas vojaĝadon tra serio de fremdaj landoj multe diferencaj pri lingvaj, kutimoj kaj moroj; tiel difinita estas ilia individueco. Kaj tamen se vi havas en vi ian nuanceton mist kulan, ne bezonas longan konon pri unu el ili por ke vi perceptu, ke jen estas plua ano en la granda "Frataro de Klarviduloj." Laŭ vaste apartigitaj vojoj ili alproksimiĝas al la sama centro.

Ĉiuj la pli grandaj mistikuloj en kia ajn tempo, nacio aŭ religio, ŝajnas konsenti pri kelkaj fundamentaj tezoj, el kiuj la jenaj estas la plej gravaj.

- 1. Malantaŭ ĉio kaj ĉiuj estaĵoj estas la prima Mistero, la nedifinebla, neesprimebla, nepersoneca (kvankam la fonto de personeco) nekreita (kvankam la fonto de ĉia kreaĵo) universala Esenco aŭ Substanco, Spirito aŭ Dio.
 - 2. El ĉi tiu prima Mistero elfluas la

krea energio, nutra potenco kaj direkta intele gento, kiu restas interne en ĉio.

- 3. La universo, granda mondo aŭ makrokosmo estas penso de Dio eksterigita aŭ objektivigita de la krea energio de la Dia menso. La mistikulo do regiardas ĝin kiel simbolon de la Diaj ideoj, ĉiu parto de ĝi havanta specialan "subskribon" aŭ "signifon," esprimon de la Dia naturo, kiun tiu, "kiu havas okulojn por vidi" povas legi.
- 4. Ci tiu mokrokosmo estas organa, unuo en diverseco, en la tuto kaj en ĉiu sia parto, kaj ĝi estas en sia konsisto triopa. (La orientaj mistikuloj dirus, ke ĝi estas sepopa, sed la klasifiko estas nur afero oportuneca. La okcidenta "triopa" klasifiko traktas la samon kiel la orienta "sepopa.") Ci tiuj tri aspektoj de la universo estas la ekstera, la interna, kaj la plej interna naturo, kaj estas respondaj al la (a) korpo, (b) animo, (c)spirito en la homo. (a) La ekstera, fizika, fenomena mondo, la plej krude materia kaj la malplej daŭra. (b) La interna psika mondo, ankaŭ fenomena, nedaŭra, tamen pli daŭra ol la ekstera kaj materia, sed el pli etera substanco; kie funkcias la konstruaj kaj detruaj fortoj de la universo sub la direkto de pli altaj inteligentoj: mallonge, la mond-animo. (c) La plei interna kaj transcenda regno de universala, senpersoneca kaj spirita estado; la ĉionenhavanta sfero de la Dieco, la regno de Dio, la oceano da lumo, vivo kaj amo, en kiu ĉio "vivas, moviĝas kaj estadas."

Ĉi tiuj tri aspektojn de la makrokosmo oni ne regardu kiel tri tavolojn kuŝantajn unu super la alia, nek kiel unu internan de alia; sed pli prefere kiel tri gradojn de substanco, la pli eteraj el kiuj interpenetras kaj englobigas la malpli materiajn.

5. Homo, laŭ la mistikulo, estas la mikrokosmo, aŭ eta mondo, unu epitomo aŭ resumo miniatura de la triopa makrokosmo, en kiu ĉiu aparta sfero aŭ mondo havas sian kompletan respondaĵon aŭ representaĵon en li. Lia korpo senpere rilatas al la materia mondo, lia animo al la psika mondo kaj en lia plej interna naturo li estas spirita, dia, vera ido de Dio. Per siaj korpaj, psikaj kaj spiritaj povoj tial homo povus rilati al la tri mondoj de la universo—fizika, psika, spirita—kaj kunrilatigi ilin en sia konscio.

Sed en la stadio de disvolviĝo, kiun hom kaj la tero lia loĝejo nun atingis, la granda plimulto el la homaro estas normale konscia nur sur la fizika mondo. Ili kontaktas la psikan mondon nur dum dormo, kaj la spiritan mondon sole en kelkaj maloftaj momentoj de pia fervoro. La malmultaj esceptoj troviĝas ĉe tiuj mistikuloj kies internaj sentoj fariĝis pli malpli sentemaj, ebligante kontakton kun la pli altaj mondoj, kaj en kelkaj okazoj kunrilatigi la scion akiritan en ĉiu, kaj reen alporti konigojn pri tio, kion ili vidis aŭ aŭdis. Ci tie unu vorto averta. Estas tute eble al "tiu, kies okuloj estas malfermitaj," precipe en la fruaj stadioj de sia disvolviĝo, vidi sed ne kompreni, aŭdi sed fuŝe interpreti siajn spertojn en la pli altaj mondoj, tiel, ke ili estas pli ol senutilaj, eĉ erarigaj al li kaj aliuloj. Sekve tiu devus serĉi personan gvidadon kaj konsilon de tiuj, kiuj pli progresis, pli profunde spertis pri spirita disvolviĝo-ĉiam ekzistas progresintoj animoj en la mondo kiuj estas pretaj kaj deziraj helpi al vera serĉanto al la vero-kaj dumtempe studadi arde la skribitajn spertojn de tiuj, kiuj antaŭe iris tiun vojon; kaj antaŭ ĉio, per fervora prêĝado kaj aspirado alvoki tiun dian klerigadon, tiun "sagecon de supre" kiu estas neniam retenita for de tiuj, kiuj "serĉas ĝis kiam ili trovas, kiuj petas ĝis kiam ili havas, kiuj frapas ĝis kiam la pordo malfermiĝas."

Estus tre interese kompari respektive la vojojn trapasitajn de orientaj kaj okcidentaj mistikuloj en iliaj provoj atingi la internan lumon, kaj postuli sian heredon de saĝeco kaj povo kiel idoj de Dio. En kelkaj rilatoj ekzistas notindaj diferencoj pri metodo sed la simileco estas almenaŭ tiel frapantaj. Ekzemple en tiu netaksebla gemo de Hinda literaturo la "Bhagavad-Gîtâ" kiu onidire estas la konstanta studato de adeptoj, ankaŭ tekstlibro religia por la plimulto, la vojo al realigo de la plej altaj eblecoj de spirita disvolviĝo nomiĝas Jogo, aŭ unuiĝo kun Dieco, kaj tiu, kiu penas iri al tiu idealo nomiĝas "Jogi" aŭ tiu, kiu celas unuiĝon; kaj la vojoj kondukantaj al ĉi tiu finfariĝo nomiĝas tri, jene: "Karma Joga"-unuiĝo per agado, aŭ farado de devoj, "Bakti Yoga" , wwwigo per sindono al la dieco, kaj "Gnana Yoga"—unuiĝo per spirita scio akirita en ekstaza kontemplacio.

En la verkoj de la grandaj mistikuloj de la Kristana Katolika Eklezio ni trovas respondajn vojojn al perfekteco kaj unuiĝo kun Dio, nome:

- 1. La Purgatoria Vojo, puriĝo per agado, por komencantoj.
- La Kleriga Vogo, aŭ mensa preĝo, por tiuj, kiuj estas pli progresintaj, en kiu la metodoj de penskontrolado priskribiĝas.
- 3. La Unuiĝa Vojo, por la (teknike) perfektuloj aŭ plene iniciitaj, kiu enhavas instruojn pri kontemplacio. Ĉi tiu Unuiĝa Vojo plene skiziĝis de Sankta Johano de la Kruco, kiu nomas ĝin la Mistika ŝtuparo kaj priskribas la dek stadiojn aŭ gradojn de alproksimiĝo, kiuj faras la ŝtupojn de la ŝtuparo atinganta de la tero ĝis la ĉielo.

Sed ne estas supozeble, ke ĉiuj okcidentaj mistikuloj apartenas al tiaj skoloj de sanktuleco, au edukiĝis per la metodo de tia scienco de la animo. Ĉiam ekzistadis kion mi povas nomi naturaj mistikuloj, kiaj Sino. Guyon, Claud St. Martin, William Law, Geo. Fox, J. P. Greaves, Henry Sutton, kaj aludante nur unu plu, Jacob Behmen la inspiritan botiston de Gorlitz, la reĝo de ĉiuj ili.

En la nunaj tagoj treege multiĝis la nombro de tiuj, kiuj kvankam ankoraŭ ne konsciaj en la pli altaj mondoj tamen estas onidire intuiciaj kaj forte allogitaj al la mistiko. Car nun por la unua fojo en la mondhistorio, la trezoroj de primistika penso, longe kaŝitaj en la literaturo de Egiptujo, Hinujo, Hindujo, Persujo, Grekujo, Italujo, Hispanujo, Francujo kaj Germanujo, estas en la angla lingvo haveblaj al ĉiuj el ni, ŝajnas al mi kvazaŭ ŝlosilo enmanigis al ni, kaj ia dia providenco urĝas nin profunde studi tiun mirindan libron de sanktaj skriboj sur kiu niaj praavoj bazis la Kristanan religion, sed kiu, ŝajnas al multaj el ni, ankoraŭ ne donis unu duonon de la trezoroj, kiujn ĝi enhavas.

Konklude, mi petas vian paciencan atenton kelkajn pluajn momentojn dum mi legas elĉerpon el artikolo "A Study of Maeterlinck" (Studo pri Maeterlinck) de Sino. Hamilton Synge: "Estas evidente, ke la mistiko venis unue el la "Ceremonioj" vorto MISTIKO. 577

(Mysteries), tiuj sekretaj ceremonioj de inicio en la pli altan vivon en antikva Egiptujo kaj Grekujo. La termino baziĝas onidire sur la greka vorto "muo"-fermi la buŝon, silenti. La "Mystae," tiuj iniciitoj al la ceremonioj ne estis permesataj paroli pri tio, kion oni montris al ili. La plej altaj veroj en ĉiuj la grandaj religioj estis necese enecaj, malkaŝitaj nur al tiuj, kiuj sufiće disvolviĝis por kompreni ilin. komprenas sub mistiko en la moderna senco, estas tio, kio rilatas al la pli internaj principoj, la vera realeco de objektoj, tute mala al la populara ideo, kiu asociigas ĝin kun tio, kio estas nereala kaj kontraŭa al la prudento. Ĝi serĉas scion pri la animo homa, liberigitan el dogmoj kaj sistemoj, la animo kiel ĝi estis kaj eterne estos. Gi serĉas scion pri la kaŝita fonto de nia esteco-la animo de la tuto-kaj niaj rilatoj al ĝi kaj la nevidita mondo. . . . Čiu religio havas siajn klarvidulojn, siajn mistikulojn, tiujn, kiuj travidas la eksterajn formojn ĝis la vero malantaŭ ili. Iel, ĉiuj religioj estas samaj. Estas nur la formoj, kiuj estas malsamaj. Oni diris, ke la vasteco kaj komprenemeco de la homa menso taksiĝas laŭ la vidmaniero per kiu ĝi alrigardas simbolojn. Al la materialista, malreligia menso ili estas nenio; al tiu, kiu ne povas sin levi super la konkreto ili estas vantaj kaj sensignifaj. Sed al la mistikulo ili estas alispecaj. Ekzistas nenia flustro de arbo, nenia formo kiu frapas lian okulon, kiuj ne levas lin al la realo kaj eterno. Li la simbolon povas travidi traen ĝis la ideo malantaŭe. Ĝi al li estas konsekrita, ne

por si mem, sed por tio, kion gi elombras, la dian povon, veron, belecon kaj amon, kiujn ģi reprezentas, la sugeston, kiu faras ģin amita, kaj kiu restas por ĉiam "unu vizaĝo el multaj vizaĝoj," nube vidata tra la moviĝemaj ombroj, sed neniam ŝanĝanta la specon de sia perfekteco. Farigi spirite konscia ĉiam en pli alta kaj pli vasta senco estas la aspiro de ĉiu mistikulo. Ĉi tiu spirita konscio, la scio pri tio, kio sola estas reala en la homo, unufojon atingita, al la homo estas donita la neestingebla lumo, kiu lumigos lian vojon nun kaj eterne. Kelkaj homoj trovas la vojon al ĉi tiu spirita konscio per unu maniero-kelkaj per aliaj. Multaj vojoj kondukas al la supro de la monto. Per multaj formoj, per diversaj simboloj oni povas atingi ĝin. La animo povas esti vekita, altigita, levita super la materia mondo kun ĝia maltrankvileco kaj turmento, avideco de la karno kaj la fiereco de la vivo-kaj alveni hejmen al Dio. Povas esti, ke ĉi tiu spirita pilgrimado, kiel ĝin nomis Carlyle, laŭiras strangajn, krutajn, vojojn. Povas esti ke tra la dia profundeco de malĝojo ni kondukiĝas tien. Povas esti alimaniere. Ekbrilo de spirita konscio eble venos al ni, se ni estos pretaj en nia ordinara ĉiutaga vivo. El ia eta sensignia afero ĝi povos veni. Eble ģi donos okulojn por vidi, orelojn por aŭdi; eble ĝi lumigos, malkaŝos, kaj sur la vojstrion de nia vivo briligos novan pacon.

Kun permeso de la aŭtoro el la angla lingvo tradukis.

H. B. H.

It has been said: Devotion is born of the Light of the Presence of the Eternal Beloved. It is like a flash of lightning, illuminating the eye of the Devotee, speaking to his ear, enlivening his movements, and alienating him from all the world—so that his acts are not for self nor for others, but are works of impersonal Devotion to the Beloved.

Devotion is the perfection of Love. Worship makes a servant, knowledge makes a knower, abstinence makes an ascetic, sincere seeking makes an earnest aspirant, sacrifice of all the world makes a friend, self-sacrifice makes a Lover, losing the perishable and imperishable elements of self in the Beloved makes a Devotee.

—From the Theosophy of Islam.



JOAN OF ARC.

UN DANGER A EVITER.

BEAUCOUP d'entre nous, ne se sentant pas capables de maintenir leur esprit sur la formule générale de notre Message, se sont créé un idéal précis du Grand Instructeur du Monde, ce qui est leur droit. Mais beaucoup aussi, non contents de cela, se sont formé une conviction précise touchant la façon dont l'Instructeur du Monde se manifestera, et un certain nombre ne peuvent parler de l'objet de notre Ordre sans ajouter que l'Instructeur viendra à peu près à telle date, apparaîtra dans telle ville, prendra le corps physique de tel disciple etc. . . .

Bien que ceci soit possible, il me semble que dans ces précisions exagérées il peut v avoir à la fois une erreur et un danger. C'est pourquoi j'espère qu'il me sera permis d'attirer très amicalement sur ce point l'attention de nos Frères de l'Ordre de L'Etoile d'Orient. Ayons toujours présents à l'esprit le but et les principes de l'Ordre, et ne nous laissons pas entraîner, par les fantaisies d'un enthousiasme irréfléchi. Je ne veux pas dire par là que nous ne devons pas être enthousiastes: car en vérité le but de notre Ordre est bien le plus beau, le plus sublime qui puisse enthousiasmer une âme. Mais je dis que notre enthousiasme ne doit jamais nous faire perdre l'equilibre et ne doit pas nous faire dévier de la ligne d'action qui nous est precisée dans la déclaration des principes de l'Ordre de l'Etoile d'Orient.

Nous croyons à la venue prochaine d'un Grand Instructeur du Monde; nous nous efforçons de répandre ce Message; nous consacrons à Celui qui doit venir toutes les forces de notre cœur et de notre esprit et faisons de notre mieux pour préparer ses voies. Quant à le date de son apparition et à la façon dont Il se manifestera, nous ne savons rien et n'avons rien à dire: retenons cela.

Relisons les Principes de l'Ordre; reprenons les Conférences de Madame Besant, les instructions et les conseils de notre jeune Chef et des autres Guides de l'Ordre. Que nous disent-ils tous? "Préparet-vous à reconnaître l'Instructeur du Monde lorsqu Il viendra. . . . Efforconsnous de faire du Dévouement, de la Persévérance et de la Douceur les caractéristiques de notre vie journalière afin de Le reconnaître lorsqu'il viendra. . . . Ce qui est à prévoir, c'est que le Grand Instructeur, au jour de sa manifestation, sera méconnu par les hommes au milieu desquels Il apparaître. . . .

"L'Instructeur se reconnaîtra à son enseignement..."

Voilà ce que l'on nous dit, ce qu'a proclamé celle qui fut l'Annonciatrice, ce que nous répète sans cesse notre chef: "L'Instructeur se reconnaîtra à son enseignement: imprégnons notre esprit et notre cœur des qualités qui sont les Siennes et qui seront les caractéristiques de son enseignement, et ainsi nous pourrons le reconnaître lorsqu'Il viendra.

Mais on ne nous affirme pas que Celui que nous attendons se manifestera de telle façon plutôt que de telle autre, ni qu'il prendra le corps de tel disciple et viendra dans tel ou tel pays. Ne nous créons donc pas sur ces choses des convictions trop précises de peur que ces convictions ne deviennent pour nous des limitations qui nous empécheraient de reconnaître Le Seigneur lorsqu' Il sera parmi nous sous une apparence qui ne répondra peut-étre pas à ce que nous attendons. . . .

Personne sur terre ne sait plus de choses là-dessus, certainement, que la vénérée Présidente de la Société Théosophique, qui recut des Maîtres la mission d'annoncer au monde les évènements futurs. Et cependant que nous enseigne-t-elle, elle qui sait? Nous dit-elle de tourner nos regards vers un pays déterminé, de nous prosterner devant tel ou tel disciple, parceque dans ce pays et par le corps de ce disciple l'Instructeur du Monde se manifestera? Non! Rien, au contraire, ne peut nous permettre de dire qu'elle a donné à un moment quelconque publiquement tout au moins—une précision de ce genre. Et nous ferions peut-être bien, nous qui ne savons rien, d'imiter un peu mieux la prudente et sage réserve de ceux qui savent.

Sans doute de grands Disciples sont dès à présent parmi nous; mais de plus grands encore peuvent venir. Sans doute l'Ordre de l'Etoile d'Orient est l'instrument dont l'Instructeur du Monde pourra se servir, espèrons-le, si nous savons rendre cet instrument digne de ce service; sans doute le chef de cet Ordre, notre frère bienaimé à qui nous conservons affectueusement, dans l'intimité de notre cœur, le nom sous lequel enfant, il est venu à nous, est un ego puissant lié d'une façon mystérieuse et spéciale à l'œuvre des Maitres et en particulier au Grand Instructeur lui-même. . . . mais du rôle que chacun de ces êtres doit jouer, du rôle même-si sublime soit-il-réservé à notre Chef vénéré, que savons-nous? actement: rien!

Et j'ajouterai qu'il me parait bon qu'il en soit ainsi. Il serait mauvais, pour la plupart d'entre nous, sinon pour tous, que des détails matériels trop précis nous soient donnés sur la façon dont s'accompliront les évènements futurs : notre égoïsme ne pourrait qu'en faire mauvais usage, et nos efforts vers le développement spirituel risqueraient d'en être entravés. Que l'un quelconque d'entre nous réfléchisse à ceci: le savions nous d'une façon certaine, que tel disciple, dont nous connaissons le nom et le demeure, à qui nous avons peut-être parlé et dont nous sommes connu, est celui-là même par qui l'Instructeur du Monde se manifestera, aurions-nous assez de courage et d'énergie spirituelle pour continuer sans défaillance l'œuvre ardue de la purification, et ne serions-nous pas tentés souvent, en présence d'une épreuve plus cruelle, d'un effort d'abnégation plus pénible à accomplir, de nous reposer sur cette certitude? Ne nous dirions-nous pas quelquefois: "Cette épreuve est vraiment bien dure! Après tout, pourquoi me torturer? Ne puis-je jouir encore de telle ou telle chose? corriger de tous ces défauts est un terrible travail: puisque je sais qui sera l'Instructeur, inutile de me donner tout ce mal; je suis bien certain de la reconnaitre, alors j'irai vers Lui et Il me donnera la force qui me manque!"

Lequel d'entre nous, Frères de L'Etoile, serait assez présomptueux pour affirmer que, s'il savait, il serait assez fort pour ne jamais tenir un raisonnement semblable? Soyons donc bien persuadés que nous ne savons rien, et surtout évitons de chercher à faire croire à autrui que nous savons quelquechose.

Imitons la modestie et la réserve admirable de notre jeune chef et de sa vénérée Protectrice. Donnons-nous de tout notre cœur, de toutes nos forces, à l'expansion de notre Ordre dans le Monde; efforçons nous de répandre autour de nous le Message que nous nous sommes chargés de répandre, mais évitons de l'enjoliver de croyances personnelles qu'ancun enseignement précis de nos guides ne justifie. Nous savons, et nous sommes réunis dans cet Ordre pour dire, qu'un Grand Instructeur doit prochainement venir; on nous a dit que Celui qui viendra est le Suprême Instructeur des Anges et des Hommes: il nous est permis de croire que l'événement aura des analogies avec ce qui s'est passé lors de sa venue il v a 2000 ans. . . . et ceci même devrait nous donner à réfléchir et nous faire comprendre que lorsque ceux qui savent, ne disent rien il siérait à ceux qui ne savent rien de se taire. . . .

Lorsque l'Instructeur Suprême vint, il y a 2000 ans, on nous dit qu'Il emprunta, pour se manifester, le corps qui avait été préparé et purifié pour Lui par l'un de Ses disciples . . . et lorsqu' Il commença Son enseignement, cet enseignement fut si sublime, si grand, si hors de portée de Ses concitoyens, que ceux-là même au milieu desquels Il avait vécu ne le reconnurent point et le traitèrent d'imposteur. Ni les prêtres de la Religion officielle, ni les savants, ni les Princes de la nation ne furent en état de Le comprendre, les ascètes même parmi lesquels Son disciple avait passé sa vie Le méconnurent, et ses propres frères dirent de Lui "ne l'écoutez pas: il est fou!"

Mais alors que pauvre, calomnié, méprisé, Il passait dans les campagnes, quelques hommes simples, qui n'étaient ni des prêtres orgueilleux, ni de grands savants, ni des puissants de ce monde, mais des âmes ferventes, de grands cœurs et des esprits ouverts, Le reconnurent, et, "ayant tout quitté, ils Le suivirent. . . ."

Souvenons-nous de ceci, Frères de l'Etoile! et rappelons-nous encore cet avertissement: "Si quelqu'un vous dit c'est moi" ne le croyez pas . . . et si l'on vous dit "Le Christ est ici, ou Il est là" . . . n'y allez pas!"

Celui que nous attendons est le Seigneur Suprême de Compassion et d'Amour. Nous Le reconnaitrons, non pas parceque l'on nous aura dit : "Le voici, c'est Lui!" mais uniquement parceque, dans le silence de notre cœur et par la pratique journalière du service, nous aurons développé en nous la compassion et l'amour. Ainsi, et ainsi seulement nous pourrons Le reconnaitre lorsqu 'Il viendra, quelle que soit l'heure, quelque soit le pays, quelque soit le corps qu 'Il Lui plaira de choisir, quand bien même cette heure, ce pays ou ce corps ne seraient pas ceux que, dans notre ignorance présomptueuse, et nous plait de désigner comme étant déja choisis par Lui.

ALBERT JANVIER.

IN THE HEART OF THINGS.

SAT in the woods in late summer-time.

Days of rain, of grey skies, of blurring mist veiling alike water and land had, given place to a day of radiant sunshine, of blue sky, and clear vision.

Around me rose great trees, leafy and green in the morning light, for Autumn had not yet begun her work. The woods sloped down to the edge of a creek. Between the tree stems I saw the green of the water, with here and there the sparkle of the sunlight at play, flashing like a handful of diamonds.

A space among the trees showed me a cottage on the farther shore. It was white-washed and thatched, and beside it stood a great bush of fuchsia, now a blaze of crimson.

From higher up the creek came the steady sound of the mill-wheel, revolving, always revolving. Above the tree-tops lay a sea of soft blue. Now and then a filmy white cloud would glide across it, to be merged into a snowy peak on the horizon.

As I watched the world around me, it seemed that I had come to the Heart of Things; that my intuition, the voice within me, was freed from outer trappings and coverings, and that the surge of unrest, of doubt, of chaos, that blinds one's eyes to the Vision, to the Real, was silenced.

I began to realise that the trees, the water, the sunlight, the sound of the mill-wheel, the gliding clouds, all and each had a definite part in a definitely organised plan. Every creature, from Man himself, even to the sleeping mineral, must have its functions, its place, and work in the great order of Creation. For God's world is not the production of an architect who botches his work, who wastes his material, or pulls down his buildings at random.

Every good architect has a definite plan. How wonderful, and infinitely beyond human conception, must God's Plan for His Creation be! All is governed by an inviolable Law—"mightily and sweetly ordering all things." Work with the Law we must, sooner or later, whether we will or no. For we shall not return whence we came, until our work is made perfect.

If this is so, and if our spirits are immortal, can they suddenly have come into existence on this earth for some three-score and ten years wherein to attain to perfection? Can that which is everlasting, eternal, have any beginning? May it not be that we have passed through many lives wherein we have acquired the knowledge we now possess, and that more lives still remain before us, through which we may become "perfect even as our Father in Heaven is perfect," "Who is over all, and through all, and in you all?"

Then I passed back into the outer world, knowing that I was one with every form of Life, and therefore one with the Divine.

WHAT CAN I DO FOR THE STAR?

"HAT can I do for the Star?"
"How can I prepare the way for the Lord? I have so much to do in the world—all my time is devoted to the earning of the wherewithal to live. I have no time to work for those ideals nearest my heart."

These and similar queries may be heard continually emanating from members who are immersed in worldly duties whose eyes are opened to the Light which shows up the darkness around them.

The answer to them all is the old, old platitude, "They also serve who only stand and wait." But what does this mean? Let us see.

To attend meetings for the furtherance of the objects of the Order of the Star in the East is good, to draw attention to it by the wearing of the star is good, to give out the teachings we have received, to share with others the blessings vouchsafed to us—all these things are good; but they are useless if they stand alone.

The most important preparation for the coming is the self-preparation which shall lead to self-realisation.

"They also serve who only stand and wait." This does not mean idleness, but preparation; and by this very preparation, by self-realisation, we shall indeed be serving faithfully, and truly doing the will of the Logos instead of opposing it, and thus doing His will, we shall be helping His servant, the Lord Maitreya.

The Logos wills our progress, and eventually, when the hour strikes, those that have fulfilled the law and obeyed the Voice which is never silent, will go forward, whilst the rest will have to await a new manvantara. This cannot, by any means, be avoided. The whole world cannot be "saved" during one short period of manifestation. Truly, we have to teach; surely, we have to help our brethren; certainly, we must share with them as much as we can of the light we ourselves have attracted. But let it be said, in all charity, it is better for a man to obey the Law and make personal progress, even

at the expense of those whose eyes are unopened and who will not make any efforts towards self-realisation for ages to come, than to abandon his attempt and perish with those to whom he panders.

It is, indeed, our bounden duty to extend a helping hand to the brother whose feet have become fixed in the morass of material things, but we should help him in the way most likely to benefit him, and not necessarily in the way he demands. If we ourselves ask the Powers of Light for help to progress, They often answer by handing us over to the Earth-Spirit, in whose hands we struggle and learn to be free, for we have to be bound in order the better to attain true freedom and appreciate it.

We must go to our brothers and help them—offer our hand, indeed, but if it be refused, then must we reluctantly pass on, for no man can be helped unless he wish it, no man can be helped unless he make the first step and help himself.

Let us, then, use discretion and discrimination, and "try," as it is said, "to lift a little of the heavy Karma of the world," but not add to it in our clumsy attempts to lift it. There is no need to crush the weakly ones, but, on the other hand, let us not pander to their vices and their vanity. Rather leave them alone, and give our help where it is asked.

To be "all things to all men" does not mean, as some have foolishly imagined, that we have to take on the vices of men in order to help them, but it means that we have to show sympathy, compassion, and understanding, remembering that no sin is so great but what it might have been committed by us; that no action is foreign to us. We shall not say that a man cannot help what he does, and leave him to struggle, but show, by example, that life is real and earnest; show, by example, how unnecessary these things are to which our brother clings. The wrongdoer does not respect the man who comes down to him and panders to his vices, but often he looks up to one who has passed through his own

difficulties and understands them, if in him there is the least spark of light, the slightest desire to progress.

Surely it is better to one man to be saved than continue in futile attempts to help those who refuse his kindnesses. What shall it profit him, indeed, if he pander to the pomps and vanities of his triends and relatives, if he lose his own soul and sink with them.

To those whose eyes are still halt-closed this may sound somewhat selfish, but let it be remembered that at a certain stage a man has to develop and protect himself, and, therefore, a divine selfishness is necessary, that unity may result. This is not the selfishness of the ordinary man, but of a higher order entirely.

By standing alone and isolated, we gain wisdom and learn to depend upon ourselves, learn to do the right at all hazards, refusing to be deflected from the path we have chosen, but holding out a strong hand to all who will firmly grasp it and accompany us on the journey.

ELEAZER BEN MOSCHE.

UNIFYINGS IN AMERICA.

It must be regarded as a sign of the times that in America the tendency to greater unifyings is now so pronounced. It must be part of the Manu's plan that, in the midst of the great spirit of union and of unity that hangs over America, there is now a swift process of joining all kinds of associated activities into greater ones.

An excellent example of this great tendency is to be found in the union that has recently taken place between the Congress of the American Fraternal Association and the American Federation of Fraternal Societies. These two organisations were intended to gather together the societies that have for their purpose the payment of sick benefits to members and the payment of insurance money to heirs at death. Certain differences as to ideals and practice have previously prevented them from uniting. But their consolidation has now been effected.

These two great bodies, representing together a membership of eight million men and women, concluded a meeting in Chicago, August, 1913, at which it was decided to join forces and henceforth to work in unity.

They are strong in the thought that material care for the families of the sick and the departed ought to be supplied by those interested in such things from a fraternal as well as from a purely business view-point.

In America, a vast system of societies organised for mutual benefit have been founded. They give the Great Leaders of humanity one of their choicest opportunities to aid men in evolving, since materiality on the side of financial return, and spirituality on the side of practical fraternity, are so simply, and, as it were, ingeniously combined in the theory of existence.

They appeal, especially, to the qualities of those that are temperamentally related to ritual and symbology, and they are an easy stepping-stone to Masonry—the present outer custodian of the Lesser Mysteries. And those who, in the incarnations of the present epoch, are not able to go on into Masonry, are likely to be ready for that step in some lifetime not far removed in futurity.

But this uniting is but an example of many. Voluntary idealistic enterprises have sprung up like magic over our country in great numbers, and their representatives meet annually during vacation periods to discuss the advancement of all common interest.

The meaning of these combinings lies in the unseen preparing for the Coming of the Great Teacher. For the ideals of fraternity, of union, of the sinking of small differences for the sake of larger principles, must be strong among new men when He again lifts up His voice to be heard.

WELLER VAN HOOK.

BIRTHDAYS.

"HAT shall we talk about?" said the children, as, tired with romping in the hay-strewn fields, they threw themselves upon the ground beneath a shady tree.

A little stream murmured lazily beside them, a bird chirruped in the thicket, all else was still; only the sun shone brilliantly overhead, pouring life and light upon the world, and from the distance there floated a faint echo of the voices of busy haymakers.

"To-morrow is my birthday," answered a small golden-haired little fellow. "I'm going to have ever so many presents; some I know about, and others are going to be a surprise!"

"Let's talk about birthdays," said an elder girl, who was sitting on the trunk of a fallen tree.

"I'm going to have an aeroplane for my next birthday," said one.

"And I'm going to have a new book, one I want, with lovely pictures of fairies in it," said another.

"Birthdays are delightful," said the elder girl. "I always feel, happy when its the sun's birthday, and the world's birthday, and then—you know that the most wonderful Birthday of all is coming, is going to happen so soon."

"When is the world's birthday?"

"When is the sun's birthday?"

"What is the most wonderful birthday of all?" cried the children in chorus, gathering round her to hear more.

The elder girl smiled at their eager, upturned faces. "Every spring," she said, "the world keeps her birthday, and all Nature rejoices with her. The trees put on new leaves, the flowers come up, peeping through the ground, the lambs frolic in the meadows, everything wishes our dear old earth, 'Many happy returns of her birthday.' Then the sun has his birthday in December, when he is said to be born again, coming like a child to brighten and gladden the lives of men. That is why children should always be happy and gay, like sunshine. And that, too, is why we keep our great

Teacher's birthday at that time, on December 25th, because He is our Sun of Love, the Giver of Life to our souls."

"When is the new birthday coming?" said the little golden-haired boy.

"Very soon," answered the elder girl; "but first let me tell you of some other birthdays which people have kept in all parts of the world. In India there lived, long ago, a wonderful boy named Krishna, whose nature was so beautiful, so loving, that millions of Indians even now pour their devotion at His feet, and they keep His birthday at the same time, in December. Long ago, too, the people of Egypt celebrated the birthday of Horus, and the Buddhists now keep the birthday of their Teacher, the Lord Buddha, who taught in India for forty years. There are many other birthdays you will read about later on, but just now the allimportant thing to remember is that a birthday is coming which all nations and peoples are eagerly expecting. The Great Teacher is coming back to us, to show us something more of what God, our Father, is like, to help us to grow, to become as He is. And the day when He appears amongst us will be one of the most glorious birthdays the world has ever known. And you and I, all of us, will be here to see it, to see the Lord! You know how, when anyone is going to have a birthday, everybody thinks what he or she would like. Some work to make their gift; others, after due thought as to what the person most prefers, buy their gift; but all prepare to give happiness on that day. So we must work hard now to have some lovely presents ready to give our Teacher when He comes."

"What do you think He would like?" said one of the children; "and how can we know what He wants most?"

The elder girl thought for a moment. "We cannot know exactly," she said, "but we can guess. To begin with, we know that He will not want ordinary things such as aeroplanes or motor-cars, because those He could get so easily Himself. And we also know that He is coming to do a wonderful

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work, a work He loves better than anything in the world. So the nicest birthday present we could give Him would be to train ourselves to help Him in that work. There is much that we can do in little ways now, and when we grow older we can learn to do some definite big thing. Perhaps some of us may go to the Star School and learn there how to be useful to the Lord when He comes."

The children's faces grew thoughtful. "Do tell us what we can do now," they said. Then one little girl, who had hitherto been silent, looked up eagerly. "I know," she said; "we can love all animals and plants, and take care of them, and try to make others love them too."

"Yes, that's a splendid idea," said the elder girl, earnestly, "especially as many people think it fun to hunt and kill animals, and some torture them, thinking to gain knowledge through experimenting on them.

We must try to make people realise that unkindness in any form is a sin against Love. Our Great Teacher loves everything in the world because He sees in everything the Life of God, and He is one with God. But there are many other helpful things we can do now. We can send poor children away for a change to the country, we can give them treats at Christmas, and clothes and books. Our dear Teacher will know of all that we have done, and every loving action will be a birthday present to lay at His feet when He comes."

"Why, there's the tea-bell," exclaimed the little fair-haired boy, and the children scampered off to the house, only the elder girl sat motionless, gazing with dreaming eyes at the beautiful park and fields before her, where the last heavily-laden carts were slowly wending their homeward way.

E. M. C.

DELIVERANCE.

N a night of fierce storm, I passed into the Inner Temple of Nature, and listened to this Invocation:—

"Hail, Thou All-Pervading One, Hail! To Thee we cry! Have compassion on Thy children who suffer at the hands of ignorant men, who dwell oppressed and in bondage. How long, O Lord, shall these things be? How long shall those who should protect us be our persecutors?"

And I saw a wounded stag, running, with terror in its bright eyes, pursued the while by Christians unworthy of their gentle Master, hunting the poor beast to a death of agony.

I saw a rabbit, struggling to free itself from a cruel trap which was slowly strangling it; a dog, tortured, maimed, in order to slake the vivisector's thirst for wealth and fame; a calf, slowly bleeding to death, one of the countless victims of man's superstition and greed.

The wind moaned and sobbed; heavily the rain poured down, while shafts of lightning flashed, and thunder roared, arousing men from sleep.

Again the cry for deliverance arose, voicing all Nature's pain.

Then there came a lull; it was as though some lofty Being of infinite compassion had heard, and was about to answer the prayer of sore need.

A voice rang out, full and clear: "Deliverance is at hand! Look where, in the East, the Star proclaims once again the Coming of Him Who is Lord of Love, Prince of Peace; Who comes to heal oppression, to free those in bondage. With His Presence among them, men will learn to love; to help their younger brethren instead of tyrannizing over them. Rejoice, all ye that suffer! Let all Nature know that her Lord is near, for already the day is dawning!"

* * *

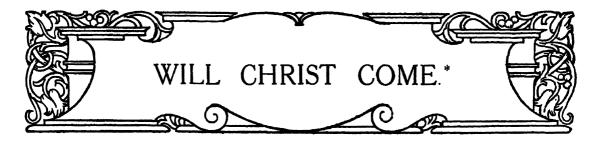
I awoke to a morning of unclouded sunshine. Never had the flowers in my garden seemed brighter or more fragrant; the animals around me were filled with a new vitality and joy of living. Nature had beheld the watching Star, had heard its message.

With patience and heartfelt longing, she ever awaits the first faint sound of the footsteps of Him "Whose name is Kindness."

P. V. C.



From the Painting by W. Holman Hunt.



THIS is the title of a book which deserves to be well-known in the Order of the Star in the East. It was published twelve years ago, and the author, the Rev. George St. Clair, F.R.G.S., was a well-known Unitarian Minister. He was the assistant and successor of the famous George Dawson, whose monument stands in the centre of Birmingham. Mr. St. Clair was a man of varied interests, and was a lecturer on behalf of the Palestine Exploration Fund. I well remember a course he gave on Palestine, in Manchester, and the freshness and interest he gave to the subject. Eminent Jews attended the lectures. Mr. St. Clair, before his death, contributed articles to the Theosophical Review, and his last article. which was on Gerald Massey, appeared shortly before his death. At one time his attitude towards Theosophy was not very friendly. However, I showed him the Secret Doctrine, and from the preface to that he was able to judge for himself precisely what H. P. Blavatsky's claim for herself were; and in this book, Will Christ Come? he refers to H. P. Blavatsky: "We will not include in our roll of 'False Christs' Madame Blavatsky, the foundress of the Theosophical Society, for her claims were of a different order; but perhaps Keshub Chunder Sen, the leader of the Brahmo Somaj—a native church in India-may be less out of place." This reference must cause a little amusement to old F. T. S., as Chunder Sen was at one time an active opponent of the Theosophical Society; and one of the Masters, on a visit, in his physical form, to Colonel Olcott, informed the Colonel of Chunder Sen's death.

Will Christ Come? deals with the historical side of the expectancy throughout the

centuries, not only in Christianity, but in other religions. It required a man of George St. Clair's erudition to handle such a subject, and no other book in the world presents the same general view of the subject. In the wealth of information and references, and its concise style, it reminds us somewhat of the Secret Doctrine itself.

Out of such wealth of material, it is difficult to select portions for summarising; but enough may be chosen to show the intense eagerness with which the question in one form and another has been asked. Would some one come, who would be an embodiment, an incarnation, of the Supreme Deity Himself; or an authoritative Messenger, perhaps the incarnation of a Divine Being not the Supreme Deity Himself, but at the same time as full and as clear a manifestation of Him as possible?

"In the Jewish Talmud, there is the story of a man, who betrothed himself to a beautiful maiden, and then went away, and the maiden waited and waited, and he came Friends and rivals mocked her and said, 'He will never come.' She went into her room and took out the letters in which he had promised to be for ever faithful. Weeping, she read them, and was comforted. In time he returned, and inquiring how she had kept her faith so long, she showed him his letters. Israel, in misery, in captivity, was mocked by the nations for her hopes of redemption; but Israel went into her schools and synogagues and took out her letters, and was comforted. God would in time redeem her, and say, 'How could you alone among all the mocking nations, be faithful?' Then Israel would point to the law, and answer, "Had I not your promise here?"

That, however, has been, and is, true of

^{*} London: Harrisons & Sons, 59 Pall Mall, 1902, Price 4 6.

other religions. Mr. St. Clair goes into a detailed explanation of the myth of the Phœnix, the bird of resurrection, and shows how the Dog Star came to be associated with it. Clement of Alexandria and Tertullian refer to the Phœnix as the sign of the resurrection. Tertullian, quoting scripture, says, "The righteous shall flourish like the Phœnix " (the word for Phœnix and palmtree being the same), that it shall revive from death. Another illustration: "So that thy youth is renewed like the eagle " (the Phœnix bird is meant). In time the Egyptians regarded their reigning sovereign as an incarnation of Amen-Ra. Son of the previous king, he took up the life his parent let fall, and thus he was a Phœnix; the Dog Star was his symbol. The Egyptians worshipped the Divine Child, Horus, in the arms of his mother, Isis, and when he should come there would be justice and judgment.

Turning to Israel, we find frequent mention of the Angel of God, or the Angel of the Lord, and in the Jewish Talmud this same Angel is designated the Messiah. From the prophecy of Balaam and Jacob's blessing rose the idea of a future King and Messiah. poring over the Book of Daniel and the Book of Enoch, the Jews got, as they thought, a knowledge of the signs that should usher in Messiah's reign. Previous to the coming of Christ, the expectancy grew in intensity. Many a mother half-believed that her son would grow up to be the Christ, and sometimes a son might persuade himself that he was born to fulfil that character. The excited populace was all too ready to believe in the pretensions of impostors and fanatics. Hence the reference by Jesus to the false Christs whom the sheep did not hear.

There was one, Judas, a Galilean, who made a great commotion. He was imbued with Messianic ideas, and he became a political movement. "Galilee became a vast furnace, in which the most diverse elements were heaving to a boiling point. An extraordinary contempt for life, or, to speak more correctly, a kind of longing for death, was the result of these agitations. Experience counts for nothing in great fanatical movements. Very stern on the

one hand, the Roman power was not at all meddlesome, and permitted much liberty. The Romans allowed everything to be done up to the point at which they thought they ought to use vigorous measure. Such a liberty, and above all the happiness, which Galilee enjoyed, in being much less restrained by the bonds of Pharisaic pedantry, gave to this province a real advantage over Jerusalem. The appearance of several such pretenders in that century indicates a general feverish expectation in the public mind."

In the year 136 A.D., in the reign of Hadrian, a Jew named Bar Choseba, claiming to be the long-expected Messiah, assumed the title "Son of the Star." A new Sothic Cycle, i.e. a cycle of the Dog Star, would begin in that year. It was certain that the false Christ would arise and deceive many. The true Messiah in every country was to be heralded by a star. "Son of the Star" was the natural title for the Pretender to assume. He found those easily who favoured the cause. In Jerusalem the Emperor had given great offence by founding a Roman Colony there, and setting up idolatry. This was looked upon as terrible profanity. Wonderful things were told of this false Messiah, of his great strength and the wonders he could do. The rebellion grew apace. The Governor, Turnus Rufus, was unable to Then Julius Severus came with quell it. overwhelming force and attacked their strong places, one by one, and starved them into surrender. Things went so badly with the Jews that they changed their leader's name from "Son of the Star" to "Son of a Jerusalem was taken, the vaults of Mount Zion falling in, and the impostor himself slain there, so it is said. The defence was desperate. It is related that 580,000 Jews were slaughtered. The valley below ran with blood, and the horses of the Romans were up to the girths in it. Numbers of Jews were sold at Hebron and Gaza, and the remnant carried into Egypt, perishing by shipwreck or famine or slaughter. The power of the Jews was broken for ever by a destruction which must have decimated the nation. Jews were forbidden, henceforth, on pain of death, to appear within sight of Jerusalem, and a temple of Jupiter was built on the site of the Temple of Jehovah. On the traditional site of the sepulchre of Christ was erected a temple of Venus, as though to destroy the memory of it as a Christian holy place. The false Christs who took the sword, perished with the sword.

Until the middle of the third century the expectancy of the Coming was strong in the Church. The reason for the early Christians holding their meetings in secret at night was not for fear of the Roman power, for the Romans were tolerant where no danger to



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the State was threatened; the idea was that the Lord would come in the night. The authorities suspected that the purpose of such meetings must be to plot against the government; hence persecution. An open discussion was held in Egypt, with reference to the coming Millenium, and the immediate return of Christ, conducted with great moderation, and lasting three days, the outcome being the candid relinquishment of the doctrine. With that the days of persecution seemed to pass away.

The doctrine, however, revived with terrible force as the tenth century closed,

and the year 1000 A.D. drew near. A panic grew throughout all Christendom, such as the world has seldom seen, so abject was popular terror, paralysing all life and enterprise, and plunging multitudes into the depths of despair. It was imagined that now Anti-Christ would appear, and the end of the world take place, that Satan was to be loosed for a season, and the battle of Armageddon would be fought, after which was to come the general Resurrection and the last Judgment. A famous preacher. Bernhard, a hermit of Thuringia, began, about the year 960, to boldly promulgate such teaching as a revelation he had received from God. The fetters of Satan were to be broken, the reign of Anti-Christ to begin and close, and the world was to be consumed by a sudden conflagration at the close of the year 1000. The clergy adopted his doctrine without delay. It was proclaimed from all the pulpits. All classes and conditions, the nobility, the clergy, the peasantry, hastened to Palestine expecting Christ to descend on to Mount Sion to judge the world.

It happened that at this time, in the year 1000, there were "portents" in the sky. A comet made its appearance and continued visible for nine days, and that added to the A very wonderful meteor also appeared, according to the old chronicles, the heavens opened and a kind of flaming torch fell upon the earth, leaving behind a long track of light like the path of a flash of lightning. Its brightness was so great that it frightened not only those who were in the fields, but even those who were in their houses. As this opening in the sky slowly closed, men saw with horror the figure of a dragon, whose feet were blue and whose head seemed to grow larger and larger. Yet the end did not come. It had been rather expected eight years before. Bernard, of Thuringia, took for his text the enigmatical words of the Apocalypse, "And when the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations that are in the four corners of the earth. The Book of Life shall be opened, and the sea shall give up her dead." He fixed the end to be when the Feast of the Annunciation should coincide with Good Friday. This occurred in the year 992. But nothing extraordinary happened in 992. During the tenth century the royal proclamations used to open with the phrase: "Whereas the end of the world is approaching——," and the title deeds of land were headed with a preamble beginning with a similar phrase; but kings and lawyers were proved to be wrong. The archangel's trump was not heard, and gradually it was realised there must have been some mistake. "Life went on as it had done before, and the Church prospered so far as material gain was concerned, as a result of the panic."

At the beginning of the thirteenth century an attempt was made by a certain Abbot Joachim, in Calabria, who was regarded as a divinely inspired man equal to the most illustrious prophets of ancient times in his book, The Everlasting Gospel, to identify St. Francis with the angel mentioned in Rev. xiv, 6, and that he, as that angel, had promulgated to the world the true and everlasting Gospel of God; that the Gospel of Christ was to be abrogated in the year 1260, and to give place to the new gospel which was to be substituted for it, and that the ministers of the great reformation were to be "humble and bare-footed friars, destitute of all worldly emoluments." The Church of Rome, which he denounced as corrupt, was to be destroyed. Such teaching roused much feeling, and brought about a long and fierce discussion.

Earthquakes, volcanic eruptions, plagues, and famine, culminating in the Black Plague, which, coming from the far East, swept the whole of Europe, and in England reduced the population to a mere fraction, ushered in a great era of fanaticism.

"When all the countries were filled with lamentations, there arose in Hungary, and afterwards Germany, the Brotherhood of Flagellants, called also the 'Brethren of the Cross,' or 'Cross Bearers,' who took upon themselves the repentance of the people, and offered prayers and supplications for the averting of the plague. They marched through the streets with leaders and singers; their heads covered as far as the eyes, their looks fixed on the ground, accompanied by

every token of the deepest contrition and mourning. They were robed in sombre garments, with red crosses on the breast. the back, the cap, and bore triple scourges, tied in three or four knots, in which points of iron were fixed. Tapers and magnificent banners of velvet and cloth of gold were carried before them, and wherever they made their appearance they were welcomed by the ringing of bells, and the people flocked from all quarters to listen to their hymns and to witness their penance, with devotion and tears. Penance was performed twice every They scourged themselves, and declared that the blood of their wounds was mingled with that of the Saviour. Everywhere these men took possession of the churches. They announced the near approach of the day of judgment:

'The time draws near
When God in anger shall appear.'
Yet the end came not."

A general belief prevailed that the Lord's second coming would be on Easter Eve. Crowds poured into the churches, which were adorned like theatres to see the sepulchres which were erected, and to watch the Mystery Plays, in which was enacted the whole scene of the Saviour's entombment. Such are glimpses of the Dark Ages before the Revival of Learning.

At the Reformation period, the cry of the Second Coming was once more raised. The story ran that in Assyrfa, a mountain had suddenly opened and showed a scroll with letters of Greek: "The end of the world is coming." The churches could not hold the numbers who thronged to them. made their wills, forgetful of the fact that wills were of little use if the world was coming to an end. A deluge was expected, and in one place a doctor built an ark for himself, his family, and his friends. But, instead of a flood, there was a drought, and the astrologers who had made the predictions were abashed. Later on, in 1572, an unknown star suddenly appeared, so bright as to be visible in day-time, and attracted the attention of the common people. This was assumed to be the Star of the Magi, and as it had appeared before to announce that Christ was born, so now it had come to herald His Second Advent.

The Anabaptists, however, were the ones whose expectation of the near coming of Christ caused some of the most sensational history of the period. The new liberty, for which Luther had opened the door, quickly became licence, and the many excesses caused Luther great concern. One of the new movements, pertaining to the Anabaptists, was that of Republicanism, which acknowledged no king but Jesus Christ. The Anabaptists (i.e. re-baptised) were so named because they maintained the necessity for re-baptism in adult years of those who had been baptised in infancy. They took the Bible as their standard of faith as did the other Reformers. The first leader of the movement was Thomas Munzer, a priest who had followed Luther, and had been a preacher of his doctrine. He was a devoted admirer of the Abbot Joachim, already referred to, author of The Everlasting Gospel. and who identified St. Francis with an angel in the Book of Revelation. An insurrection arose as the result of his teaching, and was only put down by the Elector of Saxony, after much blood-shed, and Munzer himself was executed as a criminal. Persecution of a remorseless kind, both on the part of Catholics and Protestants, became directed against the Anabaptists; but, their doctrines spread everywhere, and their following assumed large proportions. Melchia Hoffman appeared in Strasburg as a leader of the movement. He was a furrier: "the good-for-nothing fellow who prepared skins," Zwingli, the Reformer, called him. Hoffman went about Europe preaching, and one of his notions was that Chalst did not take his flesh from Mary, but that the Word itself, without any human intervention, became "The Saviour," he said. "passed through the Virgin Mary as sunshine through a pane of glass." "The time," he said, "had again returned when the young men and maidens shall prophesy, and the old men shall see visions and dream dreams." He was regarded as Elias, and Strasburg as the New Jerusalem. Finally he was thrown into prison.

One leader after another rose, some of them men of ability one of them a close friend of John Calvin. An authority on the subject doubts if ever they would have been fire-brands if they had not been driven to desperation.

A tailor, John Bockleson, of Leyden, suddenly appeared at Münster, in the house of a wealthy citizen. The man had been a player and writer of comedies. He was joined by one Matthyez. Their confident preaching and persuasive manners enabled them soon to get an ascendancy over the citizens to whom they promised heaven on earth. All the city seemed to go mad. Wives came by stealth and brought their jewels. Nuns openly blasphemed the mass in the market-place, and girls danced while they shouted "Woe to sinners." burgomaster was mobbed by women because he took the side of the town pastor, who would not adopt their new opinions. circular letter was sent through Holland, calling upon "all beloved companions in Christ," summoning them to come to Münster as to the New Jerusalem. Finally, the followers of the two preachers were in a sufficient majority, when the election for the Town Council took place, as to secure the power in their own hands, and thereupon they expelled all who differed from them as "Sons of Esau." They seized the artillery and ammunition, and took possession of the Town Hall. All wealth was to be thrown into one common fund, churches and convents were pillaged and destroyed, and communism established. No new fashions in dress were to be introduced. Wine and strong drinks were to be under control, and only used for the sick and for those in great pain. But the city was beseiged by the Bishop. In a sortie against the beseigers, Matthyez was killed, and John of Levden assumed complete control. The Town Council was supplemented by Elders, and John of Leyden was crowned king. New laws were made, and death made the penalty for a great number of offences; which was, however, to be remitted if the offender truly repented. The new monarchy was modelled as far as possible on that of David. The king was said to have had five wives, which number was raised to seventeen. Polygamy was allowed, as it was sanctioned

in the Old Testament. Christ in the flesh was to appear in that generation. "Then shall there come to be one flock and one shepherd, one king, who will rule over all, and the whole creation shall be free." In the month of October the king held a great religious feast on Mount Zion, as the Cathedral Square was now called, the whole population being invited by sound of trumpet. The king, his wives and household, waited on his guests. The king stood up and broke the cakes, saying, "Take, eat this bread, as the grains of wheat are baked together, so are we also one." Then the queen, a flagon of wine in her hand, rose up and said, "Take, drink this, and proclaim the Lord's death." After that he appointed twenty-seven apostles to go to other cities and preach the doctrine of the Kingdom of Heaven. All this time an army lay round the city, and a great proportion of the twenty-seven perished in their attempt to get through the enemy's lines. The nervous tension, under which John of Leyden lived, was very great. One night he arose from his bed and ran bareheaded and barefooted along the walls of the city crying, "Israel rejoice, they deliverance is at hand." Before the year 1534 closed, the inhabitants of Münster were in great straits. One of John of Leyden's wives having remarked to a companion that she did not think it could be the will of God that poor people should perish with hunger, was conducted by him to the market-place and commanded to kneel down, together with his other wives. Whilst they were prostrate around her, he cut off her head. The companion queens sang aloud, "Glory to God in the highest," and the people danced around them. At last a deserter betrayed the city to the enemy; John of Leyden, in due time, was seized, and conducted to a scaffold in the market-place. He was tied to a stake, and his flesh was torn from his bones with red-hot pincers, the Bishop himself presiding at this hellish scene. The Anabaptist movement spread to England, with less fanaticism, however. Queen Elizabeth had two of them burnt at Smithfield, and others banished. In Amsterdam, some of them, professing to be inspired by the Holy Ghost, threw off their clothes and rushed naked through the

streets, shouting "Woe, woe, woe, the wrath of God, the wrath of God." When arrested they obstinately resisted being compelled to put on their clothes, saying, "We are the naked truth." Strange, the excesses to which fanaticism can lead.

In 1657, the Fifth Monarchy men sprang into being. Their doctrine was to have no other king than Christ, and they conspired to assassinate Cromwell, who went in greater fear of them than he did of the Royalists. and wore armour under his clothes in consequence, and was attended always by a guard. At the accession Charles II, one of the Fifth Monarchy men, Venner by name, fired the imagination of the populace, telling them the day had come when Christ should ascend the throne, and all were to be slain who refused to join with his sect. An attempt being made to carry out this injunction, Venner, with nine others, was tried and executed.

Since then, there have been many more instances of those who either considered themselves fore-runners of the Second Coming, or, indeed, the Christ Himself. Mr. St. Clair provides a long list of them, with particulars relating thereto, down to the date of the publication of the book. He treats the subject judicially, and leaves the question an open one. Will Christ Come? shows how deeply rooted is the expectancy, among all times and peoples, and this book having been written and its author passed to his rest, years before the Order of the Star in the East was ever heard of, surely to all readers of the Herald, the book must be of great interest, and facilities should be obtained by which it is possible to have easy access to it.

The January number of the Herald of the Star opened with a quotation from Emerson, which showed that the expectancy of a New Teacher has not been associated entirely with excesses and fanaticism, but, as in the case of Emerson himself, supported by cool logic and a clear intuition.

To this I would add a significant quotation, from an article appearing in the old edition of the *Herald of the Star*: "Expectation down here is the reflection of a fact in the higher worlds, and is followed by some great event."

JOHN BARRON.

A WORLD-TEACHER AMIDST RACE-PREJUDICE.

FRIENDS.

Those who look forward to the coming of a World-Teacher may well study the problem of race-relationships for two reasons: First, it is inconceivable that a World-Teacher would come among us and be unconcerned as to the well-being of all men. Second, in proportion as the barriers between nations and races are removed, so may a World-Teacher the more freely give His message to the world.

Even Nature herself seems to be bringing about that condition, as seen in the recent revolution in China, and that which appears to be impending in India, and it is impossible for the United States to remain unaffected by these changes in the Orient.

One of the greatest problems before us to-day is that of our relations with the Far East, and the nature of that problem in one important phase is this: The people of China, Japan, India, Korea, have been trying to gain a foothold in the United States for more than half a century, but have never succeeded in doing so permanently. While it is true that a large number of Chinese and Japanese live among us, the terms upon which they remain here are satisfactory neither to them nor to us.

What they ask is a "square deal," and it is our duty to find out if it may not be given to them. To do this would require at least two things: one, that we inaugurate a more liberal policy as to their immigration into the United States; and the other, that we amend our federal statutes to permit Orientals to become naturalised.

The present time offers favourable opportunities for great reforms through several new and powerful movements. Among these are three which are or may be connected with the matter of race relationships. The first is the movement towards democracy in Asia; another is the labour movement; and a third is the enfranchisement of women.

The United States, as a great democracy, has been a great object lesson to all the world, and for more than a hundred years people have been coming to us from European countries. It is a stupendous thing that millions of people could come to us from monarchical governments and unite with us in forming one of an entirely opposite character, a government "of the people, for the people, and by the people."

Never, since Northern Europe began to send her people to this land of free institutions, until just now have we thought of refusing to receive them and grant unto them all the rights and privileges which we have had, including the greatest right of all—that of citizenship.

It was not until gold was discovered in California in 1848 that the Chinese began to come here, just as all others did, to gain wealth and return home to spend it, and they were welcomed in a spirit of such friendliness that the Governor of the State, in his address upon the occasion of the admitting of California into the Union, suggested that some system of land grants be considered to induce our Chinese brethren, as he called them, to come and settle in greater numbers in this country and become citizens! What a sorry contrast between that friendliness and the spirit of hostility shown last year by the legislature of the same state of California in the passage of its Anti-Alien Land Law!

The history of the thirty succeeding years, until the enactment by our Federal Government, of the first exclusion act against the Chinese in 1882, is very painful to read, as it tells of the shameful mistreatment of the Chinese by Americans.

But the forces set in motion so many years ago have not been satisfied with the exclusion of the Oriental; they seek to go further, and there is now an Immigrant Bill before our present Congress which contains what is called a "literacy test," which, if passed, will lessen European immigration as well.

The passage of such a bill would not now so much affect Northern European immigration, however, for a marvellous change has taken place with regard to Germany, France, and England. From those countries, emigration increased year after year for a long period. Many who came here, after learning of us all they could, returned home and taught their own people the new industrial ideas received from us, and conditions became so much improved that the people no longer wanted to leave their native land; therefore, emigration from those countries has declined. The countries which would be most affected by further restrictions upon immigration would be those of Southern Europe and Asia.

What does a "literacy test" mean? It means that immigrants strong of body and able to do the heavy work which this country needs millions of men to do, must be able to read in some language! How can those people of Southern Europe, often with scarcely enough to keep body and soul together, and with no opportunities to go to school in childhood, such as we have had, meet such a test? They cannot meet it.

What has brought about the change in our attitude of invitation to other peoples of a century ago, and that of the present of exclusion or restriction?

All of our Exclusion Acts have grown out of economic difficulties, beginning in the gold mining camps of California, when lust for gold led to the cry of "America for Americans," and passing later into industries employing American labourers. The statement that if too many foreign labourers come into this country, the wages of American labourers will be lowered, seems reasonable; but to secure Federal action to prevent them from coming, it was not enough to say that—it was necessary to encourage and foster the base feeling of greed, jealousy, and hatred in men, until powerful race-hatred

has been developed, especially towards the Oriental.

Why does race-hatred lie at the root of our exclusion enactments? What is race-hatred, or race-antipathy? Professor Royce, of Harvard, in his article "Race Questions and Other American Problems," says:

"The mental antipathies of men are very elemental, widespread and momentous mental phenomena . . .; they are also in their fundamental nature extremely capricious, and extremely suggestible phenomena . . . : these antipathies which men feel are natural, and have always played their part in human history, but we must not be fooled by them and take them too seriously because of their mere name. Man as a social being, needs and possesses a vast range of simple elemental tendencies to be socially sensitive when in the presence of other men. . . . Train a man to give names to his antipathies, and then to regard the antipathies as sacred, merely because they have a name, and then you get the phenomena of racial-hatred, religioushatred, or class-hatred. . . . A common feeling of experiences, such as those of . . . nervous patients, the antipathies of country folks towards strangers, the excitement of mobs, . . . is that one set of human beings finds other human beings to be portentous, even when the socially sensitive being does not in the least know why he should be so."

The definition of the word "portentous" is this: Foreshadowing ill; ominous. And it would seem that it is just that feeling which has always arisen among many people in the United States upon the incoming of large numbers of immigrants from other countries.

Exactly the same things were said of the Irish immigrants when they began to come here, as were said in California last year of the Japanese. So intense was the feeling towards the Irish that it caused the formation of a new political party. And away back in 1753, Benjamin Franklin characterised the German immigration into Pennsylvania precisely as labour leaders spoke of Chinese immigration one hundred and twenty years later. The same thing occurred when the Hebrew came. But we have more than

survived the coming of all those people; wages were not lowered, notwithstanding there were the i no labour unions; the newcomers did assimilate our civilisation, and become one with us; and we have been helped by their presence, and have become great and prosperous as a nation.

It has been said of the United States, that the only thing which has saved her from being burnt out long ago by the fever of her energy and ambition, has been the enormous influx of immigration.

Now, again we are under the influence of fear, arising upon the Pacific Coast into race-hatred, as to the Oriental races, and a new element has entered into this racial-fear, namely, labour unionism, for during earlier agitations against various classes of immigrants, labour was unorganised, and those who sought political action did not succeed in getting into power.

All exclusion statutes and agreements and policies now existing in the Uuited States can be laid directly at the door of organised labour in co-operation with politicians, who, either from honest conviction or to gain personal ends, obeyed the demands of union labour in legislatures or in Congress.

These men forgot that their own fathers entered this country and enjoyed its benefits in the face of opposition as great as that with which they now oppose Oriental immigration. Surely such actions speak of ingratitude.

They have been able to accomplish the following astonishing results, and so quietly that outside of the Pacific Coast the people of the United States are practically ignorant of the whole matter:—

They have secured the enactment of a Federal Statute excluding Chinese labourers; they have, through an agreement of the United States with Japan, excluded the Japanese labourer; they have caused the Philippines to be shut to the Chinese, who had been going there from time immemorial; they have forbidden Japanese labourers from the Hawaiian Islands to come to our mainland; they practically prevent the Hindu from entering; and, not satisfied with all this enactment against the Oriental, they are now endeavouring to secure the passage

of an immigrant bill which will affect the European as well.

Is this the policy which we wish our country to pursue? Is it the nature of life to isolate itself? No, it is not. Expansion is life; contraction is decay and death. Unselfishness, the giving of one's self for another, is life; selfishness is death. "He that loseth his life for My sake shall find it" is just as true of nations as of individuals.

And not only is the United States guilty, but England also, including Canada, Australia, South Africa—alike guilty of an un-Christian, unbrotherly attitude against the Oriental peoples.

The Asiatic nations need industrial opportunity! And it is not right to grant it to all the other portions of the world and deny it to Asia! How long would it take for the few hundred students to teach their people—those students who come here from Oriental countries to study our civilisation and return to their native land? It would take ages to bring the Oriental civilisations to the level of our own industrially, if done in that way, and it is unthinkable that the American people, once awakened, will permit it.

In the effort to help Asia more quickly, we need not sacrifice our own people; we need not ask that our American labourers sacrifice their own interests; that is not necessary. There is no one, either in Asia or America, who says: Open wide the doors and let Asia come in! But there are a great many people who are asking urgently for wise and just legislation in this matter. Self-preservation is a law which may not be ignored! But how far may it be legitimately carried? To just that point where it does not interfere with the welfare of another who, likewise, seeks self-preservation.

An able American writer on this subject has justly said, rather harshly, perhaps:—

"An American who can do nothing but common labour, with all the advantages which he has had in this country, deserved no protection from foreigners." And he adds:

"It is a mistake for a man to think the noblest ends of life are served in having a steady job and good wages. Often in having his place taken by the raw immigrant, and being pushed out, he is pushed up into

something better where he belongs—into a position of responsibility where character will be developed."

Suppose we repeal our exclusion law against the Chinese labourer, revise our agreement with Japan so that Japanese labourers may enter, and adopt a more liberal policy with those from India, so that a certain number of desirable labourers may come from each country in Asia, say 10,000 annually, and that no change shall be made which will affect European immigration—when we have done that, shall we have done our full duty?

By no means. Something still more essential remains to be done. It is this. We must grant all who come, equal rights with ourselves. We must permit any who come to become citizens of the United States.

You may say the Oriental ought not to have this privilege because he does not assimilate our civilisation. Are you sure of that? Authorities state that no European nation ever assimilated our civilisation in so incredibly short a time as the Japanese have done. The Chinese do so less rapidly, but none the less surely. The recent revolution in China was led by Chinese who had graduated from our American universities, who wished to implant American ideals in China—and the revolution has been called "The American Revolution." Some of the most ardent revolutionists in India are likewise graduates of American universities.

Again, it may be said that the Oriental has qualities of character which make him undesirable as a citizen. Many of the objections raised have been proved to be without foundation, and investigation by those free from race-bias shows that the Oriental is, on the whole, possessed of both good and bad qualities, just as we are. One needs to be very careful in discussing this point, to be just to the Oriental.

No matter from what point of view one starts in to study this phase of the problem, one is invariably forced back to the question of naturalisation; it cannot be evaded.

Possibly a hundred thousand Japanese and Chinese are living on the Pacific Coast, and a fourth as many more are scattered over the rest of the country. Since their interests are here, their homes and families are here, and they have in many instances native-born children, American citizens by birth, and they have lived here long enough for us to know what may be expected of them as citizens, why may they not become The people on the Pacific naturalised? Coast have not in reality suffered because of the presence of these Japanese and Chinese; if the truth were known, if it could be brought out clearly so that people could see it without race-bias, the Coast is better off to day with those people here than it would have been without them. being citizens will not affect us individually any more than their presence affects usand it will have a tremendous influence upon the whole problem. It will be the beginning of the "square deal" which they ask, and have patiently waited so long to receive at our hands.

Any foreigner may become a citizen of the United States who is a "white" person. Notice the word "white." This has been so ever since the founding of our government, with the addition of "Africans, or persons of African descent," at the time of our Civil War. Some of our courts have had considerable difficulty at times in determining just what races the term "white" should include, but it is enough for the present to say that no Mongolian may become a citizen of the United States, although he may live here nearly the whole of his life.

As a result of our great Civil War, millions of negroes were made citizens of this country, and if ever there has been adequate reason for fear, surely it was then. But years of agitation focussed the attention of the nation upon a *principle*, until the people felt it was *right* that the Negro slaves should be free, and in the courage born of daring, to act upon a great principle, fear was vanquished.

Americans are noble-spirited, generous, impulsive; and just as soon as they understand this question, and see that it is a matter of principle, there is absolutely no doubt but that they will arise and demand as a people that our Federal statutes shall be changed to be in harmony with the principle at issue.

When the Oriental is a citizen, the powerful labour unions of our country will treat him as an equal, and in that very act, will protect themselves from the competition they now fear. In naturalising the Oriental, we shall help to solve the economic difficulty.

As to the feeling of Japan upon these questions, listen to these words of a prominent Japanese professor:—

"If one race assumes the right to appropriate all the wealth, why should not the other races feel ill-used and protest? If the yellow races are oppressed by the white races, and have to revolt to avoid congestion and maintain existence, whose fault is it but the aggressors? If the white races truly love peace and wish to deserve the name of Christian nations, they will practice what they preach, and will soon restore to us the rights so long withheld. They will rise to the generosity of welcoming our citizens among them as heartily as we do theirs among us. We appeal to the white races to put aside their race-prejudice and meet us on equal terms in brotherly co-operation."

Dr. Sidney L. Gulick a well-known American missionary, who has the full confidence of leading Americans and Japanese, says in his new book, entitled A New Immigration Policy:—

"Unless we raise Asia to our level, she will eventually pull us down to hers." And also:—

"Asiatic exclusion is no solution. It only perpetuates and aggravates the evil by breeding more and more mutual suspicion and enmity, with all their inevitable consequences."

Let us glance for a moment at China. If we had been on terms of brotherly friendliness with her, would we, after three hundred years under a democratic form of government, have refrained from offering her a helping hand in her recent revolution? Would we have permitted that handful of men who wished to make China like the United States, to pass unaided through their struggles involving the future destiny of three hundred and fifty millions of people?

As if that were not enough, try to picture the streets of Tokyo, Japan, with thirty thousand students, full of a passion for learning. An American professor, who recently returned from a visit to Japan, tells this little incident:—

"Try to imagine if among us is a youth as brave as one who graduated from one of the Japanese Universities with the highest honours of his class. He made an address in excellent English, speaking without a flaw. and as he stood there I was struck by his attire, for he was practically in rags. Like all the students of this school, he wore a uniform, but it was almost absolutely worn out. I spoke to the President, and he said: 'Yes, that is the best man in the school, and of course his uniform is worn out, for he bought it when he entered three years ago, and has worn it every day since, and has, of course, come to the end of his resources, for he is just graduating. But he need not worry about being poor; his future is absolutely assured, so with perfect self-respect and entire unconsciousness, he not only faces his friends as a speaker, but faces the future as well."

Yet those thousands of young men and women after graduation find it very difficult, or impossible, to utilise their education in their land of limited area and opportunity.

Why are we able to keep the Hindu out without exclusion law or agreement? Because very few of them are well and strong enough to meet the requirements for entry, which are these: They must be free from "hookworm," and it must be clear that "they are not likely to become public charges." Now, hookworm is a disease which yields readily to a few weeks' treatment and proper food. The great illiteracy of the people of India, their terrible poverty, the enormous tax levied by England, the suppression of manufactures because they were in competition with those of England, the high death rate due to starvation—these things are too appalling to know of unless the people of the United States can be awakened to render aid.

A great many people are working upon this problem. Travellers, educators, business men, missionaries, professional people—in short, the great majority of our educated people who know anything of this subject favour a much broader and more just treat-

ment of the Oriental peoples. Opposed to these are the American labour organisations and their political representatives, who, at present, control the situation.

It is encouraging to believe that women, coming so rapidly into enfranchisement in the United States, may render aid in the solution of this great problem through certain qualities which they possess in a high degree—the qualities of sympathy and justice. Women as yet know but little of this matter, and while conservative, if it is brought before them there is no doubt but that it will appeal to them and engage their attention. Just as an individual should be plastic, charitable, unselfish, so should a nation be. Women will not ask that American labourers suffer through the broadening of our policy, but neither will they close their eyes to the needs of other peoples when once they have seen those needs and know that it is possible to help to relieve them. Women may be counted upon to express their wishes politically in this as in other questions with ultimate justice to all, and for the infinite betterment of our country.

It has been said that the Christ when He was on earth, manifested three great qualities: those qualities were Compassion, Power, Beauty. And we may believe the World-Teacher, for Whose coming the world begins to look with expectation, will show forth those same qualities in trying to help us all.

Let us try to apply the quality of compassion to this race problem which we are meeting as a people. What is compassion? It is more than sympathy; it is love, and insight, too. It sees the need, sympathises with and tries to meet it.

That great woman, Mrs. Annie Besant, Protector of this Order, has said:—

"The compassion which does not help is

useless, and help can only be given where knowledge guides feeling, and understanding shapes the remedy."

Would not a World-Teacher see our needs, how we are almost submerged in our commercial and industrial civilisation? the stress to develop the individual qualities and intellectual powers has almost destroyed our capacity for ideal things? And would He not look beyond to the Far East, and see there people who have dwelt so long upon the ideal that they no longer have strength? And nations which have sought to attain the negative qualities of character until they are in danger of repressing the very life needed for growth? Would He not see that in order to save the people of both the East and the West they must mingle and exchange their civilisations, and gain once more an equilibrium? And in the accomplishment of that, His Power would be transmitted to all who could see, sympathise, and act, and thus He would bring about a balance between the nations of the earth and save the life of the world. And always there would be before the eyes of all, the ideals of beauty, the bringing of beauty once more into the world, as in the days of ancient Greece; and in the great flow of new life, new ideals, the whole world would be born again, and become truly a brotherhood, the strong ever guiding the In just the same way that the strong and compassionate individual helps the weaker brother, so may a nation deal with a weaker nation, a race with a race, the Occident with the Orient. It has been given to the West, with its strong individualism, its positive qualities, to take the initiative; we may not expect that of the East; there they only wait patiently, it may be, sadly, for us to awake and invite them to help to create the Brotherhood of the world!

NELLIE H. BALDWIN.

[&]quot;Get rid of the notion of selfhood, and give up thy self to Devotion. When thou hast done so, thou hast reached the Goal.

[&]quot;Dost thou know why so many obstacles have been set up on the Path?—In order

that the Devotee may gradually develop strength, and be able to see the Beloved without a veil.

[&]quot;The boat on the sea (of life) is Devotion; the Boatman is Divine Grace."

[—]From the Theosophy of Islam.

NOTES AND COMMENTS.

T is our usual custom, in the pages devoted to "Notes and a devoted to "Notes and Comments," to quote extensively, month by month. from current periodical literature on subjects likely to be of interest to readers of this magazine. This month, however-as, probably, for many months to come—there is only one subject of universal interest, and that is the war: and this monopoly of interest shows itself very clearly in the literature to which we have referred, for it would be true to say that practically the whole of every magazine and review, as of every daily paper, is nowadays taken up with articles on the war. This places us in a very natural difficulty. No doubt it would be possible to quote from such articles a great deal that, in a certain sense, would be eminently suitable for these pages; for it has been a striking feature of the more literary writing which the war has called forth up to date—how generally, as though by common consent, it has risen to the conception of the deeper issues involved, and how readily it has perceived the bearing of what is happening upon the whole problem of civilisation. An almost mystical tone, indeed, pervades the periodical Press to-day, and it would be the easiest task in the world to marshal passage after passage, from well-known writers, to show how widely the conviction is spreading that this war marks the end of an age, and that, at the close of it, we shall enter upon a new world. Butand here is the difficulty—the articles, in which all this is set forth, are written very strongly from a certain point of view. Their estimate of the mystical forces at war behind the outer conflict of nations is largely coloured by the nationality of the writer, or is, at least, in harmony with the nationality of the writer; and one can imagine that articles, of a similarly mystical tone, might conceivably be written by an author of one of the opposing nationalities, which would express the same sentiments, only with a change of names; indeed, such articles are being written every day. Under such circumstances, it would be extremely easy

for us to quote passages merely from the writers with whom we may happen to agree, and in any other than an international magazine this would be the natural and obvious thing to do. But an international magazine has its own code of ethics, and its own ctiquette; and it would be an unpardonable breach of both of these if the Herald of the Star were to depart from the high standard of impersonality and cosmopolitanism which it has always observed. The Herald of the Star has readers in all countries, and it belongs equally to all. The fact that its actual production is almost entirely in the hands of persons of a certain race should not be allowed to influence its tone or to colour its views. Indeed, that fact, of itself, places a special burden of responsibility upon the shoulders of the persons concerned.

At the same time, the war is undeniably the single topic of first-rate interest to-day, and so cannot be put on one side. It would be foolish to ignore it altogether, and to fill these columns, in its stead, with secondary and trivial matters. Let us rather rise altogether above it to a point from which we can view it, quite impersonally, merely as an incident in a vast evolutionary scheme, and ask ourselves how a mighty upheaval like this, convulsing the nations, disorganising society, and bringing suffering and misery in its train, can really serve the great Divine purpose in the world.

* * *

There is one passage, however, from a recent speech by a British statesman, which we cannot forbear from quoting, because it expresses, in language capable of universal application—without restrictions of race—the deeper spiritual meaning of the world-crisis through which we are passing. At the close of a marvellously eloquent oration at the Queen's Hall, London, on Saturday, September 19th, Mr. Lloyd George told his audience of that new spirit, that new attitude towards life, which he saw on every side coming into self-consciousness, in conse-

quence of the sudden call upon all that was strongest and noblest in human nature. Certain concrete advantages, he said, would assuredly ensue from the struggle. he continued, "that is not all. is something infinitely greater and more enduring which is emerging already out of this great conflict: a new patriotism, richer, nobler, more exalted than the old. I see a new recognition amongst all classes, high and low, shedding themselves of selfishness, a new recognition that the honour of a country does not depend merely on the maintenance of its glory in the stricken field, but in protecting its homes from distress as well. It is a new patriotism, it is bringing a new outlook for all classes. . . . We can see, for the first time, the fundamental things that matter in life, and that have been obscured from our vision by the tropical growth of prosperity. May I tell you, in a simple parable, what I think this war is doing for us? I know a valley in North Wales, between the mountains and the sea, a beautiful valley, snug, comfortable, sheltered by the mountains from all the bitter blasts. It was very enervating, and I remember how the boys were in the habit of climbing the hills above the village to have a glimpse of the great mountains in the distance, and to be stimulated and freshened by the breezes which came from the hilltops, and by the great spectacle of that great valley. We have been living in a sheltered valley for generations. We have been too comfortable, too indulgent, many, perhaps, too selfish. And the stern hand of fate has scourged us to an elevation where we can see the great everlasting things that matter for a nation, the great peaks of honour we had forgotten, duty and patriotism, clad in glittering white, the great pinnacle of sacrifice pointing like a rugged finger to heaven. We shall descend into the valley again, but as long as the men and women of this generation last, they will carry in their hearts the image of those great mountain peaks, whose fingers are unshaken though Europe rock and sway in the convulsions of a great war."

In January, 1913, the famous Parisian clairvoyante, Madame de Thebes, predicted a glorious awakening and a noble impulse towards the heights," as the outcome of the present war. That out of the very bitterness and suffering a new spiritual aspiration will be born, is the thought of Mrs. Maud Mann. in the Vahan for September, where she says: "Millions of hearts are breaking to-day all the world over-millions more will break to-morrow. Millions, millions, ere this war is done, will speak the name of Christ and find Him in their desolation. Surely their prayers—prayers cried out in the slow sleepless nights, when all is stilled but pain and the quest for the Beloved-have reached Him where He dwells. And His answer is the living spirit uprising in the world to-day. Is not the war worth suffering for this? Is it not worth while for each one of us to go down into the Shadow with these comfortless, if thereby our philosophies should be quickened into a new life, fired for the serving of mankind?" The member of the Order of the Star in the East will not find it hard to link on all that is happening to-day with the great Event which we are expecting. He will see in this great war, amongst other things, the rapid precipitation of mischievous and obstructive forces which, otherwise, might have taken many a long year to wear out. The world, for him, is passing through this brief and fierce purgation in order that it may emerge cleansed and purified, and so ready for the new spiritual influences which will, ere long, be poured out upon it. Not only is the great work of the breaking up of forms-always necessary before a new age of the Spirit-being enormously quickened by the temporary hurling of the nations into a state of chaos, but in the very effort to form new bonds of cohesion, new stabilities, in place of those which have been shattered, the wider, nobler sympathies of the future are already being adumbrated. We are witnessing every day now illustrations of the great truth, that what normally keeps back the wheel of progress for humanity is not the poverty of the spirit, but only the rigidity of the forms in which the spirit has come to be confined. Break up these forms, and the spirit at once leaps forth full of

* * *

noble aspiration and endeavour, with no uncertain intuition as to what is, for it, the demand of the hour. Men and women, for the most part, live shut up within a shell of custom and convention, and, knowing only the walls of this prison-house, know not themselves and their possibilities at all. It is only when the shell is broken that they realise how much greater they are than the construction which they have all along been putting upon themselves. That is one of the health-giving effects of a great crisis, like a war—an effect which nearly everybody instinctively feels. Because it is, before all else, a shatterer of forms, a war is, at the same time, a liberator of the spirit. It is not so much that it implants a new nobility or a new unselfishness; it is that it unlocks a nobility and a selfishness which were there the whole time, but which were stifled and hidden under the conventional outer cloak of every-day life.

* * *

The election of a new Pope—an event fraught with special significance in view of the times of rapid spiritual transition through which we are passing—calls to mind the famous prophecy of the Irish prelate, St. Malach, or Malachè, in which the life and career of each of a long succession of future Popes was summed up in a pithy Latin motto. Most of our readers will have heard of this prophecy, but many will, perhaps, be interested to see the following short commentary upon it, which we take from the Observer:—

During the last few days, even in Vatican circles, the prophecy of Saint Malach has not escaped discussion. His motto for the new Pontificate runs, "Religio depopulata." It is enough for a prophecy to be of bad augury to make it interesting, but its interest is augmented by another fact: the prophecy is one of a series.

After the present Pontificate there will be, according to the prophecy, eight more, each with its motto. Then will come the end of the world; and the motto of the last Pope is "Petrus Romanus." "He will feed his sheep in tribulation. The city of the seven hills will be destroyed, and the great Judge will judge His people. Amen."

The prophecy was published for the first time in 1595 at Venice, by a Benedictine monk, Arnold Wion. Until that moment, nobody had ever heard of it. It came as a surprise to all and sundry. It was a long litany of Latin mottoes which went back, one for each Pontificate, to the year 1143and forward up till the present time and into the tuture. The Benedictine claimed to have unearthed a genume document belonging to the Irish bishop, St. Malach, who had died 447 years before. It was easy to show that the mottoes corresponded exactly to the Popes who had lived and died before 1595 and it was therefore logical to suppose that they would hold good for the future! Wion refused to make known the source of his discovery.

For the Popes who had lived and died the mottoes were curiously adapted, for those who were yet to come ingeniously adaptable. The occult have never been at a loss to account for their meaning. For instance, there was the motto "Pia civitas in bello" of Innocent XI. He was born in the pious city of Bologna and Dante: a more reliable authority would have it that Bologna was a den of thieves! But this was in Bologna's regenerate days. Leo XI's motto was "Undosus." His Pontificate lasted twenty-five days. said, " Evidently as brief as the beat of a sea wave." Others, more daring, accounted for it by the fact that the Pope had died of dropsy! The motto of Clement X was "De flumine magno," and he was elected when the Tiber was in flood. Benedict XIV, the cultured and humanistic Pope, whose name has been chosen by the new Pontift as an indication, it is supposed, that he will patronise the arts and sciences, had as his motto "Animal rurale "-but then he was famed for his patience and industry! Pius VII's was more appropriate. It ran, "Aquila rapax," and, indeed, the Imperial Eagles of France brought him into captivity. Pius IX's was "Crux de Cruse," because he lost the temporal power. Pius X's was " Ignis Ardens," the exact explanation of which has not yet been given.

Many rationalistic explanations have been put forward to account for the true origin of the prophecies. The one most often quoted is as follows: In 1590 the Cardinals were in Conclave. A strong group favoured the candidature of Simoncelli, Bishop of Orvieto. It was then that an astute cardinal bethought himself to call in the supernatural, and to make out that Simoncelli was designated by Divine authority. The prophecies were thereupon invented and discovered. motto of the new Pope was to be " De antiquitate urbis," and the old Latin name for Orvieto was "Urbs Vetus." Unfortunately, however, Simoncelli was not successful, Gregory XIV, Archbishop of Milan, was elected. I fancy this story has about as much truth in it as the other.

FROM FRANCE.

A guerre a suscité en France une union si belle, un oubli si complet de toutes les discordes et de tous les partis, que c'est bien la joie de l'unité nationale retrouvée (la communion des cœurs emportés dans un même élan) qui a dominé au cours de la mobilisation générale.

Malgré son horreur, la guerre aura donc délivré la France en tous cas pour un temps, et nous voulons l'espérer pour toujours, de toute petitesse et de toute mesquinerie.

Mr. Gabriel Hanotaux parle ainsi de la mobilisation générale: "Aucun de nous n'eussent osé espérer et prévoir ce que nous avons vu et que nous voyons; ces petits ruisseaux d'hommes partis des hameaux, des villages et des villes qui se réunissent en rivierès, et ces rivierès qui confluent vers un fleuve et l'atteignent au point nommé à l'heure dite, et ce fleuve qui roule son flot énorme, superbe et tranquille. Cette discipline, ce consentement à tout commandement donné, l'obéissance offerte avant qu'on la demande; pas de mouvements désordonnés, pas de cris, à peine des chants; partout l'universelle confiance, et bien plus et bien mieux, la merveille de ces jours, une merveille à en pleurer : toutes ces barrières intérieures—les tempéraments divers de nos petites patries et aussi de la diversité de nos sentiments et de nos passions—ces barrierès tout d'un coup, à la minute, à la seconde, effondreés dans le sol; seule visible la frontière de France; la même attitude la même âme à Marseille et à Dunkerque, à Bordeaux et a Nancy; toutes les Frances, France de la fleur de lys et du drapeau blanc, France de l'aigle ou du coq et du drapeau tricolore, France du bonnet phrygien et du drapeau rouge, mêlées, confondues. Oui, merveille à en pleurer de joie et d'orgueil."

"Or, poursuivait-il, tenez pour pleinement certain que cette force a sa destination; cette force crée une destinée. Toutes les fois que la France s'assemble, c'est pour quelque grande œuvre humaine. Vous verrez, vous verrez. . . ."

Cet espoir d'avenir meilleur, de patrie renouvelée dans le sacrifice prête à servir de nouveau comme par le passé l'humanité dans sa marche en avant, est un des sentiments les plus vivaces en France à l'heure qu'il est. Chacun sent l'importance de cette guerre qui certainement renouvellera, et changera la face de tant de choses, chacun s'y donne corps et âme certain en combattant de servir la plus grande paix à Venir.

Et la guerre nous donnera aussi ses leçons, elle nous a déjà unis, elle nous apprendra plus encore. Maurice Barrès écrit : "Comment de telles épreuves ne nous perfectionneraient-elles pas? Comment ne nous feraient-elles pas plus vivants? La guerre va émouvoir ce qui gisait dans notre être de plus profond et nous le révéler. Dès maintenant chacun de nous comprend qu'il n'est pas à lui seul un être complet et achevé. Jamais d'une manière aussi claire et aussi pressante qu'aujourd'hui nous ne nous sommes sentis dépendants d'un grand tout. Il n'est pas un de nous qui n'ait vu son amour-propre, son attachement à sa propre personne, se fondre en effusion de respect ou d'enthousiasme. . . .

Dès aujourd'hui, nous voyons mille sources jaillir autour de nous que nous n'avions jamais soupçonnées."

Il est aussi intéressant de remarquer la belle attitude des socialistes français. Citons les paroles d'un des chess de la C. G. T., il dîsait en substance: Luttons pour la France, il faut la défendre, puisqu'ille a jusqu'au dernier instant, tout tenté pour maintenir la paix, et gardons scellé, au tond de nos cœurs l'idéal de paix et de fraternité universelle qui nous est si cher. Cet idéal nous devons l'abandonner un instant en vue même de mieux le servir dans l'avenir. Courage, nous n'avons pas semé en vain, audelà des heures douloureuses nos idées germeront et pourront fleurir.

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The Merald of the Star.

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understood that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





By G. S. Arundale.

CANNOT help opening this month's "Starlight" with a word of strong condemnation of the efforts of newsand individuals in responsible positions, to make the war as ugly as possible, and to arouse the worst passions in human nature. Speaking quite personally, I am most eager for the success of the Allied Powers, and I am convinced, in my own mind, that nothing can excuse the treatment of Belgium by Germany. I would further add that my prejudices—if they be such—lead me to the conclusion that the Allied cause is just, and must, therefore, inevitably triumph. Whatever destiny may be in store for France and Belgium and Russia and Servia, I understand, from my leaders, that the British Empire has a great future before it, and, believing this, I am most anxious that all should be done with dignity and restraint. If what I believe happens to be true, then there is no cause for anxiety, no need for vulgar abuse; we shall triumph—therefore, let us triumph nobly. If what I believe happens to be untrue, if our cause is not just, if there is no future before us, then all the more reason for dignity and restraint. If we cannot fight a good cause well, at least let us fight a bad cause well, and be great in our mistake.

People will argue that this attitude is all very well for a person of my peculiar views, but for the ordinary individual this calm and detached outlook is not only impossible, but mischievous. As for its impossibility, surely we have evidence enough that the

vast majority of our people are convinced of the justice of their cause. The remarkable consensus of opinion is testimony to this. Our race has seen a great truth, and, in witness of the vision, the most thorny problems of political strife have, for the time being, ceased to be. This being so, it is surely unnecessary, to use the mildest expression, to heap abuse upon our opponents. It is not playing the game—it is not cricket. They are already champions of a lost cause, ex hypothesi, and as this is not enough for us, we add to their misfortunes by greedily believing every story told against them-without inquiring into the credibility of the teller-with an occasional condescending admission of some bright exception. As for the mischievousness of the attitude, it can only be mischievous if it makes its holder less active and strenuous. For my part, I cannot help thinking that the time spent in vituperation would be much better spent in actual service, and I would recommend to those who write such matter for the public press, or who relate or listen to the tales of inhumanity and barbarism, that they should do active work for their own people, remembering that such tales only inspire hatred and lead their own soldiers into the very dangers to which the enemy is alleged to have succumbed. We are already beginning to hear the word "retaliation," which is nothing more than a cloak for counter-barbarism.

Members of our Order may wonder why I write in such a strain in the *Herald of the Star*. But I conceive it my duty to warn

whatever public we may have against such action as will hinder the quick restoration of peace when the karmic forces at present in motion have been exhausted. I know well how serene are our Elder Brethren in the midst of all this horror. I know how Their guidance is for all, how each race and nation has its Leaders and Rulers from among the ranks of the Perfect Men. I know that the great World-Teacher has tenderness and compassion for all His peoples. Knowing this, I am in hopes that this spirit may be at least faintly reflected in the hearts of men down here. He is at the world's threshold, He is at our doorsteps, with His hand lifted to knock for admission. Shall the angry passions within drown the sound of His knocking; shall His purity, as He walks in our midst, be surrounded by hatred and vulgarity?

I quote, in this connection, the following pregnant sentences from At the Feet of the Master:—

"See what gossip does. It begins with evil thought, and that in itself is a crime. For in everyone and in everything there is good; in everyone and in everything there is evil. Either of these we can strengthen by thinking of it, and in this way we can help or hinder evolution . . . you are filling your neighbourhood with evil thought instead of with good thought, and so you are adding to the sorrow of the world . . . if there is in that man the evil which you think, you are strengthening it and feeding it; and so you are making your brother worse instead of better . . . not content with having done all this harm to himself and to his victim, the gossip tries with all his might to make other men partners in his crime . . . and this goes on day after day, and is done not by one man, but by thousands."

* * *

The one hope for the future lies, to my thinking, in the fighting line itself, and not with us stay-at-homes. I believe competent observers would tell us that the opposing forces are gradually learning to respect each other, and to store up in grateful remembrance each other's kindnesses. Each soldier strikes as hard as he can, and seeks, by all

means in his power, to defeat the enemy: but the mass of ordered antagonism has as its complement ordered humanity, as represented, for example, by the Red Cross, the Purple Cross, the Veterinary Corps, and other units. French, German, Russian, British, and Austrian soldiers are having opportunities of meeting each other under conditions of mutual distress and suffering, as well as under conditions of antagonism, and they are all beginning to learn that the individual is more or less the same everywhere, under whatever label he may be designated for the purposes of our present methods of world-organisation.

Read the following inspiring tale published, appropriately, by the *Daily Mail*, on our President's birthday:—

"One of the finest acts of humanity recorded from the battlefields is the following, related by a wounded soldier in Liverpool.

"The wife of a colonel was making the round of a Liverpool hospital and stopped at the bedside of a wounded Highlander—a very bad case. The gallant fellow, one of whose legs had been recently amputated, was toying with a German helmet, evidently a trophy of war.

"'Well!' said the visitor, 'I suppose you killed your man?'

"'Well, naw,' modestly replied the soldier.
'You see, it was like this. He lay on the field pretty near me with an awfu' bad wound. I was losin' a lot o' blood fra' this leg o' mine, but I managed to crawl up to him an' bound him up as best I could. He did the same for me.

"'A' this, o' course, wi' nawthin' at a' said between us, for I knew nae German an' the ither man no a word o' English. When he'd done, not seein' hoo else ta thank him, I just smiled, an' by way o' token handed him my glengarry, an' he smiled back an' gave me his helmet.'"

* * *

Side by side with this—of course, it can be called an isolated example, a very cheap argument—we have Mr. W. Le Queux editing a periodical on German atrocities, we have a most vulgar poster, "Why Britain is at war," in which we are told that millions of determined and unscrupulous German

soldiers are in France; we have German professors repudiating, in the most childish way, the honours conferred on them by our universities; we have the most vulgar cartoons on the Kaiser, and innumerable other expressions of blind passion. Having already been compelled to discontinue subscribing to one illustrated daily paper, on account of its special virulence, I find that the only parts of any newspaper fit for reading are (1) the daily report of the Government Press Bureau, (2) the accounts of the way in which all parts of the British Empire are rallying to the flag, (3) the reports of the various means employed to alleviate human suffering—all the rest is either vituperation or efforts to show that the Allied cause is making progress everywhere, and that our reverses are almost mistakes made by the enemy.

* * *

A friend has sent me a weekly socialistic paper called the Labour Leader, in which the war is opposed on the ground of its being anti-Christian. Though unable, personally, to accept this view, I cannot help feeling a strong sympathy for those who have the majority against them. It is always brave deliberately to go against the tide, and W. T. Stead gained his claim to my respect by his conduct through the Boer War. I remember being a veritable jingo at the time, almost one of the mafficking variety, but inside I felt a deep sympathy for Stead and his heroic isolation. I wondered whether, if the time came, I also could stand alone, be hissed off platforms, and be branded as a traitor to my country when trying to serve her to the best of my knowledge. And because of this, my heart goes out to those who either condemn England or who condemn war. They may be wrong— I think they are—but as Whittier has beautifully said:—

"He prayeth best who leaves unguessed The mystery of another's breast. Why cheeks grow pale, why eyes o'erflow, Or heads are white, thou need'st not know. Enough to note by many a sign, That every heart hath needs like thine." Doubtless a crank, to use this word in its

least offensive sense, has often a very unpleasant spirit of self-righteousness, but he has much to suffer—suffers more than many non-cranks know—and we must not grudge him some cloak to shelter him from the icy blast of contempt coming from the world at large.

* * *

Mr. G. Ward Price relates, in the columns of the *Daily Mail* (September 26th), the following heroic narrative:—

"As gallant a deed as many that are famous in the history of the Army was performed by a Highlander in the fighting near Soissons at the end of last week. The story was told by a Royal Engineer coming back through Lagny yesterday with a wagon train. There was a party of 150 Highlanders that were detailed to hold a bridge over the Aisne, he said. 'A German attack was not expected at that point, and the detachment was meant to act rather as a guard than as a force to defend the bridge.

"'Suddenly, however, the Germans opened fire from the woods around, and a strong force, outnumbering the little body of Highlanders by large odds, came forward at a run towards the bridge. The Highlanders opened fire at once, and for a time held the enemy at bay. But the numbers of the Germans were so great that the attacking force crept constantly nearer, and under cover of a heavy fire a dense column of troops was seen advancing along the road that led to the river. Then one of the Highlanders jumped up from cover.

"'The Maxim gun belonging to the little force had ceased its fire, for the whole of its crew had been killed, and the gun stood there on its tripod silent amid a ring of dead bodies. The Highlander ran forward under the bullet storm, seized the Maxim, swung it, tripod and all, on to his back, and carried it at a run across the exposed bridge to the far side, facing the German attack.

"'The belt of the gun was still charged, and there, absolutely alone, the soldier sat down in full view of the enemy and opened a hail of bullets upon the advancing column. Under the tempest of fire the column wavered and then broke, fleeing for cover to the fields on either side of the road and

leaving scores of dead that the stammering Maxim had mowed down.

"'Almost the moment after the Highlander fell dead beside his gun there in the open road. But he had checked the advance upon the bridge, and before the German column could form again there was the welcome sound of British words of command from the rear of the little force of Highlanders, and reinforcements came doubling up to line the river bank in such numbers that the Germans soon retired and gave up the attempt to gain the bridge. But the Highlander, who had carried forward the Maxim gun to his post of certain death there in the open road, had thirty bullet wounds in his body when he was picked up.""

* * *

I have received several appreciative comments on the remarks made in the October "Starlight" with reference to animals. A friend has sent me a letter issued by "The Animal Defence and Anti-Vivisection Society" with regard to the "Horses on the Battlefield Purple Cross Service," signed by that great worker, Miss Lind-af-Hageby. Among other statements, Miss Lind-af-Hageby tells us:—

"I have visited some of the battlefields of France, *i.e.* those in the neighbourhood of Sézanne, Montdemont, Esternay, Barcy, and Vareddes, and through personal observation and inquiries as to the fate of horses have found that:—

"I.—Severely wounded horses are generally not killed, but are left to die. Living wounded horses have been found on the ground five days after battle.

"II.—On the battlefields of the Marne the attention given to horses has been so scant that the dead horses have been left lying along the roads and fields until the sanitary dangers have at last compelled attention.

"The following description of the battlefields of the Marne, translated from an article by Charles Benoist, Membre de l'Institut, Député de la Seine, which appeared in Le Journal of September 20th, 1914, shows the terrible state as late as September 18th:— "' All along the roads there are horses with legs stiffly stretched out, swollen bodies, the teeth bared beneath lips drawn back in something like a snarl, in which one might read resignation and reproach, and often with the ribs exposed after some vain attempt at burning the body. Yesterday, September 18th, eight days after the end, there were still decomposing bodies in the open air along the roads."

" III.—Less severely wounded horses have been found straying in the fields. Such horses are picked up by the peasants and taken to their farms. Peasants are supposed to give notice to the local authorities (such authorities are often absent owing to the dangers of German occupation) and the horses are supposed to be inspected by a veterinary surgeon. As a matter of fact, such notice and inspection are often avoided. spection takes place, the veterinary surgeon is often sympathetic to the interests of the finder and allows him to keep the animal. The bad condition of the horse enables him to schedule it as "dead." The peasant is free to work the horse or slaughter it, and the treatment which these unfortunate animals have to undergo can easily be imagined.

"IV.—The state of wagon and transport horses is pitiable owing to the fearful strain, the bad roads, heavy loads, and insufficiency of forage. Such horses show numerous sores and wounds several inches long, caused by pressure of harness. Many suffer from lameness and drop from fatigue. Horses disabled through fatigue or sickness are abandoned in the villages and along the roads. Sometimes they are taken by peasants, sometimes they die on the roadside."

Miss Lind-af-Hageby will, doubtless, be glad to receive, at 170, Piccadilly, London, any help towards her work of providing animals on the battlefield with decent treatment and proper care.

* * *

While on the subject of animals, I must quote the admirable reference to animals in the Russian Liturgy specially composed for the war:—

"And for those also, O Lord, the humble beasts, who with us bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we supplicate Thy great tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving-kindness, O Master, Saviour of the world."

* * *

It is curious, but I suppose inevitable in a non-vegetarian land, that animals should generally be given so little consideration, and that an apology should be deemed necessary for mentioning them. In the Horse and Hound, of October 3rd, a writer, after giving a terrible example of a horse's suffering, placidly observes: "I hope it does not seem absurd to write about the woes of horses when men are suffering so much. But there was something grim or fantastic in this lonely and miserable scene that still oppresses my I cannot understand why the mind." agony of an animal should be more fantastic than the agony of a human being, but until we get rid of the evil superstition that God made animals so that we may drag out of them all we can for our personal benefit, we must expect this kind of apology. Rather should we apologise to animals for our own selfish self-consideration, and for forcing them into scenes of horror to our own profit * * * and advantage.

The following extracts, from The Times Literary Supplement, from Mr. Lloyd George's speech at the Queen's Hall, and from a letter recently addressed by a distinguished soldier to the Daily Mail, show the trend of modern opinion, at least in England, and one must rejoice to have these shafts of sunlight amidst the gloom of hatred which occupies so large a portion of our daily press.

The Times observes:-

"Our business is to discover what is the best we can do; and that, not by comparing ourselves with others, by exulting where we surpass them or by envying where we fall short, but by knowing our own strength and weakness in relation to our own ideal. Indeed, the comparison we have to make is with our own ideal, not with other existing men or nations; and, so far as our souls are concerned, it does not matter to us whether we are superior or inferior to them

in any respect; it matters only whether we are doing our best to reach our own ideal.

"In that effort men and nations alike would neither hate themselves nor love themselves, but only forget themselves and all comparisons with others; and when comparisons were forced on them by the struggle for life they would not suffer them to trouble the peace of their souls with pride or envy or hate. And so a nation possessed by the high orthodox doctrine would be able to make even war without hatred; and yet it would make war terribly so that it might the sooner return to peace and the pursuit of its own proper business. We hope and believe that we are making war so; but we must ever be on our guard against the danger lest this national rivalry, forced upon us, become a rivalry also of our minds, lest we think of victory as a heaven beyond which we need not aspire. Victory is glorious in proportion to the value of the cause that triumphs in it. If Xerxes had conquered at Salamis his victory would have seemed glorious only to himself; and ours will be dust and ashes if we lower ourselves to win it so far that, when it is won, it means to us only that we have shown ourselves better men than the Germans."

Mr. Lloyd George:-

"Some have already given their lives. There are some who have given more than their lives, they have given the lives of those who are dear to them. I honour their courage, and may God be their comfort and their strength. Those who have fallen have died consecrated deaths. They have taken their part in the making of a new Europe—a new world. I can see signs of it coming through the glare of the battlefield. The people of all lands will gain more by this struggle than they comprehend at the present moment. They will be rid of the greatest menace to their freedom.

"That is not all. There is another blessing, infinitely greater and more enduring, which is emerging already out of this great contest—a new patriotism, richer, nobler, more exalted than the old. I see a new recognition amongst all classes, high and low, shedding themselves of selfishness—a new

recognition that the honour of a country does not depend merely upon the maintenance of its glory in the stricken field, but in protecting its homes from distress as well. It is a new patriotism which is bringing a new outlook over all classes. The great flood of luxury and of sloth, which had submerged the land, is receding, and a new Britain is appearing. We can see, for the first time, the fundamental things that matter in life, and that had been obscured from our vision by the tropical growth of prosperity."

In the course of his letter to the Daily Mail, the General remarks:—

"It may be fairly assumed that the end of the present great international war struggle is in sight, and indeed the possible and probable terms of peace are already under discussion, but whatever terms of settlement may be arrived at between the nations primarily interested, the opportunity appears obviously appropriate for a general international agreement, that this shall be the last war to outrage the nineteenth-century sense of morality, progress, and intelligent government.

"In other words, no moment would appear more opportune than the present for the creation of a European International Parliament or Assembly, based on similar lines to those of existing Houses of Legislature, by which the armed force, naval and military, to be maintained by each international unit, shall be regulated, and subjects of disagreement between States shall be sifted and settled.

"The recent introduction of increased facilities of inter-communication between countries by land, sea, and air would seem to point to a possible and practical solution of this great problem of world union."

This last extract reflects the view of many well-known thinkers, and the October *Review of Reviews* has much information with regard to the question of a European federation.

In connection with the arrival of Indian troops, to fight side by side with their British comrades, I desire to quote a significant extract from the Anglo-Indian newspaper, the *Englishman*, a paper generally

noted for its hostility to Indian aspirations :-

"India, with her ancient civilisation, her divergent creeds and countless castes, is standing united in the ranks of the Empire, giving her resources of men and money to the aid of western civilisation, with a generous prodigality that springs spontaneously from its heart. This mighty wave of loyalty has carried India further along the path of progress in a month than all other efforts, constitutional or otherwise. have done in a generation. She has leaped into her allotted place in the Empire with her sword drawn in defence of honour and right, her heart steeled, as the heart of England herself, to see this struggle through to the end, and to see that the end is a complete victory for Great Britain and her Allies.

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"India is undergoing a great awakening. By courage and sacrifice she is realising that her destiny is one with that of the British Empire. Let us see to it, when the pax Britannica is once more established, that she finds her place of pride and honour assured in the great fellowship of peoples who stand united to-day as the guardians of a great heritage. Rightly directed, we believe the forces that are at work to-day must make for the consolidation of the Empire and for the good of mankind. The future is bright with promise, and for the courage and spirit of sacrifice which India displays to-day, the Empire salutes her with pride and honour."

We who love India are thankful for these words, though they be uttered in the time of England's need. We pray that when the time comes for Great Britain to lay down her arms, flushed with final victory, she may not forget all she owes to her Indian ally. There is much the British people can do in gratitude to India if they will, and if they forget, their shame will be far greater than that of Germany when she tore up the little "scrap of paper" which represented Belgium's freedom.

* * *

In another part of the *Herald* I have ventured to reproduce in full a leading

article from one of India's foremost newspapers—the Leader, of Allahabad—dated the 23rd September. The article states clearly, and with moderation, what India asks from Great Britain, and what, sooner or later, she must have, so far as her relations to the dominions are concerned. Now that we are within measurable distance of a great reconstruction of society, it will become necessary to consider the solidity of the foundations on which the British Empire rests, and no reconstruction will be lasting unless it includes considerable re-adjustment in our relations with India. Lord Crewe, Secretary of State for India, remarked the other day, that the great response made by India to the Empire's needs was a proof of the beneficence of our rule. To my mind it proves no such thing. It merely proves that India realises that at present she cannot govern herself, and judges that, on the whole, Great Britain is more likely, in the near future, to satisfy her needs than any other country in the world. India asks from those who govern her that they should now step beyond the limits of meaning well. It is not to be denied that almost every British official in India means well, but he has yet to learn to understand His Majesty's Indian subjects, and to regard them as his equals before the imperial throne. That is really what India asks-equality before the throne; and her generous response to the appeals made to her are largely due to her big trust in her Emperor that he will see to it that his officers no longer deny to his Indian subjects rights that are enjoyed by the most ignorant and brutalised subject of whiter skin.

* * *

With regard to the employment of Indian troops in Europe, I earnestly trust that the fullest advantage will be taken of this most happy circumstance. Not only are the British troops fighting shoulder to shoulder with the flower of India's warriors, but all that is best and noblest in Indian aristocracy and chivalry is offering itself as a willing sacrifice for the protection of the imperial throne. In addition, large numbers of Indian students, full of patriotic fervour, are

tary aid detachments, and in other ways. I wish to be reassured as to the kind of treatment they are all receiving. Robert Blachford has already hinted that colour distinctions are being raised by some of our British officers, and I myself know of an instance in which an Indian offering his services in hospitals has been far from properly treated. This sort of thing must be stopped once and for all, and those who do not know how to behave themselves towards their comrades must be sent home as unworthy to represent our country at the front. We may rail against German atrocities. but worse than German atrocities are British atrocities taking the form of actions tending to create ill-feeling and dissension among His Majesty's forces in the presence of the enemy, and I have no doubt that if Lord Kitchener hears of any instances of the kind he will deal sternly with the offenders. Now is the time for brotherhood to trample upon race, religious, and colour veils. We have to pull together if our Empire is to be saved, and whatever ill-will we may feel towards our enemies, we ought to be able to feel gratitude to them for having taught us that distinctions of race, creed, and colour are but so many differently hued gems, each of which adds its own peculiar lustre to the splendour of the imperial crown.

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I am asked to state that Mrs. Despard has started (in connection with the Suffrage National Aid Society) an entertainment department to arrange concerts, etc., for, and to visit the homes of, the wives and dependants of men who are on active service. A local group is being organised at 16, Powis Square, Brighton, by Mr. L. L. Hymans, who will gladly give information to those who wish to start similar movements in their own districts.

* * *

The National Representative for the United States of America sends the following message:—

"It may be permitted to express, through The Herald of the Star, the deep sympathy the American members of The Order of the Star in the East feel for their brothers the world over who are so bravely suffering the unavoidable anguish of war. The misfortunes of some are the misfortunes of all, and while we hope that the United States may be permitted the privilege of standing, in the time of conflict, as the steady friend of all, the members of the Order cannot but desire that our nation may have a large share in the arduous toil of reconstruction and upbuilding that must inevitably follow the day when the present warfare shall cease. It must be our hope and aim that the vast resources of our continent may enable us to prove that our ideal of freedom and progress is for others as well as for ourselves, by

freely and generously opening our possibilities to aid in the establishment of peaceful homes and activities, both here and across the seas."

The following little label is often pasted on the backs of letters coming from America, and with its sentiments I, for one, most fully agree:—

AMERICA'S APPEAL!

IN THE NAME OF

—ONE GOD—

AND UNIVERSAL HUMANITY

LET THIS WAR ENDWAR!

LIBERATION.

A DOOR opened noiselessly, and I saw a woman pass into the cool garden, along a rising pathway leading to a small arbour.

She walked quickly, now and then glancing back at the house. I saw that she trembled, and tears were not far off.

From fields close by came the breath of sun-baked clover, wafted on the evening breeze. Away in the distance lay a chain of steep hills, covered with heather and bracken, while here and there a white road cut across the bright purple, the soft green; and from the valley sounded a drowsy tinkle of cow-bells.

But the woman who sat within the jessamine-covered arbour took no heed of these things. "Freedom!" she cried, "Freedom! I seek it in vain. Maybe it is not to be found on the earth." And she wept bitterly. Suddenly, looking up, she perceived a beautiful Form standing beside her.

"You seek Freedom," He said, "and know not that it is yours already. Many there are who chafe and fret when sorrow befalls them; but think you that men would mourn if they knew that every pang, every heartache, every grief, however poignant, is but the loosing of a fetter wherewith they were fast bound? "You have suffered much, many fetters have fallen from you, and soon your life will be changed. The surroundings, which at times seem unbearable, the host of circumstances that seek to limit you, all that now cramps and confines your Immortal Spirit, shall shortly be outworn.

"Every hardship you have endured, every cruel word that wounded, have marked the loosing of a fetter. For the Law is the Great Liberator, working ever for Freedom, even when to the veiled eyes of men it seems most relentless.

"Go to all who sorrow, to those who suffer, and teach them what you yourself have learnt. Bear the glad tidings of Liberation to a blind, ignorant, world! Then yours shall be happiness untold, everwidening knowledge and peace. For the Path of Service leads men to final Freedom, to God Himself."

Through the deepening twilight I saw the woman pass homewards, calm and joyous, filled with the immovable confidence that knowledge brings.

And I prayed that I, too, might be found worthy to proclaim to all nations the glad tidings of Liberation.

P. V. C.

INDIA AND THE DOMINIONS.

(Reprinted from the Leader, Allahabad.)

N important part of the very interesting and sympathetic speech, delivered by his Excellency the Viceroy, at the first meeting of the autumn session of the Imperial Legislative Council, was devoted to a consideration of the subject of Indian emigration to the self-governing dominions of the Empire. It may be said at the outset that India is deeply grateful to his Excellency for the arduous efforts he has been making to secure for our countrymen just and honourable treatment in the dominions. During the last half a century no public question has agitated our country so deeply as the harsh treatment that the Indians settled in South Africa were subjected to last year. If at that critical juncture India had not a Viceroy as deeply imbued with genuine and abiding sympathy for our countrymen as is Lord Hardinge, we really do not know that there would have been such a peaceful and happy ending of the agitation as there actually was. It is an historic fact that life would never have been made tolerable for the exiled Indians if there had been no M. K. Gandhi in South Africa, but it is no less true that success would very probably not have crowned his heroic effort so quickly or so easily if there had been no Lord Hardinge at the helm of affairs in India. His Excellency has made a similar endeavour to obtain for our countrymen in Canada a reparation of the wrongs they suffer, as we knew from his speech in the Imperial Council and his reply to a Canadian Sikh deputation, both delivered last year, and as we have been told afresh recently. So far, however, the effort has not met with the success it deserved—for no tault of Lord Hardinge or of the people of But the opportunity seems to have

come when a settlement may be aimed at with some prospect of success. The opportunity is the creation of the war. Indian and colonial soldiers will fight side by side on the battle-field on terms of manly comradeship in vindication of the common Imperial cause. And they will naturally come to appreciate each other's good qualities. The Colonial will for once give up his hauteur and cease to condemn his Indian brother and fellowsubject as a "coolie" fit only for a life of degradation and serfdom; the Indian will not be oppressed by a disabling and demoralising sense of inferiority and helplessness. The new-born sentiment of respect and fellow-feeling for the Indian will pass in due course, and inevitably, from the colonial soldier to the colonial civilian, and may be hoped in time to become general. The unexampled manifestation of the loyal Imperial spirit among the people of India in the present crisis has also its effect on colonial opinion. Already we have had expressions of kindly sentiments from Canada and New Our countrymen, on the other hand, have seen that the real misgivings they had last year, as well as earlier and later, about colonial loyalty to the Empire, were without foundation, as is incontestably demonstrated by the conduct of the dominions in the present war. It verily seems, therefore, that Lord Hardinge, with the instinct of a statesman and diplomatist, hit upon the right moment for a serious attempt at settlement of what is, perhaps, the most difficult of Imperial problems.

Lord Hardinge's reading of the situation is that it is absolutely useless for practical men to insist on the unrestricted migration of Indians to the dominions. The latter will not have it in any circumstances. They have

not even conceded the right to the people of the mother-country from whose loins they have sprung and to whom they own willing allegiance. This is a fact and not an opinion, and it is of no use for one who has serious business to do to waste his limited time in attempting the manifestly impossible. The South African settlement, too, has been based on the understanding that there is to be no unrestricted emigration from India. Nor is there the smallest chance of his Majesty's Government, the present or a succeeding one, coercing the dominions to gratify Indian sentiment by conceding what almost every man, woman, and child in every self-governing dominion has made up his or her mind not to yield. Those Englishmen who have been with us in the South African struggle, they, too, have made it perfectly clear that they do not advocate unrestricted emigration or the right to it. Mr. Gandhi frankly surrendered the Indian position on this point. and Mr. Gokhale's memorable visit to South Africa convinced him of Mr. Gandhi's wisdom. All that Mr. Gandhi claimed was that there should be no statutory disability imposed on Indians as such, the colonial purpose being left to be accomplished by an administrative device by virtue of which a very small number of Indians would, in fact, be admitted in any one year. These being the facts, it is for our countrymen to consider in a responsible spirit whether it will be to their advantage to support the Viceroy's proposal to conclude a reciprocity agreement with the dominions, the chief feature of which will be that the latter will bind themselves to admit a limited number of Indians every year, India surrendering the claim of unrestricted migration. The idea of a reciprocity agreement certainly commends itself to us. As regards its terms, our position is this: Firstly, we should and can never consent to a disability being imposed upon us qua Indians in any statute of the realm. The racial disability does not exist in law now, and it will be the most retrograde step imaginable for it to be created. We are, and must always remain, the equal subjects of the King in the eye of the law. On this point, the most vital to the Indians, no compromise is possible in return for any

amount of present advantage. Nor do we suppose that his Excellency the Viceroy thinks differently. We cannot think he can, when we recall the terms of his historic Madras speech, in which he claimed for our countrymen in South Africa their full rights as British citizens. If no legal disability is imposed on Indians qua Indians, and if, further, the dominion governments consent to receive a limited number of Indians to settle in those regions, will our countrymen object to surrendering the theoretical right or claim to unrestricted migration? We do not know if they will. If they will not surrender, they will gain nothing whatsoever; will lose even what they have. They will then be giving the most melancholy proof that they are not better than what they are stigmatised by Anglo-Indians to be—arm-chair politicians mystified by dazzling rhetoric and with no eye to the real and the practical. Not unoften have we occasion to regret that our countrymen in general do not combine in adequate measure statesmanship with patriotism. We shall have one more occasion to regret their throwing away a favourable opportunity; an opportunity that does not come often. Having said this much, we must say that our consent to the surrender of the principle is subject to a limitation. It is that the identical surrender should be made by the dominions of their right of migration to our country. If, as has been authoritatively stated by more personages than one in recent months, the law does not recognise such a right of imperial citizenship as the free migration of the inhabitants of one part of the empire to another, it must be definitely understood that the statement of the principle is applicable to India no less than to other countries of the Empire, and the Government of India must assert the right, which Canada, Australia, and South Africa do, to admit only a limited number of colonials to this country. It is not meant that the assertion of the right should entail any hardship on the colonials; this can be provided against by regulation, as any hardship to our countrymen migrating to one or another of the dominions will presumably be provided against. All that we stand up for is that the reciprocity agreement must

have real reciprocity in it; the mutual relations of India and the dominions must be based on a recognition of the equality of each in the eye of the other. There are two more points, which are not unimportant, to which attention should be drawn. Temporary Indian visitors should be allowed in the dominions as colonial visitors are allowed in India. The prohibition against even temporary visits is most galling. The last point is that the Indians who are already settled in the dominions, as well as those whose migration will be permitted in future, should be treated by the dominion governments as colonials themselves are treated in their own land or in India, and not subjected to any humiliations, as in South Africa. Here again we do not suppose that the reasonableness of the claim will seriously be gainsaid by any fair-minded man.

To sum up, we are entirely in favour of a reciprocity agreement, such as his Excellency the Viceroy has suggested, on terms that do not compromise the national self-respect of our countrymen or affect their status as equal subjects of the King in the eye of the

law. The essential features of such an agreement, to fulfil these two indispensable conditions and to make it acceptable to our countrymen, should be, as we have argued,—

- (1) That no distinction in law should be made between Indians and other subjects of the British King;
- (2) That no statutory disability should be imposed on Indians qua Indians;
- (3) That the number of Indian immigrants admitted into the dominions in any one year be limited by an administrative arrangement;
- (4) That Indians should give up the claim of unrestricted migration to the dominions;
- (5) That, similarly, colonials should have no right of unrestricted immigration into India;
- (6) That no prohibition should be placed on temporary visits by Indians to the dominions or by colonials to India; and
- (7) That Indians who are already settled in, or who may in future migrate to the dominions, should receive just and honourable treatment, as colonials have invariably received, and will receive in India.

A PASSING THOUGHT.

Whatever you feel impelled to do of your own accord, do, without necessarily consulting others, however revolutionary you expect it to appear to others. Only be quite certain that your determination is from the highest in you. If you consult another, remember that he must counsel moderation and caution, even though you would do more wisely to plunge into activity, for to ask advice is sometimes to confess weakness, and no one would ever advise a timid driver to take control of a team of wild horses. Yet how much better to have the power to control wild horses and to make rapid progress than to be compelled to select only such animals as can be relied upon to be slow but steady.

THE YOUNG AUSTRALIA LEAGUE.

THE Young Australia League was born in 1905, and in that brief span of years its influence has spread not only throughout Australia, but to many distant corners of the English-speaking world. Its motto is "Education by Travel." To the present Director,



Mr. J. J. SIMONS Founder and Director of The Young Australia League.

Mr. J. J. Simons, the League, which has its headquarters in Perth, Western Australia, owes its foundation and flourishing existence.

In its year of birth its membership was small, and comprised the players of, perhaps, a dozen football clubs. In 1906 its motto assumed a practical shape, when a party of thirty schoolboys were taken upon a three days trip over a distance of 130 miles, to participate in a football match. Encouraged

by the success of this modest venture, and having in a degree weathered the storm of public opposition which invariably attends the efforts of any organisation having for its object the betterment of its members, the League launched forth upon what was then considered a momentous undertaking, viz. a seven weeks' tour of the Eastern States of Australia. Forty boys participated in this, leaving the shores of their own State for the first time, to look upon the industrial activities of the big cities of the Eastern slope of their continent.

In 1908 the League's membership was well over the 1000 mark, and from its ranks 445 boys were selected, and taken 380 miles to Albany, Western Australia's southern seaport, assisting whilst there in the welcome accorded to the fleet of American warships, under the command of Admiral Sperry. Numerous other tours were undertaken, but the crowning event was the World's Tour of 1911-12, when forty boys, thirty-eight from Western Australia, one from South Australia, and one from New South Wales, set out in July, 1911, and, after touring the whole of the Australian continent and New Zealand, crossed the Pacific to visit the United States of America and Canada, after which they set sail for England, returning home by the Suez route in May, 1912. It will be interesting here to note that a sum of £16,000, most of which has been earned by the boys, has hitherto been expended for the various tours, in which approximately 2500 boys have participated, and covered a distance of about 57,000 miles. Practically all the officials of the League give their services without any remuneration, and membership is open to all boys and youths, irrespective of creed or nationality.

The various activities of the League may be grouped under three heads: literary, musical, and sporting. The first includes the study of Australian history and literature, and encourages public speaking by conducting debates on topical subjects. In Australia, little attention has hitherto been



The Director and the Youngest Member.

given to matters purely Australian, and in this direction the League is making worthy endeavours. In the musical department, under Mr. George Reid, Musical Director, 120 instrumentalists are enrolled, who form four brass bands. This is a most remarkable record, when one considers that four years ago scarcely ten members of the League

knew anything at all about music, and far less of sounding an instrument. The band that accompanied the party on its last tour earned commendations from many critics of note, whilst His Majesty King George V expressed his approval of its inspiring music. The orchestra of string, reed, and brass instruments contains twenty players. All amounts derived from entertainments given by the

boys are credited to the League's account. In the arena of sport almost every branch of out-door recreation is encouraged, but football, cricket, baseball, and swimming hold first place. In connection with the latter, it may be interesting to note that from the ranks of the League came Edgar Finlay, the winner of the King's Medal in England (1911), and also Otto Stenberg, who for three years held the State championship for distances up to 220 yards. The Director of the gymnasium is an old League boy, Reginald Randell.

The activities just described have been selected by the League's officers as likely to appeal to the taste of the growing youth, and also as being avenues along which he may be led to realise his purpose in life. They try to be at one with each boy in thought, expression, and action, for therein lies the secret of extracting the best that is in him.

History shows how much attention has been given in the past to the laudable object of promoting a better and clearer understanding between people of different nationalities—the task being usually entrusted to statesmen and diplomatists, whose best and most honest intentions are often misunderstood, and their endeavours frustrated by the intrigues of base men, disguised beneath the veil of friendship. The League believes that the young should be given an opportunity of breaking the flimsy barriers of prejudice which keep nations estranged. By bringing the young citizens of varied peoples together in brotherly intercourse, friendships will be formed which will grow in firmness as the



Saluting the Australian Flag.

years roll by. Distance may divide them, perhaps for ever, but the high ideals of peace and harmony, engendered in the minds of each in youthful days, will still live and find expression during manhood, and continue even to the ebb of life. Take, as an example, the forty Young Australia League boys who toured America, Canada, and England, visiting eighty towns. Assuming that every boy made three friends in each town (which

is a very conservative estimate), one may say that 9,600 friendships were formed. Α great influence for good has thus been established, and, as the boys generally correspond, powerful distributing agency is crea-

ted. So far, the League's efforts have been confined to the English - speaking peoples, but it is the intention of the Executive that they shall be shaped to penetrate foreign lands in future. Thus, a large field for labour is revealed, and immense possibilities present themselves. This may appear ambitious, but, given practical encouragement, and whole-hearted support, the world might rejoice, before another century passes, in the knowledge that the tumults and horrors of war will not again lay desolate fair fields, nor rob the homes of their protectors.

The League has, ever since its inception, tried to imbue in its members a kindly feeling of welcome towards foreigners and new-comers. Australia has ample room for

the immigrant of grit and enterprise who is prepared to assist in the working out of her destiny. We try to show no preference, and if, on setting foot upon our shores, the strangers become Australians, then they are indeed thrice welcome. This spirit of tolerance towards new-comers has, in no small degree, emanated from what may be termed the Community Spirit of the League. Every boy is taught to regard himself as

a unit in an aggregation that is striving towards common objective, and whether in the field, on the concert platform, or in debate, the unselfish spirit is aimed at. This is found to work out well: very

lads who have



Sleeping out of doors-The Reveille.

had an enjoyable time themselves are only too ready to work without being asked to ensure the same thing for other boys.

In conclusion, it may be stated that the foundation of the League, which seems likely in the near future to be a considerable factor in the life here, is due entirely to one man, Mr. J. J. Simons. He certainly possesses, in a very large degree, the talent of organising and training the young Australians of to-day, who are to be the citizens of to-morrow, and is looked up to and loved by all the boys. He has been asked to stand for the Federal Parliament, but declined. We think he is wise; his place is clearly amongst the members of the Young Australia League.

ONE OF THE MEMBERS.

SUGGESTIONS TO A WOULD-BE OCCULTIST.

(Given to a friend of the writer's who asked how he could develop further.)

I.

THE main point seems to be to realise that you have exhausted your present circle of consciousness, and that you now need an expansion.

What does expansion mean, in this connection?

A clearer, less clouded, realisation of your place in God's plan for men, *i.e.* a clearer realisation of your place in evolution (your rang of the evolutionary ladder) and the means whereby you are to live your place with more value, and to expand its scope and power.

What must you first take for granted?

That if you wish to expand your consciousness so as to work more consciously towards the goal, you must be prepared to go to school and to learn from Teachers who, long ago, were in your present class, at your present level. These Teachers are the Masters—The Perfect Men, Those who guide human and all other evolution.

The names of some of these great Teachers are, of course, familiar-Vyasa, the Lord Gautama Buddha, Sri Krishna, the Christ, Mahommed, Zoroaster, Orpheus. Others, of lesser rank, may not be known to you, but one of the most important truths you have to realise is that many of these Elder Brethren are as available for advice and guidance in modern days as they ever were, and the only condition They impose upon you, if you wish to learn from them, is that you should show by your life that you are ready for Their teaching. "He that hath ears [trained] to hear, let him hear." Without preparation in the lower classes of a school you cannot enter the ranks of its most advanced pupils.

Just as a child must reach a certain

physical age before he can be sent to some special school which shall begin to train him for the life of the world, so must you reach a certain spiritual age—your physical age is of little importance—before you can enter the Master's School. This does not mean that you have certain virtues to acquire—though, no doubt, you have, as we all have—but that you must change your present goodness into spirituality; you must change from comparative saintliness into gnosticism. You must not only be—you must learn to know and will with all your power.

There are plenty of good men, many saintly men, but there are few spiritual men. A good man may be free from many weaknesses a spiritual man displays, for the latter's nature is a strong force which makes him more positive, both in his virtues and, in the earlier stages, also in his imperfections. The good man is a weaker power, weaker, therefore, for good, and weaker in his imperfections. But when the good man begins to become spiritual, he vitalises his whole nature—vitalises it in its ugliness as well as in its beauty. And the result is that he not only feels himself less balanced than he was before, but seems to have many imperfections he has not hitherto noticed. When a bright light is introduced into a room in which only a dim light has been burning, many contrasts will be noticed hitherto dulled by the dimness of the light. beauties of the room will shine forth in greater clearness, but any ugliness will also be accentuated. Some, who first see ugliness, will say: "I had no idea how ugly the room was." Others, whose eyes look first for

beauty, will exclaim: "I had no idea how beautiful the room was." And if the owner of the room loves beauty more than ugliness he will try to make the ugly parts less ugly, and the beautiful places more beautiful. We have to see that people do not take upon themselves the burden of occultism until their love for beauty is so strong that when they see the ugly places in their souls more clearly they will not despair of ever making these ugly places beautiful. In other words, we must not allow them to encounter temptations from which they have hitherto been protected, until we know them to be one-pointed enough to stand strong and firm. It is, perhaps, as well that those who have not vet learned to desire beauty at all costs should live in rooms not too well lighted, for there is a brightness in ugliness as well as in beauty, and they might turn in either direction, attracted rather by the brightness of appearance than by the reality behind.

A good man may be good through ignorance. A spiritual man must be good through knowledge. An animal is often much less ugly in character than many a human being, yet it is better to be a human being than an animal. Thus it is better to be a spiritual man than a good man.

You are on the borderland between goodness and spirituality. You are not merely good because the world expects it, or because you cannot help it. You feel that goodness goes a long way—that it is helpful to be good. But you also feel that knowledge, which is power, goes further, and you ask for that knowledge so that you may learn to transmute every virtue into a great compelling force. You are ready to turn up the light in the house of your soul; you are ready for the knowledge. How are you to gain it?

So far as I myself am concerned, I can only pass on such teaching as I have received in the form in which I have understood it, though, perhaps, another form might be more suitable for you. All the advice I give you I am endeavouring to follow, and, so far, I find that not only is the teaching worth striving for, but the certainty derived even from such small knowledge as I possess gives the "peace that passeth

understanding." You must not expect to find the teaching easy to grasp, for it will only be valuable to you as you go out in search of it, through obstacles and disappointment; but the way is shown you, and every experience you undergo thereon is a lesson you must assimilate.

I have written of a preparatory school of experience which leads you into the school proper. You should join one or more of such preparatory schools so that you may experience and profit from the conditions they offer you.

According to your temperament, so will you learn, for these schools adapt themselves to all temperaments, and gradually establish in their pupils' natures not only power in the special direction of the dominant characteristic each student possesses, but also an adequate representation of characteristics hitherto dormant or inefficient.

- 1. The Master's School—the school proper—recognises the following preparatory schools, in which you will be given such training as prepare lead you more thoroughly to understand the lessons to be taught in the school proper:—
- (a) The Theosophical Society: leading to its Esoteric Section, in which very special training is given.
- (b) The Order of the Star in the East: leading to what is known as its Purple Section, in which special training is given with reference to the Coming, and the work to be done.
 - (c) The Co-Masonic Order.
 - (d) The Temple of the Rosy Cross.
- (c) and (d) are off-shoots from (a) and (b), and need not be considered at present. There are, of course, other preparatory schools, but I can only advise with regard to those in which I myself am being trained, to whose teaching I can bear the most grateful testimony.

If, therefore, you desire to enter the Masters' School, which means entering Their service, you must enter a preparatory school recognised by Them, *i.e.* you ought actively to join movements established by Them in the world's service.

Stay outside these and do excellent work on general evolutionary lines; join them and become one of the Masters' special messengers.

2. Mere membership, the ability to have discerned its priceless privilege, and to have taken advantage of the privilege, will bring you much peace. But you want, with the strength I notice in you, more than peace in its ordinary sense, peace that is based on rest—you want the peace that is based on right activity, on certainty, on knowledge.

You must pay a price for this. Let us see, then, what this knowledge really is for which you are asked to pay a price. It is a knowledge whence comes the power to give courage to those who know less, whence comes the power consciously to stand beside your fellows and to share with them the common burden of mankind. Knowledge thus means knowing what this burden is, so that you may know how to bear it, how to prepare your physical body, your emotion body, and, in time, all your other bodies, to take the burden and to carry it with straightened back and unbent knees.

The quickest way of knowing what this burden is, is to know what your burden is; to become conscious of it, and to learn how to bear it, and, if possible, to bear it to the end of its value quickly, so as to be free to help others who are toiling along behind you.

Your burden is your way of having struggled to your present position through life after life. Your burden is all that you have done ill or have left undone. carrying power is the good you have done, your weight is the harm. This harm and the limit of your evolution—your point on its pathway-are represented in your nature by weaknesses and imperfections. mind, for the moment, about your carrying-What is your particular burden, and how long have you to carry it? You desire a practical answer to this question, and you are eager to feel that through effort and sacrifice you are steadily transmuting burden into power.

By joining the Theosophical Society or the Order of the Star in the East in the spirit in which I think you will join them, you will practically be saying to our Teachers: "I want to get rid of my load quickly, so that I may help others with theirs. Let me know what my load is, and put on me as

much as I can carry, leaving the rest until I have transmuted my present burden." You ask from Them that They may be pleased to call up, by degrees, all that you owe, giving you opportunities to pay your debts in full. Courageous endurance of suffering and difficulty is the price you offer for more knowledge and for increased power therefore, of service.

If the request is granted, the preparatory school work begins, gradually fitting you for the larger work of the school proper.

Troubles come to you, difficulties, sorrows, and loneliness—all these are your debts to the world; these are the lessons, both in the preparatory schools and in the school proper.

Every one has such a debt, but most people are not conscious of its source, nor do they realise the lessons it may teach. They may bear their troubles patiently, making as little of them as may be. You, on the other hand, have not only to bear your troubles patiently, but also with wisdom, recognising their true source and value, so that you may learn, from the ways you discover of assimilating the power-producing capacity of your own troubles, ways of helping people to extract from theirs all the strength that trouble brings to a wise man. This often involves more pain, but you offer yourself for the pain as part payment for its resultant knowledge, and to help you to bear the pain you know that, having appealed to your Teachers, They are guiding you through all. In order, therefore, that you may be free from burdens of your own personal making, that you may quickly learn all human life has to teach you, the Masters will not only offer for removal much of the weakness and imperfection which has come down to you from the past, but will also point out to you the steep ascent right up the mountain-side, instead of leaving you to tread the slower but easier spiral path of lesser incline. Thus your life at once becomes more difficult, and you appear to have lost the peace and ease which you formerly enjoyed, for you are striving to accomplish rapidly a growth which otherwise might have been spread over many lives. Perhaps illnesses overtake you, and you find yourself thrown out of all the active employment which

seemed to give you a title to look upon yourself as a humble instrument in God's hand. But if you have truly surrendered yourself into Their service, you must trust that a heart's solemn outpouring can never be ignored by Them, that every added burden coming to you is Their offering from your own store of karma and impertection in reply to your eagerness to receive Their guidance. If all activity is taken from you and this, for an eager servant, is the hardest of all burdens—remember that They have made you passive because your nature needed to learn the lesson. Strengthen yourself with the knowledge that "they also serve who only stand and wait." Man has many bodies for Their service, and he cannot be inactive in them all; while, above all, however much your ignorance leads you to imagine yourself forsaken, Their wisdom binds Them to you for ever.

You cling to your goal in the midst of all. You take each debt as it comes, remembering that others have similar debts which they have not yet desired to pay, of whose existence they do not, perhaps, yet know, and you watch how you are taught to pay them (see At the Feet of the Master), and so are ready, when others come up against similar debts of their own, to show how you paid yours, and how you feel a new strength and joy because you have paid them.

3. Additional difficulties require increased suppleness and steely strength in all your bodies. You will gain these by living as near to the Masters, spiritually, as you can, so that They may be able to send you of Their power. Do not obstruct the channel that leads from Them to you.

Here, therefore, comes the need of trying to adapt to your own circumstances Their mode of life, of trying to discover the choice of living They have made, so as to come as near to it as possible.

A good man may be a meat-eater, a smoker, a wine drinker; a truly spiritual man is not likely, except under special circumstances, to be any of these. Therefore—

(i) Give up all flesh and fish food, and discover what combinations of vegetarian foodstuffs will give you a maximum of vitality.

- (ii) Give up smoking and all intoxicating liquids.
- (iii) Set apart a certain time in the early morning, and before you retire to rest, for contemplation of the unity of life, of the goal you have set before yourself, of the blessing you ask from the great Teachers of the world. Have times for spiritual silence, and in such times listen to the Voice of the Silence.

Remember that the blessing They give you is the power to bring blessing to others

- 4. Remember always clearly that you are in a preparatory school, and a candidate for the school proper. This candidature means your eagerness to know the Masters, and to be Their humble representative in your little world. Remember this consciously when you talk to your boys collectively or individually. Try to become a link between your boys and the Great Ones, and call down upon those dependent upon you the blessing of the Guardians of our race. Your purity of aspiration towards Them, and your sacrifice of yourself in the service of others, is the measure of the clearness with which you will receive Their answer to your needs.
- 5. Keep before you the six Principles of the Order of the Star in the East, and the First Principle of the Theosophical Society, and make these by degrees, in spite of many a failure, a part of your every-day ordinary life.

Do not endeavour, at first, to extend the scope of your activities. You will have enough to do in striving to re-adjust yourself to your normal occupations in the light of the wider attitude you have gained.

It is what you ordinarily are that counts, not that which you may be sometimes, in moments of ecstacy; or, as Mr. Lloyd George said in his Queen's Hall speech on September 19th: "It is not what happens to you in life that matters; it is the way in which you face it."

6. Pay as little attention to failure as you can. Failure is inevitable, for young children have to learn how to walk.

But pick yourself up when you fall, and do not remain lying down regretting and despairing.

This is the advice I would give to you in reply to your request.

GEORGE S. ARUNDALE.

THE SPIRITUALISATION OF ART.

BELIEVE that to-day the Artist is beginning to manifest a new way of looking at life and the world. He is beginning to refer to inward feelings and experiences of which mankind at large is not conscious, as the spring-head of artexpression. Perhaps it is the recent pronouncements of science, equally with the higher renewals in philosophy, which have wrought the change. Anthropology has placed the feet of the Artist in the tracks of primitive man, and rescued admitted truths for his guidance to the eternal beginnings of art endeavour. Eastern mysticism, and now Bergsonism have restored an infinite world of spirit for individual temperament to translate into symbolic music. Perhaps it is his own rediscovery of the fact that it is the highest and most useful prerogative of the Artist to produce the strongest impressions of Self, which has led him to the mystic fount of expression. In any case, we see his attention called off external objects and turned inward upon himself. Thus, one finds him viewing the world as inseparable from Soul, partaking, therefore, of its creative life, and bound up with its principle and spirit. Thus viewing the world of his own activities, is it surprising to find him ascending on his vision towards a new faith? Can he avoid believing that Soul is the universal Art, and Art is the universal Soul, which all beings have in common, each after his kind? And does not experience add to his faith the knowledge that but few ever realise this Art-Soul simply because most men are strangers at (their spiritual) home? There is no region so unexplored as the inner life.

Let me take two examples of intensely interesting attempts by present-day artists to enter the new kingdom of Art and to sanctify art-production by giving it a splittial origin, nature, and meaning. A

month or two ago, Mr. Clive Bell published a very important book, through Messrs. Chatto and Windus. In Art the author shows how, once, at the first post-impressionist exhibition held in London (with which he had much to do) he had his curiosity roused as to the nature of Art, how he sought, found, and took the road which he believed led to the nearest guess at this nature, how, thereafter, he placed his feet exactly in the tracks which led to a complete verification of his guess. Simply, the story of his æsthetic experience is this: One day



Headpiece to Chapter on The Movement of the Triangle. Reproduced from "Spiritual Harmony" by courtesy of Messes, Constable

Mr. Bell finds himself fronting a vital picture. He notices that the picture provokes a peculiar emotion. And straightway he enters the æsthetic world in quest of an explanation. There, of course, he finds that the emotion is an æsthetic one—that is, it is an emotion differing from other emotions by a strength and intensity which exalts it to ecstacy. Having ascertained the nature of the emotion, Mr. Bell next begins to inquire into the nature of the object which

provoked the emotion. The course of his inquiry leads him to discover other pictures which provoke the same emotion. And thereupon he concludes that all these pictures or growths which are seen successively and detached are, in reality, the ripe fruit of one tree or quality. Then it does not take long for reflection to show him that there is a simple elemental quality peculiar to all living works of art. But what is this quality of which these objects are part and parcel? What is the magic thread underlying and binding them together as with a chain of gossamer gold? What is it, in fact, that runs through, at one and the same time, "Sta. Sophia and the windows at Chartres, Mexican sculpture, a Persian bowl, Chinese carpets, Giotto's frescoes at Padua, and the masterpieces of Poussin, Piero della Francesca, and Cézanne?—as through a string of matchless pearls?" To these questions, Mr. Bell finds "only one answer possible - significant form" is "the quality common to all and absent from none of the objects" that provoked æsthetic emotion in him. "In each of these objects," he maintains, "lines and colours combined in a particular way, certain forms and relations of forms, stir our æsthetic emotions." The inference is that we are æsthetically moved by Pattern.

Provided with his æsthetic guess, Mr. Bell next enters the metaphysical world with a question on his lips. "Why," he asks, "are we so profoundly moved by certain combinations of forms?" He proceeds to examine the artist's mind and emotion, but does not make a positive answer. reason is clear. Behind form there is something which form reveals and for which he cannot account. His very words are: "the thing that I am talking about is that which lies behind the appearance of all thingsthat which gives to all things their individual significance, the thing in itself, the ultimate reality." And he concludes: "A more or less unconscious apprehension of this latent reality" may be "the cause of that strange emotion." This is his metaphysical guess. But, unfortunately, he has to make it agree with his æsthetic one. If, in the æsthetic world he discovered that "signi-

ficant form " provokes æsthetic emotion in him, to be logical he must discover in the metaphysical world, that "significant form" provokes æsthetic emotion in the artist. It would never do to have two distinct causes operating, one on the spectator, the other on the artist, for it might be argued that there are two widely different æsthetic emotions, and Art is a very long chain with alternate links of lead and gold. Apparently Mr. Bell is aware of this, for he decided to hazard the guess that "rightness of form is what makes a work of art moving." Perhaps he sees an abstract form behind reality. It appears as though he has discovered Plato's world of Archetypal forms. But whether or no, few persons will agree that the active generative principle in the spiritual world is Form. Form is form no matter how Mr. Bell differentiates it, as a means of conveying information and as a vehicle of emotion, no matter what he labels it, pure, abstract, interesting, or significant. It is never more than the result of man's mental attitude towards life. The mental principle in man gives birth to form; the spiritual principle to light or vision. Form is the isolating and changing element with which the Artist expresses the changeless world of spirit. In a word, Form is the crystal cup of illusion which the creative artist fills with the elixir of life. It is not to be confounded with the elixir itself. The Thing must not be confounded with its activities.

I need not follow Mr. Bell closely into his third world—the world of art-production, where he goes in search of the verification of his interpretation and finds it in the pick of the "primitives," the Byzantine mosaicists, Poussin, El Greco, Claude, Chardin, Ingres, and Renoir, and Gézanne, as continuing from the dawn of primitivism, "when men created because they must "-the " significant form " tradition. It is fascinating, stimulating, and great fun, to watch him march through one kingdom after another, from earliest times to the present, crowning the peaks with his naturalist-primitivists, and destroying and restoring in turn, "false" and "true" artist with the might of his theoretical form. But I need not follow Mr. Bell up and down his historical



"slopes," for my object in examining his very provocative book—a book that deserves to be read by every student of the modern movement in art—is achieved in revealing the very big truth underlying his guess. Behind the artist there is an intangible something which he expresses, and which impels him to create. If only Mr. Bell had told us what this mysterious something really is, he would have made the most important English contribution to the modern interpretation of Art. But, unfortunately, he does not enter the mystic world, and his book, therefore, is not set in the current of mystical interpretation. The new interpreters must keep this mystic current in mind, for, nowadays, it is sweeping Art. Drama, and Faith to exalted re-birth in the world of spirit.

In order to ascertain more clearly what the said something is, from the outlook of the advanced artist, we must turn to another book—a book which contains the last word, as vet, on the pressing subject of the spiritualisation of Art. Wassily Kandinsky's Ueber das geistige in der Kunst, a very capable English version of which, by Mr. Michael T. H. Sadler, has recently been published under the title of The Art of Spiritual Harmony, by Messrs. Constable, may be said to supplement Mr. Bell's Art on the mystical side. It provides just that clue to the mystical fundamentals of Art which Mr. Bell's book misses. What is this spiritual seed called Art? What is the mystic principle in the seed which existed, and will ever exist, before that which we call a work of art has been attracted from the seed by the soul of the artist? It is some such questions as these that Herr Kandinsky and his live group of Munich co-workers have set out And their answer may be to answer. formulated as follows: When Art is divested of its material vestments there remains only an Inner Voice. From this Voice issues the interior Sound which sends out vibrations common to all forms of art. Sound is the sign and symbol of the kinship of these forms. And Sound is the ultimate unitive principle. The spiritual seed called Art is then none other than Soul. And the mystic principle in the seed is Oneness. Such is the present-day

mystic concept of the nature of Art. Simply, it amounts to this, that the active generative principle in the universe is Sound (Wagner, Kandinsky, Scriabine), sound conceived as motion (Gordon Craig), or as the unconscious (Max Reinhardt). Next we may ask, "What is the fruit of the seed?" Logically, it can only be the culmination of the principle of union in the seed. If the seed is Sound, it will reach its truition in Sound-symbolically or otherwise expressed. All forms of art must cohere to this system of Sound, and send out its vibrations, but each in its own way. So all forms unite by a common principle to make a common appeal to mankind, and thus Art flowers in the ultimate



Headpiece to Chapter on The Pyramid.

Reproduced from "Spiritual Harmony" by courtesy of Messrs, Constable

mystical act. It seems that Herr Kandinsky has a positive insight into these two stages. He discerns an infinite world of sound experience. And he discerns the flowering of the eternal sounds through soundmanipulation in a world free of material considerations. But he lacks insight into the intermediate stage. How is this immaterial seed to be brought to fruition in a materialised world? How is this spirit to be momently condensed so that our bodily eye may transmit it to us? Only research, he seems to say; only long and careful research can decide. Thus, unfortunately, he sets aside mystic vision for art-scholasticism. So, his book reveals him hard at his patient laboratory work seeking to

determine the building stones of non-representative art forms. About him are quite massively piled up the quarried and gathered material which the new spiritual structure is to contain. One watches with enjoyment his handling of the Artist, mentality, experience, mass, colour, form, and what not, all, in fact, with which he is to give visibility to the invisible. And while one watches, one asks oneself: "Is Sound really to be distilled from the infinite and from the soul depths of the full artist by this

elaborate process of analysis?" "Is not the mystical act of reaching the very centre of the eternal vibrative force a lightning act of vivid introspection?" One's answer brings one back to the beginning of Herr Kandinsky's scholarly activities in quest of the new world, of the mystic inner necessity of expressing that world, and of a painter's canvas whence all material properties have fled—the white canvas of the spiritual world. One feels that his deep interest in speculative principles of æsthetics and metaphysics is not shared by every one. Such things as laws and principles and postulates are so much more the attestation of the presence of intellectual material than of the use of the universal art-flow. Still one lends oneself o this operation of logic-spinning and watches as he demonstrates that as the material world fails the Artist, he is led to turn his gaze inward upon himself, and to seek subsistence in inner sympathy, where once he found it in an outer one. Of course. one is not altogether unprepared to see the material world torn from the grasp of the Artist by a "spiritual revolution,"



Headpiece to Chapter on The Psychological Working of Colour.

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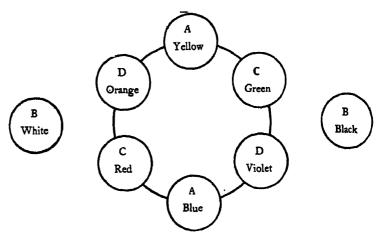


Diagram of Colour Analysis.
Reproduced from "Spiritual Harmony" by courtesy of Messrs. Constable,

Herr Kandinsky terms the present upward tendency. It has long been apparent that such "tremendous spiritual movements" as that initiated in this country by the Theosophical Society were having this effect. Indeed, we hardly need Herr Kandinsky, at this time of the day, to remind us that "this society consists of groups who seek to approach the problem of the spirit by way of the inner knowledge." It is conceivable that to H. P. Blavatsky and the Theosophical Society is largely due the impulse which has plunged the Artist very deeply indeed into a universe of inward feelings and experiences from which he is re-emerging with three demands of interior consciousness, namely (1) an infinite world of experience, (2) freedom to live and act in this world, (3) the production of a work of art expressing the eternal realities of this world, and not bound to concrete limitations. Such is the case, and, most naturally, Herr Kandinsky appears formulating these three principles, and not only moulding therefrom the Artist in the likeness of primitive man, but casting therewith all non-representative artists into two representative bodies. Unlike Mr. Clive Bell, he does not see the non-representative artist solely involved in the mechanism of nature subsisting on natural forms and raised by them, if possible, to the heights of creative responsibility, but also engaged in the spiritual world feeding on himself. Thus, he is aware of one group that worked from without to within (Cézanne-Picasso), and

another that works from within to without (Gauguin-Kandinsky). Of course, out of the said three principles the mystic Inner Necessity steps forth, built up, as Herr Kandinsky tell us, "by three mystical elements." These three fundamentals, or necessities, are, briefly, (1) self-expression, (2) the expression of the eternal Now, (3) the expression of unending emotion, or spirit. The need for the individual temperament to mould eternal truths borne on a continuous flow of emotion, in the present shapings of the human mind, is the spring-head of the new art activities.

How far Herr Kandinsky's conception of Art really penetrates into the unknown, I leave for readers of the book to discover. My sole concern here is to leave the painterphilosopher well on the way to the Mecca of his æsthetic faith. To those readers who feel a keen interest in the exposition of his theoretical and practical ideas, and are not sufficiently masters of German to read Der Blaue Reiter or Der Sturm, both published by Piper, of Munich, I recommend the study of the latter part of The Art of Spiritual Harmony. Herein Herr Kandinsky is discovered working out a musical language of form and colour, in harmony with his theory that form and colour may be used without reference to natural objects as a means of endless creation. He provides diagrams, and an analysis of colour showing the impressions which the different colours of the spectrum have yielded to him. In this way, by his inquiry into the intellectual meaning of colour, and his experiments with its relationship to music, he reveals himself to be the plastic equation of the musician Scriabine, whose theosophical conception of music is well known. Scriabine is closely engaged in the endeavour to find colour equivalents for musical notes, and has even worked out a list of colours which he believes to be yielded by these notes.

Needless to say, such a book as The Art of Spiritual Harmony is full of big controversial questions. These questions cannot be dealt with convincingly in a limited space. It is impossible, for instance, to settle in a few words whether a common language of form and colour is advisable, even if attainable. But what I have said is, I am sure, sufficient to convince the thoughtful reader that Herr Kandinsky has given us a book wherein is contained convincing proof that Art has once more renewed its high quest, and the Artist is turning for strength and guidance to an invisible central power.

HUNTLY CARTER.

INE eyes have seen the glory of the coming of the Lord:

He is trampling out the vintage where the grapes of wrath are stored;

He hath loosed the fatal lightning of His terrible swift sword:

His truth is marching on.

He hath sounded forth the trumpet that shall never call retreat;

He is sifting out the hearts of men before His judgment seat;

Oh, be swift, my soul! to answer Him; be jubilant, my feet!

Our God is marching on.

In the beauty of the lilies, Christ was born across the sea,

With a glory in His bosom that transfigures you and me:

As He died to make men holy, let us live to make men free!

While God is marching on.



THE UNVEILING OF ANCIENT INDIA *



(Reprinted from "The Athenaum," August 15th, 1914.)

THE political problems of India and the intellectual advancement of her Westernised sons are receiving increasing attention here; but the past and the present are so interwoven in the life of the dependency that these factors in our Imperial responsibilities cannot be properly understood without some general knowledge of the ancient civilisations upon which our systems and institutions have been superimposed. The study of Indian antiquity has often been made repellant to the ordinary man by the mass of technical details in which it is frequently embedded. There is, therefore, ample room for this modest and comprehensive handbook by the distinguished Professor of Sanskrit in the University of Cambridge.

Apart from the geographical, chronological, and other tables, the actual text covers fewer than 150 pages, and the treatment of the subject is too slight and general to be of service to brother Orientalists. But it is not intended for them; the commendable purpose has been "to write the story of Ancient India in a manner which shall be intelligible to all that take an interest in Modern India." Prof. Rapson is an accurate and sound scholar of conservative views, and any attempt to go in advance of accepted conclusions would be out of place in such a manual. Even on the question of the date of Kanishka, which lately stirred the Royal Asiatic Society to its depths, he does not dogmatise, and is content to await the further results of the excavations of the Archæological Survey at Taxila, the site of which is marked by miles of ruins in the Rawalpindi district.

The little volume is eminently adapted to give the ordinary reader a groundwork of knowledge, which he may usefully supplement by reference to Dr. Lionel Barnett's more ambitious Antiquities of India, lately published by Mr. Lee Warner. On the whole, the sense of proportion is well maintained, though the incidental references to the Code of Manu, the Hindu Moses, might well have been amplified, in view of its great and enduring influence upon Hindu civilisation.

The close connection between the labours of the earliest Orientalists and the development of scientific linguistic and epigraphic research is well shown. The suggestion of Sir William Jones in 1786 that Sanskrit, Greek, and Latin must have sprung from some common source was the starting-point of

a complete revolution in our conception of the nature of human speech, and the recovery from the past of some of the lost history of the peoples who, in historical times, have played a predominant part in the civilisation of both India and Europe.

The West has returned the debt of gratitude she owes to the East by the fruitful work of her sons in recovering the main outlines of the lost history of Ancient India, and in the chronological classification of its literature. But there are still large gaps to be filled, and nothing is more remarkable in this branch of study than the disproportionate extent to which the literary and epigraphic records depend on a few outstanding names. Thus the widely scattered rock, cave, and pillar inscriptions of Asoka (we prefer this familiar and accepted spelling to Prof. Rapson's pedantic Açoka) stand in glorious

*" Ancient India from the Earliest Times to the First Century, A.D." By E. J. Rapson (Cambridge University Press, 3s. net.)

isolation. Their object was ethical and religious rather than historical or political, and the references to worldly affairs are merely incidental. Their lofty spirit, and their recognition of the responsibilities of rulers as well as ruled, give them a place in the history of the world justly described by Prof. Rapson as unique.

The word is also applicable to many features of the Hindustan of antiquity, and, indeed, of the present day. There is, for instance, the textual memory which has preserved by oral transmission many of the sacred writings, and in particular the voluminous Rig-veda:—

If all the manuscripts and all the printed copies were destroyed, its text could even now be recovered from the mouths of living men, with absolute fidelity as to the form and accent of every single word. . . . This is, beyond all question, the most marvellous instance of unbroken continuity to be found in the history of mankind.

But there has been similar continuity in the social life of the people. The caste system, another unparalleled feature of civilisation, has withstood invasions of widely different types of civilisation from without, as well as great, and at first apparently successful, reform movements, notably Jainism and Buddhism, from within. Brahmanism still holds the field, and has never changed its distinctive toleration of any and every opinion for those born within its pale, provided there is unquestioning acceptance of the social system and the outward observances enjoined.

Prof. Rapson goes so far as to say that the main principles of government have remained constant throughout the ages. He shows that, generally, in all periods of history, local governments in India have gone on almost unchanged in spite of successive waves of conquest. The condition of the ordinary people was not affected, or was only affected indirectly, by the victories or defeats of their rulers. To this tradition may be attributed in large measure the familiar fact that in the Mutiny the simple peasantry went on tilling the soil, unconcernedly and incuriously, almost within sight of fierce battles and other sanguinary events.

The administrative principles which remained unshaken through ages of warfare and pillage were based, as Prof. Rapson points out, on the recognition of a social system depending ultimately on a selforganised village community. This was inevitable in the conditions of the times. But no mention is made of the disintegrating forces at work under British rule. establishing unbroken peace and security, by providing the country with a network of easy communications, by its administrative elaboration, and by the growth of capitalised industries, it has broken down the complete economic isolation of each village, and profoundly modified the ancient social structure of the rural population. On the other hand, British rule has developed to the fullest extent the principle of religious toleration which has been accepted in India generally from the earliest times, though with some notable departures. The conquerors of old were compelled to recognise an infinite variety of social customs and religious beliefs too firmly grounded to admit of India never had a homointerference. geneous existence, and the mightiest Indian empires of the past were never co-extensive with the sub-continent. Such a phenomenon as the British dominion in India, "which is founded less on conquest than on mutual advantage," as Prof. Rapson says, finds no parallel in history, ancient or modern; but in the fulfilment of this great destiny we can learn much from the monuments of India's ancient civilisations.

JAPANESE PRAYER.

- O, Thou, Whose eyes are clear, Whose eyes are kind, Whose eyes are full of pity and of sweetness,
 - O, Thou, Lovely One, With Thy face so beautiful,
 - O, Thou, Pure One, Whose knowledge is within, Spotlessly lighted from within,
- O, Thou, forever shining like the sun, Thou, Sun-like in the ways of Thy mercy, Pour Light upon the world!



THE AMERICAN INDIAN.



POOR LO, the Indian!
He is descended, they say, from the Atlantean; from that race of magnificent development which peopled the lost continent of Atlantis. However, of his ethnologic origin, I shall not treat. Let the scholar do that. Rather will I tell of the Indian as he is to-day—the modern Indian.

The Indian has, as a characteristic, the quality of adaptability. Many learned men will disagree with me, but, on reflection, the intellect will verify my statement.

When the Anglo-Saxon, terrible in his excessive and crude vitality, first set foot on the eastern edge of the continent, North America was peopled from coast to coast with the Red Men. A moment's thought will reveal to you the underlying significance: America is a land of climatic and topographic diversity. Great rivers and lakes abound, and vast forests, mountains. and deserts make up the continent. The climate ranges

from tropic .o arctic. The Indian had to accommodate himself to natural change: adaptability.

Civilisation in America, I need hardly say, is of recent date, having been brought here three hundred years ago by the early colonists. Civilisation among the Indians

is of even later date, having been forced upon them, as a race, about fifty years ago.

Contact with a superior race is always demoralising to an inferior race. Lamentable, but true; the great tragedy of evolution. After the first contact with the Aryan, the Indian retired to the sombre depths of the forest, only emerging from

time to time to wage hopeless war upon the invaders. A war wherein extermination was the aim of both parties to the strife. The White conquered.

Driven from the Atlantic slope, the remnants of the eastern tribes were slain by the tribes of the Mississippi basin, and they, in turn, were compelled to flee, first to the great plains, and eventually to mountains and the deserts of the West. Pathetic fact — the White cannot there exist. When California was settled, the Indian was hemmed in on all sides. Apparently he was doomed. adapt himself

was doomed. Recall that I said he could adapt himself to change, and, aided by the now awakened government whose ward he had become, the more intelligent accepted education. A new type of Indian sprang from the broken heart of the race. His face is seen in our courts, our schools, our capitol, and wherever intelligence and honour foregather.



BUCKSKIN CHARLIE, Chief of the Utes.



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CREAM ANTELOPE and his WIFE.
American Indians.

When I say that the Indian was forced to accept and practice the customs and arts of civilisation about fifty years ago, I speak in a general way. There were exceptions. The Iriquois Confederacy of New York, for instance, had attained to some degree of refinement about one hundred and forty years ago. Treaty obligations and loyalty to the English in the War of Independence, however, cost them their homes, their ideals, and their racial life. General Washington gave out the order of extermination, and it was practically carried out. The Genessee Valley was devastated. Except for a few sad-eyed prisoners of the reservation, on whose faces the racial tragedy was writ, the land of their fathers knew them no more. What a blow to Indian progress!

Too, the Aztecs of Central Mexico and the Mayas of Yucatan were barbarian in status rather than utterly savage. But, aside from these isolated instances, we may safely say that the Indian adopted the customs of the White about fifty years ago.

How does the race conform to the civilising process? Ethnologists are pessimistic. My opening phrase is a quotation from the late Horace Greely, and echoes the sentiment of these learned men. Everybody quotes itand nothing could be more misleading. All things considered, the progress of the Indian is remarkable. When we recall that men of Indian blood sit in both houses of the national government, practice at the bar, preach from the pulpit, sit in the editorial chair, practice medicine, and, in short, fill with dignity and ability positions in all walks of life, we begin to realise how virile is the Indian blood, and how far from being dead is the race.

Now, my last statement will be better for evidence, and I append, therefore, a list of some few distinguished men who are of full or partial Indian blood. We have then: Revs. Sherman Coolidge an! Joseph K. Griffis; Wm. J. Kershaw, Dennison Wheelock, an! Hiram Bond, attorneys; Drs. Carlos Montezuma and Roland Nichols;



ALECK, an Ojibwas Indian.

Register of the United States Treasury, Hon. Gabe E. Parker; U.S. Representative from Oklahoma, Hon. Chas. D. Carter; U.S. Senators, Lane of Oregon and Owen of Oklahoma; U.S. Circuit Judge, K. W. Landis. Other prominent men whose names I shall not include, because of lack of space, claim Indian blood. I shall mention, however, that the late U.S. Senator, Thomas Platt, of New York, had Iriquois blood.

Now, my object in writing this essay is to call to mind the utter folly of that form of racial pride which has degenerated into bigotry. Certainly I am proud of my English ancestry, and just as certainly do I esteem my dash of Indian blood. The truth of the matter is that a race is great in proportion as its leading men are great. The Teutonic race is now dominant because the Divine Agents choose, for purposes of evolution, to incarnate among us the foremost egoes of the world. The humble rank and file of the race do but follow the leaders. Give the so-called inferior races the advantages of our thousand-year-old refining and uplifting institutions, and our sense of superiority, our arrogant pride of achievement, would necessarily diminish. telligence is the exclusive property of no race. Culture is the result of an age-old civilisation. Both are potentialities of the meanest. Let us be tolerant.

Here in America we have an institution known as the Society of American Indians, and it is good. Uplift of the race is its aim, and intelligent men of both races form its membership. Estimate of the good resulting from its activities is impossible: they are



JOSE ROMERO and FAMILY.
Utes Indians.

varied and great. A better understanding between the two races is an accomplished fact; no longer is the term "breed" one of reproach. Brotherhood is realised.

And, as the racial barrier between Indian and White is being swept away, let us pray, in the solemnity and solitude of those moments which are ours alone, that the false ideals of race and colour standards will vanish from the earth.

W. GOODMAN.

A YOUNG STUDENT'S RULES FOR HIS DAILY LIFE.

- 1. Look happy, no matter what depression you are suffering from.
- 2. Never emphasise another person's fault.
- Never jeer.
- 4. Never retort angrily when spoken to.
- 5. Always help in little things as well as big.
- 6. Always think good about a person—not bad.
- 7. Love your neighbour as yourself.

--G. B. R.



A CHILDREN'S ROOM.



[The photographs are of the Star shop in Regent Street and of its principal workers]

E have all heard of the admirable work done by Dr. Mary Rocke and her devoted helpers at our Star shop in Regent Street, and most members are probably aware that a children's room is part of the shop activities.

New Zealand, always to the fore in Star work, has now a children's room of its own, and readers of the *Herald* will doubtless be glad to have an account of its inauguration and work from the *Otago Daily Times*, and also from the energetic National Representative, Mr. D. W. M. Burn. Mr. Burn's account is taken from one of his periodical letters to the Head, and he remarks:—

I have the honour to report that, fired by accounts of work at 290, Regent Street, London, and very specially inspired by Dr. Rocke's fine articles in the March and April Heralds, I laid the matter of opening a Children's Room before the House Group, which is, you will perhaps remember, both the Headquarters Staff and the Krishnamurti Branch of the Order in New Zealand. On Sunday afternoon, May 31st, from dinner-time till very nearly tea-time we sat in informal conclave, and as we talked the thing seemed more and more achievable, until about 4.30 we had determined to enquire for rooms next day.

Rooms were found in the building in which the Theosophical Society is at present housed, but all save one were beyond our financial strength. During the purchase of the house property we have but the smallest margin for extras, but this thing seemed so entirely right, so fraught with momentous consequences, that we cheerfully assumed the responsibility of the rent of the cheapest room—ten shillings a week—and the upkeep of the club.

The week was my Winter Weeks' vacation, and as the lads who attend both primary and higher schools were also free, we were able to get to work at once. The R. T. lads

cleaned out the place, sweeping and scrubbing the floor and making the windows once again transparent. Mr. Gill (of the House) and I, and later on Mr. Grainger, of the Dunedin Branch of the Order, did the tool and paint-brush work, while the ladies plied the needle and collected offerings of "stuff" of various kinds. At the week's end the four windows were curtained with white muslin. banded at foot with the Order hue in silk. The poles are also white, with brass fittings. A blue picture moulding runs all round the room, and from it depend the following pictures in neat frames: "Cherry Ripe," Bubbles," "Happy as a King," "Infant Son of Chas. I," "Irish Beauties" (three wiry terriers of notable intelligence), the portrait



Mrs. BESANT-SCOTT.

of the Head, painted by Miss Hartley, and lent by the Dunedin Branch, a noble Christ Head (from a statue, possibly Thorwaldsen's, and full fourteen inches across in the reproduction), and, lastly, a very fine copy of the Sistine Madonna in rich colour; this is beautifully framed in gold. Besides these there are four Nursery Rhyme pictures, in white enamelled frames, screwed flat on the wall, the first portions of a complete belt of pictures so framed, to run right round the room, save where natural breaks occur, just above the heads of sitting children.

Two trestle tables, 14 ft. by 3 ft., and eight benches comprise the furniture so far—no, there are two small gift chairs, and a small table. We are placing mantles on the two chimney-pieces, though we have no fireplaces, prefering a latest-pattern gas heater to the dangers of an open fire, and its dirt. Old, and in some ways uncouth, as the place is, we desire to inculcate a sense of sweetness and beauty, and coal dust and "blacks" are undesirables.

A sink is in situ, but not yet connected up, as unexpected difficulties have increased the estimated cost (at a distinctly reduced rate on account of the object of the room) from a modest 35s. to f8 15s. That we cannot face at present. Linoleum, too, awaits a less stringent time: it would cost us about £7 10s. (not including labour, which we furnish ourselves) to cover the floor with X linoleum, and but little less if we chose No. 2; the best is out of the question altogether. Shelves are still to be put up, and till we have them the organisation of the Children's Committee waits; it is little use having officers whose office is a sinecure. When we have just a little more accomplished, we shall appoint child office-bearers, all under the Director's quiet supervision, and gently discipline our young charges into orderly, swift-moving ways; it is just a thought early yet to begin.

On Sunday last I spoke at the Theosophical Society's Rooms on "Suffer the little children to come unto Me." The talk was on the lines which Mrs. Besant and Mr. Leadbeater have made familiar to us, and dealt with our duty to the children entrusted to our care, whether as parents or guardians

of them. I opened with the old idea of our youth that every babe was supplied with a newly-made Soul, with the breaking down of that idea under the stress of life's experience, and with the light thrown by Theosophy on the dark problem. accepting the Theosophical teaching as true, I passed to the duty begotten of it, the assisting of the incoming ego to grasp its instruments in the best and quickest possible way. Laying down these four propositions: (1) Purity is the sole source of lasting strength; (2) Like begets like; (3) Growth, like gravitation, is an accelerating force; (4) The aim of every soul (jîvâtmâ rather) is final perfect self-expression—in other words, is to reach the measure of the stature of the fulness of Christ, I endeavoured to arouse the sense of responsibility that is so sadly lacking in us all, and in a measure succeeded in doing so. You will see my aim, of course to make my audience ready for my appeal at the close of the evening's meeting.

After the usual announcements, the chairman said that I would speak on a matter of some importance. I ask all who did not wish to stay to take the opportunity of leaving before I spoke, telling the audience that my subject would be a practical movement connected with children. Only two left—probably to catch a car agreed upon with the rest of their family—and then I dropped into conversational style, and soon had everyone keenly interested and in the best of humours. At the psychological moment I said that if they cared to see the room we could show it them, and presently some eighty of us trooped upstairs. We had the pictures hung (save four), flowers in simple clear glass vases, tables set with picture books, etc., benches here and there about the room, and the curtains also hung. In the gaslight the place looked quite drawing-room-like, much to my delight, and the pictures—the three on the one wall, your portrait, the Madonna, and the noble Christ Head (taken specially from the Shrine Room in the House)—radiated influence in streams. I had actually to rally the visitors at about nine o'clock to get them to move! I should have said that our first act after the room was taken was



Miss FREDA BLOOM.

to consecrate it to the service of the White Lodge with chanted *pranava* and invocation: "May the blessing of the Master of Masters rest on all who enter here!"

Money gifts were made, toys were promised, a sink was offered, services also of various kinds, skilled and unskilled; and all promises made that night have been amply redeemed.

On Saturday, June 13th, we opened the Room. I had to be at football with my boys' team, but got back to town at about halfpast three. When I entered the Room I stood and smiled: there were about seventy-five children there, and some thirty adults! I had said that we should have eighty, and my prophecy was filled, and over filled. The children skipped, played singing games, made music (of a kind) on mouth-organs and dulcimers, and nursed

dolls, etc., in the open spaces. The tables were crowded with little ones playing games, reading books, looking at pictures, chattering, drawing, painting, etc. The Director, Miss J. G. Montgomery, of the House-House Secretary, Secretary of E. S. T. Groups, Warden of Shravaka Group, and hardworking servant of the Masters in every possible way-moved about among the elements of her future Cosmos, half a-dream, half very much the business woman. She is intensely happy over her appointment to the post; she tells me she has never been so happy in all her life, and I believe her. When the Dream she has of her World begins to fashion itself into actuality, she will move among these children a very inspiration, a real Fairy Godmother, giving imperishable gifts to those that have the hearts to understand. Other willing workers helped with one aspect or another of the work, especially the making ready for the first tea. It struck Miss Montgomery as a curiously significant thing that the first to sup in the Room was a babe of four months, whose milk she warmed for a tired mother: a very practical application of the Lord's "Feed My Lambs"!

The afternoon was a pronounced success. I enclose slip from the Otago Daily Times, and forward the paper whole, with the report. We were unable to attack the name and address problem on Saturday, but shall at next opportunity. We intend to Feed the Lambs very truly, but on the principle of the Voice of the Silence-Teach him the Law—"Let him hear the Law," I think it runs in the text. Beauty in Service is the aim of our whole movement, and while we make the children happy in the more ordinary way, we shall endeavour to instil the secret of happiness-self-gift-in subtle ways, to teach them the elements of selfdiscipline, to turn them out good citizens and, at the same time, men and women likelier to recognise the Master when He comes than many a one untrained in gentle Miss Montgomery ("Godmother" the children will learn to call her) has many schemes in her head and her heart even now to lure the young ones to higher flights, and one by one they will mature. The future of the movement is vague, but the chances are in favour of its becoming very large indeed. I could take in the next apartment now, had I the means; perhaps when my £10 rise comes with the new year I shall be able to do so. For some time that would suffice, but I "see" the whole flat devoted to the Little Folk; it might easily be, should some of the wealthy folk of this by no means poverty-stricken city be minded to help us in the work. Our own power to extend it is very straightly limited.

In a mail or so there will be a number of letters written in our Room, on our stamped paper, mailed in our own pillar-box, white, with a blue Star on it, collected by our own postman, or postwoman, a little man or maid who will, for the occasion of the trip to the P.O., wear our cap-whitetopped, blue-banded-and carry our white satchel with its blue Star, and legend. These will be addressed vaguely to children of your Room, in Regent Street, and in due course, I trust, will evoke response from them. The letters will be carefully supervised at this end, and first letters from your children will be distributed with the greatest care.

Next Saturday, the first set talk to children will be given. I am asked to speak, and shall take either our own King Alfred, Columbus, or one of the old Indian heroes as my theme. The children are to be permitted to ask questions—encouraged to do so; we want to gain their utter confidence. The report to-day will rouse many questionings among the regular clergy (four of whom I honoured with cards before the opening of the Room), and there may be little endeavourings to throw cold water on the bairns' enthusiasm, though if there are they will not affect much, of that I am well assured. I have in mind a scheme to draw the clergy into the work, my one difficulty being the sectarian enthusiasm which will out, and which if it come into our peaceful room will call for a deal of energy to smooth out. One single statement by some enthusiastic, but narrow, person as to "the only way," or the like, would do such definite damage that I desire to take no avoidable risks, preferring the appearance of narrowness on our own part

to an appearance of wideness linked with real danger to the work. Only adults, unless children have permission from parents to take leaflets, will be supplied with printed matter relating to the Coming, but the "feel" of it will be everywhere, and we shall not in any way refrain from speaking of the possibility of the Lord's appearing among men.

The Otago Daily Times has the following interesting comment:—

"At 290, Regent Street, near Queen's Hall, London, is an interesting shop. It is the Star in the East Shop, white, blue-curtained, neat without, and beautiful within. There one may purchase books, leaflets, and pamphlets pertaining to the Star in the East movement, and other mystical literature, pictures, statuettes, badges, stationery, seals, incense, and the like; for the stock is intended to be representative, so far as space permits, of all religions and



ERNEST UDNY,

schools of mysticism. On the first floor of the shop are to be found a reading and conversation room and circulating library; here, ten minute talks are given daily at half-past three in the afternoon, except on Saturdays and Sundays, on the Coming of a World-Teacher. Among the speakers Dunedin residents will note with interest Miss K. Browning, M.A., and the name of Mrs. Besant Scott will be familiar to many of our readers. On the third floor is a silence room, for reading, writing, and meditation; at 5.45 p.m. daily a short general meditation is held, which all may join. On the second floor is the unique characteristic of the shop, a children's room. Here children may come to read books and magazines, or play games. To it any child or adult may invite any other child; there is no privilege attached to its use; it is what its name implies, a children's room. From nine to six daily throughout the week till Saturday, when the rooms are closed at one o'clock, this room performs the functions of a child's club. On Wednesday, at halfpast three, a tea is given to the little ones, followed by a ten-minutes' talk.

"On Saturday afternoon last, the headquarters staff, of the New Zealand section of the Order of the Star in the East, opened a children's room at No. 9, Dowling Street, opposite the Garrison Hall. One climbs the stairs and presently sees the symbol of the Order, a five-pointed Star, and the legend, 'Order of the Star in the East, Children's Room.' Following the suggestion of the rays, one comes to a double door, which gives admission to a large, quaintly-shaped well-lighted room, evidently once a portion of a warehouse, though now in process of transformation to a children's playground.

"The room was opened at half-past two on Saturday, and by half-past three there were close on eighty children and nearly half that number of adults present. In the open floor-space the children skipped, played singing games, nursed dolls, spun tops, and variously disported themselves after the manner of children; round the tables they swarmed like bees, reading, drawing, painting, playing draughts, Alma, ludo, snakes and ladders, and looking at pictures, so



Miss LOWE.

perfectly at home that the room might have been open for years. The director of the enterprise, Miss J. G. Montgomery, with her lieutenants, Miss Dalziel, Miss Norman-Martin, and Mr. Bidwell, assisted by a corps of willing workers, moved here and there among the little folk, or busied themselves cutting cake and bread and butter for the tea at five o'clock. Parents and friends sat and looked on at the animated scene, apparently as happy as the children themselves. After tea, while the tea-things were being washed and put away, games were resumed. At half-past six, Miss Montgomery spoke briefly to the boys and girls, telling them, in a pleasant little apologue, how the room came into existence. She said that she and their other friends wished them to be happy, to come to their room and play, and enjoy themselves, and help others to enjoy themselves, and then to take some of the happiness away with them to those who had not been there. Burn, National Representative of the Order

of the Star in the East, followed with a few words on 'The greatest game in the world,' that of helping others. He drew attention to the lovely picture of the infant Jesus (who grew up to be the greatest of all players of the game), and His Mother, and spoke of the beauty and joy of helping, and the best place to begin the game, at home, doing things for the mothers who had done all for them when they were like that Babe, and were still doing far, far more than boys and girls sometimes understood. Mr. Burn reiterated Miss Montgomery's desire that they should be happy in their room, and gave them an infallible recipe for keeping the room sweet and wholesome. He said he would have a peg put in the hall outside the door, and anyone who had been squabbling, or felt in

the blues, or in any way unsociable, could hang his 'grumps' on that peg outside the door, so that he would come in ready for fun and frolic with the rest. The children laughed and clapped the speakers, and the room slowly emptied of its bright and joyous life-tide, to fill again next Wednesday afternoon. Till further notice the Children's Room will be open on Saturdays and Wednesdays, while teas will be given on the first Saturday of each month. Short talks on great men and women are being arranged for, the children to have the right of asking questions of the speaker. A children's committee is being formed, and the director hopes that in a few weeks the movement will have settled into a fine rhythmic swing under its young leaders."



THE STAR SHOP, 290, REGENT STREET, W.



YOUR KING AND COUNTRY NEED YOU.



TO THE SERVANTS OF THE STAR.

If we are members of the Servants of the Star, then it is to be supposed that we have joined it because we believe that in unity is strength. Three people working together with unity of purpose can accomplish more work than one person alone. Whenever a number of people wish to carry out some work, the first thing they have to do is to organise themselves. Before a nation can make war upon another nation with any hope of accomplishing its mission successfully, certain preparatory work has to be done. Its form of government must be thoroughly organised, from the king and his ministers of state downwards, and the hierarchical order must be clearly defined and recognised. An army has to be raised, or its numbers increased, and this is done by recruiting. The troops have, moreover, to be (a) organised, (b) instructed, and (c) drilled.

- (a) From the king downwards the hierarchical order has to be clearly defined and made plain to all concerned. The officers have to recognise their superiors, the higher authorities, and the rank and file have to learn to understand and to obey the commands of their officers.
- (b) The plan of campaign is to be gradually unfolded and then carried out practically.
- (c) Regular and constant drill, as we all know, is essential.

The above analogy may enable us to see more clearly what we have to do with regard to the Servants of the Star. (a) The work of organising. In a few words it is, of course, easy to see the World-Teacher as our spiritual King, the Masters around Him as our Higher Authorities, or great statesmen, and some of Their pupils as our officers. (b) Our instruction. The first duty of the Servants of the Star is to make clear what

the Hierarchical Order is, and earnestly to endeavour to make it real in their lives. The spiritual King is a more real King, not a less real One, than the kings of the nations of the world, for the nation-kings are, at best, but His representatives. Yet until we feel this, and think it strongly, we shall not do even as well as, for example, the army or the organisation of the boy scouts, whose strength partly consists in a very definite allegiance to their sovereigns, although we ought certainly to be no less definite and practical in our allegiance to the Lord. (c) Our drill. This will consist partly in study and practical work, so that we may be ready to become members of the Lord's staff of trained workers and servants. Helpers will be required for those Higher Authorities, the Masters, who will live amongst us in the world—apart from Their own personal assistants-and these should, obviously, be drawn from the Servants of the Star. We must organise our drill in the light of these facts; it must be as thorough and as many-sided as possible, and there is not a moment to be lot.

Just at the present time a quite unusual opportunity aries. As Mr. Arundale has suggested, in his letter about the war, it seems as though God is chastening His people that they may learn, more quickly than might otherwise be possible, to welcome His Messenger. Therefore, now, more than ever before, must we increase our army of messengers—well instructed in the tidings of great joy which the world may, perchance, hunger for after the Great War. If we cannot rally for this work, then it may be that the Masters, the world's greatest Servants and Their pupils, will be forced to turn elsewhere for more willing ears to hear and hands more eager to do Their great patriotic work for humanity.

Remember that the Higher Authorities are in real touch with the soldiers of Their army, and the soldier will have no difficulty in understanding and carrying out Their commands except in so far as his karma and limited growth act as obstacles.

The wires of communication, which stretch from the Head to the meanest and humblest worker in His army, can never be cut, but either they may be neglected or they may have been put out of order through misuse in the past.

In this way, the World-Teacher is a real King, and the Masters real Generals, infinitely more in touch with the rank and file than an ordinary king or an ordinary general can possibly be.

The difficulty lies in our want of realisation of the basic truths of life, and in our inability to perceive that our physical-plane armies and organisations are merely shadews—however true to us—of the truth which they more or less accurately represent.

If, therefore, you are able to appreciate the esprit de corps of organisations such as the boy scouts and the army, think how much more esprit de corps there ought to be in organisations of which boy scouts and armies and other movements are the representations in our life on earth—intended to lead us gradually to the deeper and more vivid esprit de corps which exists in the Masters' armies, under the supreme command of our spiritual King.

The Servants of the Star must grow and become alive with serious activity, and this very growth and activity is not to be promoted by grown-up people, but by the girls and boys of every creed and country who are ready to enter the service of the Star. Everything that is good and helpful in other movements we must be eager to use in ours. It has been suggested that the Servants of the Star should become a kind of theosophical scouts. Through our organisation and discipline I can imagine a certain martial spirit, and along with it the spirit of monasticism working, so that each Servant will be a kind of soldier-monk. In this way his life ought to be easily distinguishable from the lives of his non-Star

fellows by its strong atmosphere of monklike, and yet soldier-like, self-discipline.

One can see the possible need of certain definite badges and uniform, to be worn on special occasions and at meetings of the Order. We should see some who had, for example, won their badges for forming new centres, others who had won the badge for acquiring new recruits, and yet others who had won their badges for the regular performance of daily meditation, or for writing an accepted pamphlet or article about the work.

But it will be seen that no such detailed organisation and work can be carried out till more fundamental matters have been National Secretaries must be dealt with. appointed, and they, in their turn, will have to create their local representatives in the various towns of their country. Monthly reports must flow regularly to each National Secretary, who must make a periodical report to headquarters. Such reports of work done and progress made will form the subjectmatter for reports which may be published in the *Herald of the Star*, or other suitable magazines or leaflets, and this would, again, help to strengthen our unity of purpose. If once we could publish regular information about the Servants of the Star, we could then use such a channel for the purpose of establishing the further and more detailed activity suggested above.

Then comes the problem of propaganda. We should realise that our chief work is the spreading of a message to an ever widening circle of young people, the message of the near coming of a Great World-Teacher. The widening of the circle of the recipients of this great truth is thus the most practical work we have to do. Do we always remember to wear our badge, and have we the necessary courage? This apparently simple matter is an important part of our propaganda. I am reminded, in this connection, of someone who told me that she always wears the silver star badge of the Order of the Star in the East above all her other decorations at court functions. Are we working in the other young people's movements? Might it not be worth while to endeavour to bring the Order to the notice of boys and girls who are likely to be in positions of influence, and, possibly, to enlist their membership and assistance? Could we give lectures and hold meetings specially for children? Could we form clubs for older children, and hold Sunday classes for non-theosophical and non-Star children? Could we form bands or troops after the manner of scouts for the carrying out of some special discipline and service? Can we not approach the Theosophical Society Educational Trust Schools wherever they exist? These are only a few of the many suggestions that come readily to my mind, and I have ventured to write them here with the hope that they may stimulate the interest and enthusiasm of existing Servants of the Star to a point of activity.

Let us, therefore, not hesitate to go forward because of the many obstacles in front of us. Of course, there are obstacles to everything worth doing, but let us set to work to discover positive methods whereby

we may overcome these obstacles. Most of the kindred movements we see around us have so many outward encouragements which we have not. We have no public applause, we are more likely to suffer from ridicule and contempt, and some of us have to face the parental view that we are wasting our time. We must try to realise that the greatest and most powerful and most lasting encouragement comes when we are able to grasp the splendid reality of our King, who is the World-Teacher, and of the Great White Brotherhood which rules and saves the world. For, when we learn to recognise Their applause, then we shall not find it difficult to work with great enthusiasm in many new and wonderful ways, and instead of waiting feebly, as some of us have done, for "someone else to do it," we shall respond to Their call to arms with the only response worthy of Servants of our Lord and of the Star, "Here am I, send me."

R. BALFOUR-CLARKE.

THE SERVANTS OF THE STAR.

It is now nearly a year since the Servants of the Star was first inaugurated, at the Order of the Star in the East Convention, in London, October, 1913.

During this past year the Servants of the Star has been started in England, Scotland, Ireland, France, Russia, Switzerland, Holland, Australia, Burma, the Indies, and New Zealand.

In England, work has progressed but slowly, being hampered by all the obstacles inevitably following any new movement.

We have, however, a good many groups all over the British Isles, and some good work has been done.

At Christmas time several trees and entertainments were given by the Servants of the Star to poor children.

There have also been several dorcasses, study classes, etc., all of them fairly well attended.

In France, Russia, Switzerland, and Holland, good work is also being done, while in other countries the Order is still too young to show many results.

AN OFFICIAL NOTICE.

As our members are all young people, most of whom have not much time to spend and who have not yet the knowledge necessary, it has been thought desirable to secure the services of some older worker to help in the organisation until a young Servant of the Star is able to come forward with the needed time and experience. Mr. Balfour-Clarke has very kindly consented to hold the post of Organising Secretary (pro tem), and will help the General Secretary. In the meantime we hope to gradually train our members so that they may be able soon to occupy any posts

in which their services may be required. Mr. Balfour-Clarke will not be able to make any tours—at any rate, at present—but he will endeavour to organise the office work in proper form, linking up the various branches throughout the world to the centre, and establishing the necessary channels whereby the centre may keep in touch with the branches, so that the latter may have the benefit of any help and guidance headquarters may be able to give. The headquarters address is 19, Tavistock Square, London, W.C.

Mr. Robert Lutyens and Miss Helen Scott have been appointed joint secretaries for the London district, and London members should at once get into touch with them at the Star Room, 19, Tavistock Square, W.C., informing them as to the work they are doing. They hope, with help from all their London fellow-members, to make London a strong and active centre of young people working in the service of the Star. The following letter was addressed by Mr. Robert Lutyens some weeks ago to those London members whose addresses were available:—

"MY DEAR FRIEND,

"I think that in such a time as this we, who are members of the Servants of the Star, ought not merely to talk, but to do something for the country which we are in so great a position to help.

"I can only speak to the boys, but if we could meet occasionally to talk over the things we could do, I think that some practical good may be done, and then we could pride ourselves on the fact that the Servants of the Star had done something in this time of great need. Who knows what good we might do if we could signal, carry dispatch messages, and be able to apply first aid, when necessary; but the point is, we must learn all these things, not merely talk about them.

"I am at present still in the country, but will be returning shortly, and then my mother will let us have the Star Room at 19, Tavistock Square, where we could talk over the few points put down here. I would like that all those who feel with me in this should let me know, at the above address. I propose meeting at 3.30 on Saturday, October 10th.

"I am,
"Yours truly,
"ROBERT LUTYENS."

I am asked to put forward the following suggestions, which would greatly help the work:—

- 1. Will national secretaries (a) forward a quarterly report, (b) send any suggestions, (c) apply for badges and literature (where needed) to The Organising Secretary, The Servants of the Star, 19, Tavistock Square, London, W.C.; and will local secretaries make a monthly report of work done to their national secretaries.
- 2. Will any members of the Servants of the Star forward the names and addresses of any young peoples' movements which ought to be approached by Servants of the Star, such as Princess Mary's League of Young Patriots, the Boy and Girl Scout Movement, The Alliance of Honour, the Juvenile Primrose League, and The Young Australia League.

Finally, will you, if you are interested, and under twenty-one years of age, join the Servants of the Star at once, and apply for a badge (price 2s. each, and postage 1d.) to your national secretary, or to The Organising Secretary of the Servants of the Star, 19, Tavistock Square, W.C.

N.B.—A First-aid Class is being held every Sunday, at 5 o'clock p.m., at the Temporary Hall, 19, Tavistock Square, W.C. All Servants of the Star and friends are cordially invited.



THE NOTTINGHAM STAR HERALDS.



HAVE been asked to write an article for the Herald of the Star, on work I am endeavouring to do in Nottingham in order to spread the glad news of the near coming of the Great Teacher. I sit down to do so with a trembling hand, knowing myself incapable of writing anything worthy of publication in a magazine which I hold so dear.

I have started a mission (shall I call it?) to some of the back streets of Nottingham, in order to tell my poorer brothers and sisters the glad news which has filled my own heart with joy, and this is the manner in which I first went about my labour of love:—

One Wednesday afternoon, I and my young housemaid (who has also become a member of the Order of the Star in the East) started out without any definite plan as regards direction, and walked down a street which happened to be Traffic Street. There we distributed pamphlets on matters connected with the Order of the Star in the East, and I spoke to each woman we saw standing in her doorway, telling her that Christ was coming soon again, to bring comfort to sad hearts, and to give us new teachings, which would probably show us the way out of the hopeless tangle in which we all seem to be. The remark most of them passed was "Ah! indeed, it is time something happened to improve matters," but that first afternoon the doubtful manner with which most of the people received me was not encouraging. We distributed the Star pamphlets in two streets, and then we came home, wondering greatly how I might best appeal to these people. Eventually I thought out a plan, which was as follows:--

I would endeavour to form a band of Star workers, to be called the Nottingham Star

Heralds. The work of this body would be to spread the glorious news of Christ's (as we Christians call Him) early coming to this earth, and to dispel the false teachings about the manner in which He will come. My desire is to spread broadcast the grand and comforting truth; to try to teach people to look forward to His coming joyfully, and with hearts filled with the knowledge that His dear presence can, and could only, bring happiness to all.

To succeed in this I felt I should first of all have to try to become friends with a number of the poor people, and to gain their liking and trust. In order to do this, I felt it would be advisable to secure their interest by forming little weekly parties to be held in turn at their own homes, to which all might bring their sewing and mending. As they are very poor people, I decided to provide materials for tea, and, of course, to be present as one of the party. My plan was that at these meetings one of the Heralds should read aloud some of the literature of our Order, which I hoped would interest and give pleasure to the listeners. I also thought it would be advisable to get up a sort of Fresh Air Fund for the class (if I may so call it); each member to subscribe say 1d. or 2d. a week for a year. At the end of that period we might possibly arrange a day's outing, either to the sea-side or into the country, and thus give the class a gala day to look forward to in the name of the coming Christ.

I thought, in order to add to this fund, and, incidentally, to help the people without giving charity, it would be a good plan for the Herald to bring something each week, say a blouse length, some butter or sugar, etc., to be balloted for. To participate, each member would pay ½d. to the Fresh Air Fund.

I also thought that in order to add to the funds, the Heralds might get up a jumble sale, once a year if possible.

My desire was that the Heralds, by these methods, should show to the people that even the mere thought of Christ's near coming, gives to those of us who firmly believe it, an irresistible desire to serve others and to ray out the divine gift of love that, somewhere, each one of us possesses. I hoped to make them realise that if the mere knowledge of the great World-Teacher's coming can bring the wish to serve and help the poor more strongly than before, how much greater will be the effect on those who actually hear Him and meet Him face to face.

I also hoped that we might be able to draw ideas and suggestions from our poorer sisters, so that they also might have the pleasure of feeling that they had an active part in the preparation for the Great Teacher's coming.

Should the efforts of the Nottingham Heralds prove successful, I intended to send details to Headquarters, in case any other centre might like to form a similar body.

So much for my ideas.

Well, I am happy to say that I have been able to carry out the greater number of them. At the present time there are ten members in the Nottingham Heralds' Class, and each Wednesday we gather at the house of the chosen hostess. There I read Star literature, and, as a Theosophist, I try to give them some Theosophical teachings. I am endeavouring to teach them the comforting theory of reincarnation, and I find that while several of them realise it easily, others cannot, as yet, quite grasp it. I am using that splendid little book, Theosophy for Beginners, by C. W. Christie, and when I have finished that I intend to read that no less splendid book, First Steps in Theosophy, by Ethel M. Mallet.

I also read to them *Invisible Helpers*, by C. W. Leadbeater, and I find they are very

interested in that, as one or two of them have personally had interesting visions.

Well, I think that is all there is to say about my dear poor women, but I would like to add that I have also started a class. to be held each Saturday, for their children. This Class was held at the children's homes at first, but I have now received permission to hold it at the Nottingham Lodge Room. I have also been fortunate in getting the assistance of two other Theosophists who are members of the Order of the Star in the East (Miss Hutchinson and Mr. Banks), and the latter has undertaken full responsibility, with Miss Hutchinson and myself as helpers. When it is in full working order I hope Mr. Banks will write an article on the experiences of the Children's Class, which I feel sure is going to prove a great success in his capable hands.

At the suggestion of one mother, whose husband is now at the Front on active service, the members of the Children's Class hope to collect for the Prince of Wales' Fund, if we can obtain permission for them to do so.

Meantime, I am waiting and hoping for more help with my poor women, because if I could collect a few more working Heralds there would be more hope of progress. At present, through lack of helpers, my hands are tied to one district alone, but the work is the Master's, and it will be done in His good time.

To AID THE GENERAL FUNDS.

I should like it known that I am at present making star-shaped frames, with circular space for photograph $2\frac{1}{4}$ -in. diameter. The material used is covered with light blue cloth, which bears a symbolical design. I am selling these for 1s. 6d., post free, and shall be glad to have orders from those interested. The whole of the receipts are remitted to the Shop at Regent Street, to be used as they think fit.

CORRESPONDENCE.

SIR.

We often hear complaints from members of the Order that they are unable to do much work because of a lack of money, time, etc.

But there seems to me to be one very important and practical piece of work every earnest member ought, obviously, to do after joining the Order, and that is to become a regular yearly subscriber to the *Herald of the Star*. Of course, there may be many people who join a movement for what they can get out of it for themselves, but I am leaving these people out of consideration for the moment.

It is not difficult to realise that the Herald of the Star is one of the most potent messengers we have, and, therefore, every earnest member ought not to be satisfied until he has done all in his power to make the official international organ of the Order a success. Now, the Herald of the Star must become a paying magazine it it is to continue its existence and fulfil the purpose which its name implies. It every member of the Order of the Star in the East who could afford it would become a subscriber, then its Editor, and with him every member of the Order, would have the joy of knowing that the magazine had successfully established its existence. It might then be presented free to various public institutions. If we could make a definite effort in this direction, it seems to me we could feel that a big step had been taken in preparing the Way of the Lord. There are probably some members who cannot afford to buy the magazine. Here is surely a very definite work for the Order that ought to be done by the more wealthy members. They should make it their business to seek out and supply their less well-to-do fellow-members with monthly copies of the Herald in addition to paying their own personal subscription. I cannot help feeling that for any of us who are able to realise something of the immensity of the privilege we enjoy by being members of the Order of the Star in the East, this practical matter of subscribing to the Herald of the Star, and of thus increasing its circulation, at least amongst ourselves, is a work lying very near to our hands, and that it ought to be done without delay by any who have, up till now, neglected it.

I am,
Dear Sir,
Yours faithfully,
R. Balfour-Clarke.

Mr. Clarke having shown me his proposed letter to the *Herald*, I think it may interest your readers to know what I am doing with regard to the matter in England. The following letter is being sent to all our members.

"MY DEAR FRIEND,

"I know how many calls every one has upon them at the present time, and it may seem an unfortunate moment to make another; but, however, I am going to do so.

" I wish to bring before you the extreme importance of increasing the sale of the Herald of the Star. and also of bringing it within reach of every member. Where the leaders of our movement have laid so much stress on the important part the Herald is intended to play in the work of preparation, we. even it we ourselves do not see the necessity, can at least co-operate with those who have greater knowledge. Therefore, I should like to urge upon those of you who have not subscribed before to make a special effort to do so during the coming year, and to those who already subscribe I would ask. Is it not possible for you to double or treble your subscription, and so allow of the Herald being sent tree to members who cannot aftord the subscription? Remember the Master's words: 'Any wise man can feed the body, only those who know can feed the soul.' Therefore, it is the imperative duty of those of us who do know something of the purpose of the great drama which is being enacted before our eyes, to bring that knowledge within the reach of the ignorant. The *Herald* is to become one of the great messengers of that knowledge, and in helping to bring it before a larger public you will be taking a very important part in the work of

preparation.
"Will you fill up the enclosed form and return to

me as soon as possible? "I am,

am,
"Yours truly,
"EMILY LUTYENS."

"HERALD OF THE STAR."

- I promise to take a yearly subscription for myself.
- I promise to take additional subscriptions, to be distributed from the Central Office to those who cannot afford to pay.
- I am unable to afford a subscription, but should be glad to receive a free copy.

(Correct title and name for envelope.)
Address(Permanent postal address.)

Please cross out clauses not required.

In next month's *Herald* I hope to give a report on the result of this appeal.

NOTES AND COMMENTS.

THE Advertiser, Adelaide (Australia), of August 27th, contains an interesting report of a speech by Sir Oliver Lodge, in connection with The British Association. I make no apology for quoting it in full:—

Extraordinary interest was taken in the address given by Sir Oliver Lodge in Sydney, on Monday afternoon.

Sir Oliver spoke for about an hour. In bethinking himself of a subject, he thought that he had better address himself to some problems of existence. He wished to say that he spoke with no authority; he was not speaking in the name of the scientific men who were visiting these shores. Some might agree with him; some might not. He was only giving his own views, to which he had been led by time and study.

CREATION AND DESIGN.

Dealing with the problem of the creation, Sir Oliver said that looking round at the world, not only at the planet, but at the whole host of heavens, they realised the infinitude of law and order. They realised that things had not occurred haphazard, that they had not jumped into existence as by chance, but there appeared a design running through it all. This had been controverted, and there would be many present who would be unable to accept that view. But the period during which scepticism was most rife was the period of his youth. He often heard Tyndall; he spent a year under Huxley. He was brought up in an atmosphere of scepticism, from a scientific point of view; but, from the domestic side, that atmosphere was not unsaturated with religion. He was aware of the arguments, and he felt he had come out on the other side. We could only learn, being men, by human analogy. In science they had only the power of ascertaining what actually is: they explored to discover the truth. In art there was what might be called the power of creation. If Shakespeare had not lived we would never have had the play of "Hamlet", if Beethoven had not lived we would never have had the "Fifth Symphony"; ir Raphael had not lived we would never have had the "Madonna." Materially, what were these Materially, what were these works of art? Materially, a picture was a few pigments, just put together in a certain way; but the interpretation was mental, spiritual.

* * *

To say that a poem or piece of music, or any other work of art, arose without design, was plainly preposterous. They learned by that analogy that when things were beautiful and ordered, and aroused

our spiritual feeling, it was not merely an assemblage of atoms which produced it, but the creative mind underlying it that brought it about and put it together. Mind preceded execution. Any great engineering work was conceived in the mind of its designer first. Conception preceded performance, and the conception of the artist was often far below his intention. The highest Personality that had ever existed on the planet must have been, in this sense, conceived by the Holy Ghost. The method of defining the creation was one of evolution. The conception was not a sudden flashing out, but an evolution, just as the bud evolved to the flower. Some people believed that the process of evolution went on by itself, and they pointed, sometimes, to the evil and imperfection which were to be found in the scheme. And so they got this problem of evil which loomed very largely in the minds of some people, seriously perturbing them, and preventing them accepting the full teaching of religion. In the inanimate part of the creation they found perfection, and that was the part they understood most easily; but when they came to the animate, and especially the human, they found large imperfections. Why? The answer, he believed, was contained in the word freewill—freedom. The object was not to create a set of beings each of which should go right, but a set of beings who, of their own volition, were determined to go right. That was a much higher and more difficult problem than they could foresee-to bring into existence people who could thwart the Divine will. We all had the power of going wrong. It would be asked, was all the strength of humanity worth the pain and evil which must accompany it? The majority of them would answer, Yes. They believed that the Divine Being in His infinite wisdom decided that it was worth the risk, giving every kind of help, but leaving man free to go wrong if he so desired. And when this power of choice was realised by humanity, which had come from very lowly ancestry, as they knew
from animals which had no sense, and knew nothing of right and wrong-when that power was realised, then the first human being came into existence—the first man.

* * *

But, they said, what about the fall of man? Yes, the rise of man from lowly ancestry was a great comfort and hope. Let them not despise their lowly ancestry. We owed a great deal to the people akin to the savage of the present day. They made us possible. In their struggle for existence they had hard times. We were building upon the labour of innumerable fellow-creatures. We had progressed some distance, and we were therefore hopeful that we might progress much farther. The rise of man and the fall of man were not inconsistent with each other. "You never stumble going upstairs," said Sir Oliver, amid

laughter. But now came the problem of freedom and treewill, and this was a problem that had exercised people from time immemorial. There were many people who told them that they were not tree, but that they were merely automatons that they could not do certain things. He asked them not to be confused by too much theory, but to trust to their own experience. They might find difficulty in recognising the difference between treedom and foreknowledge. The foreknowledge possessed by the Deity we could not hope to understand. It was a theological problem of great weight and importance, but it was something which had to be reasoned into them. As to our freedom, we knew we had got it. The existence of treedom, the evolution of a free race of people, extended a great deal to the imperfections and evil which existed in the world. Science taught them that evolution was a reality, and was not a mere doctrine. If things were not yet as periect as they would be. the universe was growing towards a perfection not yet attained. In other words, everything was not so pre-arranged and definitely determined that there was no risk. The problem of creation was a risk. He could conceive that the whole world might have gone wrong. He could conceive that it depended upon ourselves whether we went wrong, and that the Deity was anxious about it, so to speak, and desired our help; that we had power to assist in the work of evolution, now that we had become conscious agents, able to assist in the process of evolution by our own free will. There were many animals that assisted. The borses attached to a cart in the city helped commerce. They did not know in the least what they were doing, but they formed links in the complex chain; they were agents of humanity. They were not coerced; they were guided

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And so it was with many human beings. They did not know the whole scheme of which they were a part. All we could do was to do the thing nearest us. He ventured to think, then, this world, with all its manifest imperfections, would be seen by those who were able to look at it from a far higher point of view-perhaps by ourselves when we looked back a few million years hence—as the best that could have been managed under all the circumstances. That was what the phrase, "The best possible world," really ought to mean. "The best of all possible worlds" ought to mean this; not that it was in any way near perfection at present. The imperfection was the instrument which showed that the problem of creation was real and not artificial, and that there was some effort to be made by us, now having attained consciousness, in the promotion of the scheme as a whole. He believed that a distinct revelation of certain attributes had come down to us in the person of Jesus of Nazareth, and that was a tremendous problem, the relation of Christ to God. Many people felt great difficulty in realising the Incarnation, how the Divine Spirit could have taken form to dwell on earth, but, after all, it was not so difficult. They did not place this as the whole of their existence. We had these bodies for a time, but we were superior to these bodies, just as the

soul of music was superior to the mere instruments which were reproducing it and making it manifest. The mind and consciousness were not really dependent upon the instrument which manifested them. The effects produced by telepathy, without the intervention of any organ, indicated that the mind and body were not inseparable. There were many existences of which our senses gave us no clue. Our eyes did not see them; we could not touch them, and yet they were there. He believed, himself, that if our spiritual eyes were opened we should perceive such harmony of love and service and Divine agencies as would perfectly astound and bewilder.

* * *

Mercifully, we were restricted for a time. Our eyes would be opened, but opened gradually. The whole blaze would be too much for us at once We had to live our terrestrial life. We were here; we had our job to do, and we had better do it. We had certain Divine attributes; God had certain human attributes, and these human attributes were manifested to mankind by that Personality which lived 1914 years ago. The human attributes of the Deity were very manifest; not all of the attributes; no human being could imagine that the fullness of the Godhead would be revealed, but that which applied to our human existence was shown to us then and there. He also wished to emphasise the fact that the Divine Being acted through agents, and that when we appealed for assistance, help, and guidance it was forthcoming. It was not likely that man was alone extant in the universe. There must be an infinitude of love and service. Whatever spiritual world there would be in the future there would be now. The internal condition of each person might be such that whether they were here or in what they called the next world made very little difference. The next world! There was no next world. It would be this one. It was only next because we were moving on to it, but it was here all the time.

* * *

Under the heading "Discipline is Dead," I have been sent an instructive account of a "strange scene in a Sheffield school"—

"But what about discipline?" I asked. "Oh, hang discipline. What we are doing is better than discipline."

I had dropped into one of the Sheffield Suburban Schools. In the big central hall, where I had expected to find the stillness and emptiness of night, boys were all over the place. A smell of glue was in the air. On the desk I saw two glue-pots simmering over two small gas fires. Desks were arranged across the hall. Boys were as busy and eager as though in the midst of a game.

I stood by and watched. There was a new spirit in these boys—a restless spirit if you like, but also a something which I had never associated with schools. It recalled a morning I spent with an open-air class in one of the London parks last summer. One of the things that made me marvel

there was the fact that the children were not afraid of the teacher. It was the same here.

See what happens. A boy wants something. He does not rise timidly in his place and wait until he catches the eye of his master, as I remember having to do. He does the most natural thing in the world. He just fetches it.

The headmaster was in the midst of the boys, so absorbed in what was going on, that he did not see me for some time. But I saw him; and I saw that when a boy was in trouble with what he was doing he went straight to him, explained his difficulties, received the help he wanted, and went back to his work.

THE NEW DISCIPLINE.

The teacher was not watching the boys as though they were little prisoners—as I remember seeing warders watch convicts in the great bootmaking and tailoring shops in the Dartmoor convict prison, to stop every attempt at conversation. He was more usefully employed. What if the boys did talk? As a matter of fact, there was plenty of talking. Boys were appealing to one another, and were helping one another—not copying from each other, but each giving the other the benefit of what he knew.

It was all so natural. That was the surprising spirit of the place. School used to be the most unnatural place in the world. That is why boys hated it. Here they were not in perpetual terror of punishment—as was the case in schools I remember. They were themselves. Therefore, they were not watching for opportunities to steal a minute's relaxation. They were relaxed all the time. If an idea came into a boy's head that simply would not wait for expression until playtime he expressed it, and no punishment followed. Why should ideas mean punishment?

"But what about discipline?" I asked, when at last the head-master detected my presence. For in my school days discipline was the god all teachers worshipped—because all inspectors worshipped it, and the Government grant depended upon it. Every other failing could be pardoned so long as the boys sat rigidly still, heels together, and toes turned out, eyes all looking the same way, arms all folded exactly alike—so long as the shadow of the master and the cane had completely destroyed the free boyish spirit of the youngsters.

- "Discipline is dead," he added.
- I expressed my amazement in suitable terms.
- "Yes, the discipline you knew is dead—at any rate so far as this school is concerned. We have discovered a new discipline. The discipline of stupid suppression has been succeeded by the discipline of free expression. The boys are occupied. We give them intelligent work to do. Let me show you what we are doing. Then you will understand."

They were making things—useful things. Here was a boy making a big blotting pad, with all the

smart finish, but with ten times the strength, of the blotter you could buy in a shop. Every detail had been first drawn to scale (a practical drawing lesson, far more valuable than the old drawings which never seemed to lead past the wall of boredom); then each part had been cut cut; the coverings and edgings had been worked up, the little pockets made; and you had an article the making of which had opened barn doors of possibilities for the boy.

Another boy is making a picture frame. He has brought his own picture from home He looks dull and stupid—one of those poor mortals handicapped from birth; born always to serve. But life has become really interesting for him. With the old cramming, everlastingly-the-same lessons, he would have been in trouble all the time. Here there was a new light in his eye. He was doing something, seeing bits of things grow into a complete article beneath his touch, seeing a new result every minute from his education.

Other boys were book-binding. They had binder's frames, made by themselves (!) and were stitching up magazines, for which they made strong, half-bound covers. Notepaper stands, little cabinet cases, all sorts of useful articles were being made. No two boys were doing the same thing. They were doing the same sort of thing; but each boy had to express himself in what he was doing.

I marvelled—first at the skill the boys displayed, and then at their enthusiasm. They wanted no driving. The cane could be burnt. There was no need to authorise assistants to punish. They were all partners. The old spirit of antagonism between master and pupil had disappeared. So keen were they, that when playtime came they did not hurry out. They stayed to complete what they were doing! Some did not go out at all. As partners they were free to please themselves!

There was one class, in one of the class-rooms, without a teacher. I went along alone to see what was happening. I confess that I should have hesitated, if someone had told me, to believe what I saw. They were working as steadily and well as though the teacher had been there!

With an occupation of this kind the work creates its own discipline. This was surely the most telling fact of all The head-master could trust a class of boys to go on with their work alone; and they went on without a monitor or anyone to stand before them as the emblem of punishment. It a boy was in doubt he did as the boys in the hall did—he carried his difficulty to the head-master.

"Who Taught You?"

Here was another surprise. "Who made you a book-binder, a picture-frame maker, a cabinet-case maker?"

"Nobody. We have just unravelled all the mysteries together. We have pulled old things to pieces and have built up new things on their ruins."

Only teachers with vision, enthusiasm, and a capacity for doing things will take up this new education; but as young teachers come to the front such work ought to become the rule rather than the exception.

FROM AMERICA

The San Francisco Chronicle, of September 10th, commenting editorially on the proclamation of President Wilson, setting apart October 4th as a day of prayer for peace, says:—

"THE PRAYER OF THE NATION FOR PEACE.

"LET US PRAY RATHER FOR WORLD-WIDE CONDITIONS WHICH MAKE FOR PEACE IN THE FUTURE.

"The President has issued a very beautiful proclamation designating Sunday, October 4th, as a day of special prayer for the restoration of peace among the nations. The call will meet with swift response from the soul of the Nation, and upon the appointed day the temples will be thronged with the devout assembled to pour out their supplications.

But while we are told that the prayer of the righteous availeth much, it will surely avail most when wisely directed. When the world has for generations exalted service in war as the highest and noblest duty of the citizen; when great nations insist that each able-bodied man within their jurisdiction shall spend some of his best years in learning the art of war; when nations strive with each other as to which shall assemble the mightiest armaments on sea and land, create the greatest arsenals of the most ponderous cannon and the largest stores of all munitions of war; when the highest rewards of inventive genius go to those who can devise the most deadly implements of destruction beneath the sea and for flight in the air: when the masses of mankind are made to groan and struggle under unendurable taxation to provide means for murder and destruction; when the spirit of savage militarism is made to permeate the world — surely it sounds almost

sacrilegious mockery to assemble and pray Almighty God to grant us peace.

"The world is aghast at the horrible consequences of its own folly, and rushes to pray God to save us from ourselves.

"Doubtless, peace will come, but, possibly, not until the Lord has inflicted dire and sufficient punishment upon a rebellious world. It may be that the assurance of peace which will be given will be the impossibility of making war hereafter by the complete exhaustion of our impulses of savagery.

"At any rate, what we should pray for with most earnestness, and may pray for with the greatest faith, is that we shall abolish war by ceasing to prepare for war. No child ever picked up a stick without an impulse to hit some one with it. And men are but children of a larger growth, and nations are exaggerated children. greatest cause of war is preparation for war. The nation which believes it has the strongest armament will never rest until it puts it to use. And there comes a time when nations can only be induced to submit to grinding taxation for war purposes, by being thrust into war that the alleged necessity may seem to be demonstrated.

"What we are to pray for is the abolition of armament, except for police purposes; the abolition of enforced military service in preparation for war; the prohibition of loans to belligerent nations, and the ruthless taxation of bonds issued for such purposes wherever found; for non-intercourse by neutral nations to continue for a year after peace with any belligerent which uses or builds submarines, plants mines in the open seas, or drops bombs from the air; for the general realisation that war is murder invariably begun from sordid motives, is in all respects contemptible and vile, and is universally begotten of savagery upon greed; and for the implanting within the souls of all of us the spirit which shall direct human energy toward production and not destruction, and to the cultivation of the arts of peace and not of war.

"If in this spirit the devout approach their altars on the 4th of next month and address their petitions to the removal of the causes of war, rather than of the inevitable result of those causes, they will have with them in spirit, if not in bodily presence, a multitude of those who do not usually frequent the sacred places, or peradventure may, even if filled with the spirit of devotion, deem it a mockery to ask the Almighty to interpose to prevent that which has necessarily followed from the indulgence of our own hatreds, our own greediness, and our own passion."

* * *

California, at the coming fall election, will vote upon the question of state-wide prohibition. Much opposition will be put forward in the metropolis, where the liquor interests are powerful, both politically and commercially; but it is expected that these efforts will be more than offset by the votes from the interior and in the south, where prohibition has done much in the upbuilding of that section. Surprising as it may appear, some of the Catholic clergy are, from their pulpits, urging their flocks to support the liquor interests, quoting the words of Cardinal Gibbons that prohibition would tend to make us "a nation of hypocrites!" Nevertheless, the question of prohibiting the liquor traffic, with its associated evils, is even now assuming national importance. The matter is before the House of Representatives in Washington, where an attempt is being made to achieve prohibition on a national scale by means of a constitutional amendment.' Many state conventions, irrespective of party, have already endorsed such a measure, and it may be expected to play no insignificant part in the coming campaign.

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The United States is congratulating herself upon the fact that peace has been maintained with Mexico; yet the fair-minded must admit that the situation in the latter is by no means settled, notwith-

standing the departure of Huerta. Villa is still active along the old lines, and is said to be backed by many business interests in this country.

* * *

Mr. Bernard Iddings Bell, in the Atlantic Monthly, points out what he calls "The Danger of Tolerance in Religion." He has a curious way of seeing facts upside down. as the following statements will indicate:-"We are gradually and hopefully emerging from an age of good-natured tolerance into one of contradictory and frankly clashing ideas and ideals. . . . The main reason for it is the unthinking or superficially thinking assumption that mankind has developed religiously from intolerance into tolerance, and that tolerance, complete, unquestioned. is the highest point yet reached in the development of religion. . . . If this is the sort of thing Christ wanted, why did He not practise this modern, tolerant method when He was on earth? Why did He not seek to conciliate, on a basis of mutual toleration, the Sadducees and Pharisees, for instance, instead of denouncing them both for differing from his own conception of religion? Why did He preach things so definite as to alienate most of the people whom He came to earth to save? Why did He die? Apparently it was because He uttered such definite and positive teaching as to force, by His very intolerance, the reflex intolerance of those opposed to that teaching. apparent to any one who reads the Gospels that Christ stood for definiteness in religion, that He Himself died rather than tolerate the religious ideas of most of His contemporaries, and that He earnestly urged His followers to imitate the steadfastness of His example. He prayed, it is true, that all the world might become united; but He must have meant united on the positive and definite platform on which He Himself stood. Any other interpretation would stultify not merely His words, but His whole life. . . . Better the Inquisition and the rack than the drugging of those who else might seek God. Better that we live and die slaves to a halftruth, or a millionth-truth, than that we refuse to look for truth at all. Better even that in religion a man should live and die believing with all his soul in a lie, than that he should merely exist believing in nothing."

* * *

Mr. Roosevelt, who is again in the field in the interests of the Progressive Party, spoke, on September 18th, at Wichita, Kansas, elucidating his position on a number of important matters. He discussed the relation of capital and labour, pointing to the Colorado labour troubles as illustrating the failure of the state and national governments to enforce effective laws. Business, he claims, is entitled to its profits, and we must also learn to accept combination of capital as of the highest economic value. But this must carry with it a fair share of profit to the employee. Twenty-five years ago but twenty-five per cent. of the people were employees; to-day half the people live on wages. Every wise employer will recognise the right of men working for wages to bargain collectively, when and how they desire. Union men should be willing to work side by side with non-union men; and no shop should be permitted to discriminate against a man because he belongs to a union. The labourer must be turned into a capitalist, and given a share of the profits and management of industry; and the wage-workers must be given the same right to combine as the corporations demand for themselves. Speaking later, at Marion, Ill., Mr. Roosevelt declared that unbridled competition means monopoly. The efficiency of industrial combinations must be retained, but their evils must be eliminated in a manner fair to all. "I don't care a rap for the support of any man for me personally, unless he stands for the principles I represent. I am in this contest because I am for these principles."

* * *

President Wilson, on September 25th, signed the Bill clearing all the alleys of

Washington City of dwelling places. This means the abolishment of the worst slums of the city.

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San Francisco has organised a League to " provide the right kind of amusement for the working girl," in the interests of young women employed in stores, shops, and factories. Plans are being launched for bringing athletics and the right kind of recreation into their lives. The following is a brief outline: To organise gymnasium, dancing, and swimming clubs, and provide competent teachers to have charge; to plan out-of-door walks and picnics; to create an interest in all the best books and music; to innovate wholesome evening parties and social affairs; to discourage joy rides," midnight parties, and cheap entertainments. A thorough investigation will be made into recreation facilities afforded in San Francisco. Rest rooms will be established, with flowers, a piano, newspapers and current magazines and good books for reading. It is found that the majority of girls earn but from \$5 to \$10 a week, and go home at the end of the day tired out, and with nothing to look forward to. They know no forms of amusement but the picture show, the dance hall, and the "joy ride." The Recreation League plans to give them an occasional jolly evening at the club rooms, a gymnasium for games, exercising, and bathing, and surroundings which are wholesome and good.

* * *

At the State penitentiary, San Quentin, Cal., Warden Johnston has increased the medical inspection for prisoners, it now requiring four days to examine a man when he enters the institution. A blood test is taken, his teeth are examined, his strength is tested, and, finally, he is assigned to work which his physical condition can endure. The presence of twenty-eight inmates afflicted with tuberculosis, and the

discovery that incipient cases are constantly coming in and growing worse during confinement, caused the humane warden to establish special quarters for tubercular prisoners. A solarium, capable of accommodating one hundred, has been erected, within the walls, by convict labour. It is an open-air sleeping pavilion, extending from the roof of the hospital to the library roof. The warden aims to help the afflicted prisoner during incarceration, by doing all that science can do to check his malady.

* * *

For the past nine years, in the Santa Fe Railroad shops at Topeka, Kansas, there has been employed a Russian labourer, who came to the United States accompanied by his wife. During the nine years, they have accumulated a family of five children and \$3000 in gold, the family having been maintained at a cost of about \$20 per month. The substantial clothing brought from Russia was still in use at the end of that period; not a penny had been wasted; the home was small, but clean and comfortable, and all members of the little family were healthy and happy. The head of the household had abstained from liquor, and had never been out on strike.

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During the three months ending August 31st, 1914, but 133,429 immigrants reached New York, as against 347,672 for the same period last year. For August alone, immigration was but 27 per cent. of last year's figures, while many reservists sailed for Europe.

* * *

The far-reaching effects of the war in Europe upon American trade are disclosed in the Consular Reports to the Department of Commerce. There was a falling off in exports of over 77 millions during August, as compared with the same month in 1913. In South America, the conflict has practically halted trade, particularly on the Pacific coast,

where business is at a standstill, a partia. moratorium having been proclaimed at Lima Peru. The reports from missions of the Presbyterian churches indicate critical conditions almost everywhere, owing to commercial stagnation, finances among missionaries being at low ebb. The war has cut off the market for cotton, and the southern states are finding difficulty in disposing of the enormous crop. Americans all over the country are coming to the rescue, and buying cotton by the bale, in order to save the growers from bankruptcy. Those who cannot buy a bale are wearing cotton goods. "Buy your wife a cotton gown" is one of the ways used for "boosting" the trade in cotton, instigated by the shops and supported with enthusiasm by the women. European situation has also called attention to the dependence of this country upon other countries for its supply of potash and sodium nitrate, largely used for fertiliser. In order to supply the farmers and other interests. the government is taking steps for the immediate marketing of potash from the immense beds of Searles Lake, advancing \$500,000 to the owners for placing its product on the market. Because of the falling off of income, a tax on light wines has been imposed by the Government, over the protest of the growers.

By an enormous majority—over 32,000—the State of Virginia has voted for the prohibition of the manufacture and sale of alcoholic beverages. After November, 1916, Virginia will be "dry."

* * *

Three more peace treaties have been ratified by the Senate, making twenty-five in the series negotiated by the State Department. Similar treaties are pending with Russia and China. These treaties provide for investigation for a year before a resort to arms in all international disputes which cannot be settled by ordinary resources of diplomacy. The theory is that a year's

reflection would serve to allay bitterness which might precipitate war.

Health Work in Schools, by Dr. Ernest Bryant Hoag and Lewis M. Terman, of Stanford University, deals with problems involved in health supervision in schools. The book shows the necessity for careful training of inspectors, and there are some

useful chapters on school hygiene.

In The Ministry of the Unseen, Mr. L. V. H. Witley tells of messages received by him from his wife, who had been his close companion for years. For eighteen months after her death he was plunged in gloom, when a psychic, with whom he had no acquaintance, brought a communication from her. Soon after, without the assistance of the psychic, he began to receive messages, which would come to him in his room, and he writes them down exactly as they were given to him. Testimonials of famous men, who believe in the survival of consciousness after the death of the body, complete the book.

FROM FRANCE.

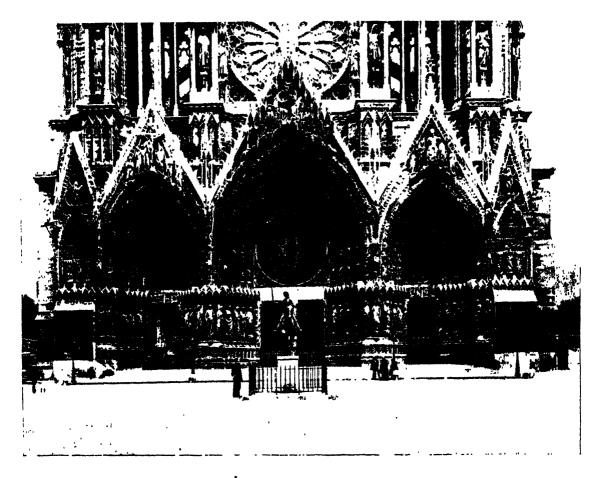
SOISSONS une femme, Mme. Macherez, a donné un magnifique exemple d'énergie. S'emparant du pouvoir abandonné par le maire à l'approche des Allemands, elle en assuma à elle seule toute la lourde charge. Accomplissant les fonctions de maire, c'est elle qui donna les ordres à la police, aux pompiers, au service des ambulances, et qui reconstitua et dirigea elle-même le conseil municipal.

Respirant l'action et la communiquant à tous, elle permit à la vie sociale de se réorganiser, et sauva l'honneur de sa ville. L'évêque de Meaux lui aussi se signala par l'héroïsme et le dévouement admirable qu' il déployat en s'occupant de la ville, privée des fonctionnaires publics.

Il donna à tous secours, abri, réconfort. Il tînt table ouverte, c'est ainsi qu' un jour on put y voir fraterniser ensemble, un catholique, un juif et un protestant; l'on parla même religion pendant le repas avec la plus grande fraternité.

A Paris a été célébré à Notre-Dame un service patriotique des plus imposant. L'immense cathédrale était comble et même à l'extérieur de l'édifice le parvis était noir de monde. L'archevêque de Paris, dût sortir pour parler à la foule et pour la bénir. Celleci quoique en pleine rue pria à genoux et chanta des cantiques. Ce fut pour Paris un spectacle emouvant et inusite.

La destruction de la cathédrale de Reims est un deuil immense pour la France toute entière. Ceux même qui ne pleurent pas en elle le souvenir encore palpitant des premiers temps du christianisme en France, celui du point culminant de la mission de Jeanne d'Arc, celui de tous les sacres de la royauté française, pleurent au moins dans ces pierres calcinées une beauté qui fut inspirante et pure, inimitable.



LA CATHÉDRALE DE NOTRE-DAME.

La Cathédrale de Notre-Dame à Reims est considerée comme la seconde Cathédrale Gothique de France après celle d'Amiens. Elle est extrèmement belle, et remarquable par ses sculptures et son homogénéité. L'édifice actuel commencé en 1211 et achevé au XVe siècle remplace une église très ancienne dont l'emplacement avait été indiqué par St. Nicaise et sur le seuil de laquelle ce saint fut martyrisé en 406. Clovis le premier roi de France chrétien, converti par St. Reim, fut baptisé à Reims le jour de Noël 496. Ce baptisme fut aussi en quelque sorte celui de la nation française, c'est pour le commemorer que les rois adoptèrent la coutume de se faire sacrer à Reims. Aussi est-ce à Reims que Jeanne d'Arc amena Charles VII se faire sacrer roi le 17 Juillet, 1429, date des plus remarquable dans l'histoire nationale et religieuse de la France. Il n'y a pas moins de dix archevèques de Reims honorés, comme saints. Les plus célèbres sont St. Nicaise et St. Reim dont il y a des reliques conservées dans la Cathédrale. Reims compte encore parmi ses saints, St. J-B. de la Salle, et c'est dans cette ville que St. Timothée subit le martyr au IIIe siècle.

THE ORDER OF THE STAR IN THE EAST.

First Conference of the South Western Federation

BATH, November 21st to 23rd, 1914.

THE LADY EMILY LUTYENS Presiding.

Programme.

SATURDAY, Nov. 21.	4 to 6 p.m. 8 to 10 p.m.	Reception of Delegates. Lodge Room open for Visitors. Tea.
SUNDAY, Nov. 22.	11 a.m.	Discussion on Methods of Work. Lady Emily Lutyens and Members.
	3.30 p.m.	E.S. Meeting.
	6.30 p.m.	Address to Members. Lady Emily Lutyens and Mrs. Van Hook.
MONDAY, Nov. 23.	10.30 a.m.	Discussion on Methods of Work. Lady Emily Lutyens and Members.
·	8 p.m.	Public Lecture at the Guildhall. "The Immediate Future." Lady Emily Lutyens. The Hon. Mrs. Arthur Pelham in the Chair.

NOTICE.—All Meetings except the Public Lecture will be held in the Lodge Rooms, 10 Laura Place.

Order of the Star in the East

Public Meetings

Will be held in the LECTURE HALL, 19, TAVISTOCK SQUARE, LONDON, W.C. on MONDAY EVENINGS at 7 punctually, to promote the free discussion of practical ideas for "SOCIAL RECONSTRUCTION."

Nov. 2.	"Towards Self-Government" -	Speaker Capt. A. St. John	Chairman Mrs. Betts.				
" 9.	"New Steps in Education"	Mr. Bertram Hawker					
" 16.	"Syndicalism"	Mr. George Lansbury					
,, 23.	"Ideal and Practical Socialism" -	Mr. Mackenzie					
,, 30.	"The New Way in Medicine: An alternative to Vivisection"	Mr. Baillie Weaver					
Dec. 7.	"The New Social Conscience"	Mrs. Despard					
,, 14.	"Sufism"	Inayat Khan					

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The Merald of the Star.

VOL. III. No. 12.

December 11th, 1914

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As The Herald of The Star proposes to include articles from many different sources on topics of widely varied interest, it is clearly understeed that the writing of such an article for the "Herald" in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine, or the Order of The Star in the East, may stand.





By G. S. ARUNDALE.

[It should be clearly understood that the contents of "In the Starlight" are the personal views of the writer. Neither the Head nor the Order are at all responsible for them. But the writer feels he is more useful to his readers in expressing freely his own thoughts and feeling, than if he were to confine himself to bare chronicles of events and to conventional ethical expressions.]

FRIEND takes me to task for writing in the November Herald (p. 612) on the danger of dissensions between Indian and British subjects of the Crown caused by racial prejudice and a narrow estimate of the Imperial destiny. My friend sends me a book dealing with alleged German atrocities, and, accepting them as true, asks me how I dare compare them with the isolated cases of misunderstanding between British and Indian by labelling such misunderstanding a "British atrocity." On the whole, I think it might have been wiser had I not expressed my views under so uncompromising a label; but, having lived for many years in intimate touch with many of the most thoughtful of my Indian fellow-subjects, I see clearly the enormous strength which will some day accrue to our Empire when India grows more nationally conscious. And I see how near this war may bring Great Britain and India together for the world's great advantage if only these two great families will learn, in the presence of a common danger, to respect each other's qualities and place in their true perspective the differences of custom which are only of importance when people have nothing else to live for save the conventional veneer which, in modern society, often takes the place of morality.

Seeing unmistakable signs of the growth of a better understanding, I watch very closely for any signs of recordescence on the part of the national lower self, either in Great Britain or in India, for I know full well that England cannot attain the destiny intended for her unless and until she is able to sympathise intelligently with aspects of life different from her own. England is not more civilised than India, but her national consciousness is more fully organised, and in the world of matter she predominates accordingly. She has her virtues, of course; so has Germany; so has the German soldier, if my Jingo friends will pardon me for so un-Jingo an expression. India; and while India has, doubtless, much to learn from England, England has much to learn from India. Only the Indian virtues are quieter, and have to be discovered, for they are usually hidden from alien gaze, and veiled from Western understanding.

My friend tells me that he is pained to notice the tendency among certain Theosophists to belittle their own country, and to praise with quite unnecessary bias the glories of the East. I can assure him that I yield to none in my love for my native land, and that, in certain directions, the customs of my Indian friends are as profoundly distasteful to me as many of my customs must be to them. But I do not think that a Theosophist is doing good service to his country by necessarily echoing the patriotic attitude common to the average well-meaning Briton. The Theosophist is one who is supposed to be a lover of Divine

Wisdom, and must, therefore, strive to express such of the Divine Wisdom as he is able to understand, and must, above all, avoid the suction caused on the mental and emotional planes by a whirlpool of thoughts and feelings generated by large numbers of relatively ignorant people.

* * *

Of course, I want Great Britain and the British Empire to win, and on the rare occasions on which I read, in my daily newspaper, fragments of truth concerning the war telling of an Allied victory, I feel correspondingly light-hearted and gracious to all around me. My German and Austrian friends feel just as I do, and I should be much more eager to see the downfall of their respective countries than I am if they were to go about deploring the wickedness of their governments in entering upon an unrighteous war. But, speaking for myself, I am, above all, eager that our Elder Brethren shall win a victory rather than that country to which my present physical body belongs. I want to know, therefore, how each nation is being taught its lesson in this great school of war. I want to know the nature of the various lessons which the conflicting nations have to learn. I want to know what I can do, in my humble way, to-I was going to write "help," but the more appropriate phrase would be-avoid hindering. War in itself has, of course, many lessons to offer-Ruskin shows this very clearly in his lecture on "War" to the Woolwich soldiers; but, as a Theosophist, I want to see how the bigger life is going to be evolved from all this shattering of old forms and out-worn ideals. To do this I must keep myself apart from whirlpools, and, while, no doubt, a majority is occasionally right, I must be careful not to allow myself the ease of holding an opinion because it expresses the line of least resistance, however much I may think myself into the delusion that I have formed an independent judgment. As a Theosophist, therefore, I endeavour to retain sanity amidst the madness of war; and when I am given books painting, in the most lurid colours, the atrocities of people who have the "effrontery" to fight against us, and when I am told that there is the most

unimpeachable evidence in support of the atrocities, I can only reply that my sense of justice tells me not to judge the accused unheard. Large numbers of German people, for example, believe Sir Edward Grey to be a terrible monster, and, no doubt, there is "unimpeachable evidence" against him ready to their hands. But, just as I would suggest to them that they do not really know the facts, so would I say to those who fling German atrocities in my face, that (i) we have not yet heard the accused, and shall have no opportunity of so doing until the war is over, and until we divest ourselves of the incompatible rôles of judge and prosecutor; (ii) even if the atrocities are true, we must not condemn the whole German nation, nor the whole German army. A Theosophist must be logical, even when it is easier to be otherwise, and must remember that a very large number of particular instances are required for the establishment of a general law. I am quite willing to agree that some horrors have been perpetrated, but I believe that the average German comes from as gentle a home, and as good a mother, as does the average Englishman. If this be true, let us, in memory of our own mothers, and our own homes, beware of befouling a great nation on account of the deeds of some of its less fortunate children who, perhaps, have not had the ennobling influence which a good home in childhood alone can give.

Looking at the matter from the point of view of our Order—my readers will doubtless excuse my insistence on this subject, in view of its present importance—I feel we must look well ahead if we would endeavour to see present happenings in their true perspective. To me the Masters are very real, and very living, Beings. To me They are much more active in ruling and guiding the world than any Prime Minister. To me They are infinitely more responsible for the movements of fleets and armies than our Lords of the Admiralties or our Secretaries of State for War, or our Generals in the field. All these lesser personages are brought in to carry out the Masters' plans, and to do more or less what they are told. It is unthinkable to me that God's plan for the world's evolution could be entrusted to human beings who, however intelligent from the point of view of the world as it is, are mere children compared with Those who are in actual charge of the world's affairs. God's plan must succeed, though it is conceivable that we may delay or speed its fulfilment, and my chief interest in this direction is to see how things are being worked out, and to try to intuit in what directions the plan is being somewhat delayed, and in what directions somewhat advanced. At least we know that the immediate piece of work before us consists in preparing the way for the coming of the great Spiritual Head of the world's religions. We do our best with lectures and books and pamphlets, and in self-discipline, and, at the same time, we are privileged to watch some of the outer manifestations of the Masters' preparations towards the same end, as shown in the great upheaval which is changing the world so much.

But, for aught we know to the contrary, the great World-Teacher will come as lovingly to the German and Austrian nations as He will to the countries of ourselves and of our "gallant allies." We have a profound hope, belief, and confidence in our future, in the possibility of our accomplishing noble worldmissions, and I, for one, think we are justified in our hope, holding that the Lord will point out to us our empire-road more clearly than we can ourselves at present see it. Similarly, our German friends believe that they, too, have a great destiny before them, and so, too, doubtless, do France and Russia believe also. Will not the work of the Lord partly consist, perhaps, in reconciling apparently incompatible dreams? Many people have called this war a struggle for worldmastery, for world-dominion. To our narrow vision no doubt it is, and I cannot imagine either Germany or the British Empire so utterly crushed as to abandon all future hope of regaining what the war deprived her of, or of reasserting her claim to be the hand of Providence in the administration of the world's affairs. You may dictate terms of peace in Berlin or in London. You may kill off millions of men. You may destroy

your enemy's fortresses, her munitions of war, her navies, her armaments. But you cannot crush national spirit for ever. And if this war is to end war it will not be by making your opponents drink the cup of humiliation to the dregs, for though the men may be disheartened and can do no more. though the men may be broken by defeat and crushed by disaster, you have still to reckon with the nation's women, who are never nobler than when all is hopeless, and you have to reckon with the children they will bear amidst surroundings eloquently witnessing the tortures their elders have endured, and whose only effect will be to nerve them to avenge the shame and misery which mothers, fathers, husbands, brothers, sisters, have been compelled to endure. It may be true that women have most cause to hate war, but they also have most cause to prize honour and dignity, for the honour and dignity of the future are born and gain their early strength under the protecting care of the womanhood of a race

So far as I can see, only the hand of a great God-inspired man or woman shall be able to re-adjust the conditions under which European nations live. A European federation may doubtless ensure an armed peace. and as long as the present war is remembered, as long as its lessons are fresh in men's minds, so long will that peace last. memory is short, and nations' astral counterparts will once again thrill with the hope of conflict and of struggle, when the horrors of the present have been forgotten. world needs the guidance of a master-hand to show how an ideal, nobler than worlddominion, may reconcile interests which now seem conflicting, and if any doubt existed in the minds of our members before the war, as to whether it could be possible that the Christ would come again to His own, surely in the midst of all that is now happening there is little cause to doubt His coming, for only One such as He could bid the nations cease from warring, only such a One as He could live a life on earth to which all must insensibly be drawn. We are in darkest Europe, but the night is darkest before the dawn—and the way out is the great WorldTeacher, Whose advent it is our proud privilege to proclaim.

* * *

Members of our Order often wonder whether this is a time for propaganda, whether they should not leave the actual work of the Order alone for the time being. and betake themselves to such occupations as the war has specially called forth. In my opinion, there are thousands of people who are able to attend to the immediate affairs of the nation so far as the war is concerned. and while I do feel that every member should try to devote a certain amount of time to co-operation with his fellows in his country's cause, I feel still more strongly that we have to realise this war as Act I in the great drama of human life now being played before us, and not as the whole drama itself. Act II is the coming of the great World-Teacher, and it behaves some of us who know this to insist, as often as may be expedient, that Act I is only a preliminary stage, just as Act II is only a preliminary stage to Act III the brotherhood of mankind, a brotherhood in which I pray all living things may share.

The war, if it does nothing else, shows us clearly not only that there is much power for evil-doing still left among us, but also that the many roads on which modern civilisation is treading only lead to continued conflict and not to a common goal. It shows us that our present ideals are not any longer soulsatisfying, and that we need other and nobler ones. You may argue and argue that such nobler ideals may be gathered from any scripture, that they are already in existence, and do not, therefore, need proclaiming, that the Christ, Sri Krishna, Zoroaster, Mohammed, all lived them, but men will not heed. I reply that this is true, but that we need these ideals to be re-proclaimed under modern conditions, that they must be relived in the atmosphere of modern thought and modern living, that we must be taught afresh how brotherhood may live amidst national aspirations, amidst the modern counterparts of hoary conventionalism. We know how the Christ lived in the East, in times when there was no such pressure as we have now. We see Him arrayed in soft Eastern garments, speaking to the multitudes under cloudless skies, and living a simplicity which is only possible in Eastern climes. Hosts of temptations seem to have arisen since then, a new orthodoxy has been established. We distinguish clearly between the orthodox of those days who reviled Him and the unorthodox of those days who loved Him: we distinguish clearly because we are detached from those times, and the sublimity of His life stands out alone in its noble perfection, and all else is dim and vague and uncertain.

* * *

Who are the orthodox of to-day who will revile Him when He comes? Who are the unorthodox of to-day who will follow Him? How is His teaching, His life, to be translated in terms of the West? Take away competition, take away the slums, take away machinery and ugly clothes, take away the money market, take away the stress of life, and perhaps we can see Him. But we cannot now take all these away, we are living in their midst, and we wonder how He would live in modern days, how He would show that the teaching He gave two thousand years ago is as applicable in principle to-day as it was then. The lesson has indeed been taught us many times, but just as a beginner may fail to recognise a formula when clothed in terms of a and b instead of in the familiar garb of x and y, so we fail to recognise the formula of life in its modern setting. The formula is the same—the x and y of His life two thousand years ago are those which He will use to-day, but He will call them a and b to bring them to our understanding, and He alone can do this.

* * *

Yes, the lesson He taught, the lesson that all great Teachers have taught through the ages, needs re-teaching, and I look upon the coming of the great World-Teacher as the logical, and therefore natural, sequel of the happening of this great world-war. Those of us who know His advent to be at hand have the duty of accustoming our surroundings to the sound of His footsteps. In the midst of the crash of war it is our task now and then to draw ourselves away from its compelling violence and to point to

the signs which are heralding His approach.

I should tell my friends that this is no ordinary war, no small conflict, no petty quarrel, but the raging storm whose very violence augurs the coming of a mighty calm. For reasons none of us can guess, some nations may live on the edge of the storm with other duties and other destinies, but most of the world's great nations and empires have been drawn into the swirl of the mighty forces, each confident that it is God's agent and the channel of His mighty will. Indeed, each one is, for above the men who make war and peace in the cabinets of Europe, are the Men who make and unmake nations according to the will of Him who reigns supreme over all, and it is They who order each nation on its appointed path, give it its appointed share in the preparation for His coming.

If this be so, it is our task to see that we are worthy of the part assigned to us, and that if we happen to be the reason why the war is necessary at all, if we have pursued ambitions which only war can shatter, at least we will war worthily and in the knowledge that the conflict brings us one step nearer to the time of His approach.

I should try to make those realise, who are suffering through the war, that they have suffered for Him in a truer sense than they could ever have hoped, that they have allied themselves to Him by participating in Act I of the great drama which He dominates. I would inspire the soldiers with the thought that in reality they are all fighting for Him if they fight in His name, and without hatred. What more glorious death than that of dying in hastening His coming; what more glorious sacrifice than the sacrifice of a loved one that His will may be the sooner done. To some the above words will sound fantastical and exaggerated. All I know is that if my duty called me to the front the thought of serving Him there would be the one thought that would sustain me and help to give me courage to do all that might be required of me. Happy will be the individual who in lives to come may look back upon this present existence and note with pride that he or she had a part in the great worlddrama which was then being enacted; a sacrifice now is worth a hundred sacrifices in other times, a life lived well under the special conditions which His coming brings about is worth many lives lived in times of ease and peace, and we who know are eager that as few as possible should now be living in ignorance of the world's immediate destiny, ignorant that a great World-Teacher is soon to come among them asking for a welcome.

True. they may recognise Him when He comes without our help, but it is well that there should be some conscious preparation of our lives that He may find them more worthy of Him than they might otherwise have been; and as few as possible should have cause to say, when at last He is with us: "If only I had known before; if only I had made myself more worthy of His gaze, more intelligent to grasp His message."

The following, from The Morning Oregonian, of September 23rd, will be of interest in connection with what I have

"WHAT OF THE NIGHT?

written above:---

"The Evening Record, of Marshfield, asks, with some mental perturbation, whether civilisation is likely to perish in the European war. As our contemporary sees the condition of affairs, not only is civilisation endangered in Europe, but it is not entirely safe even here. 'Will civilisation in America be saved?' it inquires, and does not stop to answer its own question. In which respect it somewhat resembles Pilate, who, as Lord Bacon puts it in his famous essay on Truth, inquired, 'What is truth?' and did not stay for an answer.'

"In a general way, however, the Marshfield Record takes an encouraging view of the situation. We gather that, in its opinion, the present war arose from greed. It goes on to say that greed alone is responsible for the present hardship in the United States, and its conclusion for the whole matter appears to be that if 'you restrict greed you restore an economic balance to the people,' and thus secure universal peace and happiness. Our contemporary believes not only that the war

in Europe 'means the beginning of a new dawn in the United States,' but it means also 'that the greed for gain which has afflicted the earth will disappear and prosperity will again reign.'

"We wish we could join our esteemed contemporary in expecting to see unwholesome greed disappear at the conclusion of the war. But we cannot conscientiously do so. This miserable old earth has seen a great many wars before, and greed has managed to survive them all. Indeed, it usually comes out top of the heap. Whoever loses by war, 'the interests,' of which our contemporary writes, never do. They always find themselves a little richer at the conclusion of peace than they were when the war began. Voltaire made most of his money by army contracts, and his illustrious example has been followed by innumerable successors, just as innumerable contractors equally subtle and deft preceded him.

"War is the last agency in the world which is likely to destroy greed, or even lessen its power. Most modern wars have been caused by the desire for gain in some of its protean forms. This one is no exception to the common rule, and there are thousands of persons who will make large profits from it. We are afraid that their greed will be inflamed rather than extinguished by the conflict.

"But greed is not the only factor which operates to make misery for mankind. The Marshfield Record lays everything upon its hideous shoulders, but really other causes are more or less to blame. We suspect that some of our troubles could be traced back to laziness and others to cowardice, and still others to lavishness, which is the opposite of greed. But no matter about that. Although there is not the faintest hope that this war will cure all the evils of civilisation, there is still less ground to fear that it will destroy civilisation itself. A great many people live in constant terror lest it should be overthrown, or demolished, or shattered, but it has gone through too many rough times unharmed to be slain now, for good and all.

"During those terrible centuries when Rome was slowly perishing there was some-

thing like a general collapse of civilisation. Universal bloodshed depopulated whole provinces, pestilences raged over Europe and Asia. Morals seemed to have disappeared, and art, science, and literature were obliterated. Gibbon gives a fearful account of human misery in that most discouraging period, and vet civilisation did not perish. Far, far from it. In the darkest years of falling Rome the seeds were germinating which were to grow up into a civilisation more serenely beautiful than anything Rome or Greece had seen. While death reigned everywhere and the forces of destruction were doing their most cruel work, the white angel of Christianity brooded over the world and generated a new life.

"We must grant that the new life has not been all that one could have wished. It has failed in many things, and its defeats have been almost as numerous as its victories. But suppose, just suppose for the sake of supposing, that there is brooding over the warring European nations some hitherto unsuspected power. It may be a new inspiration direct from the great source of light and liberty. It may be some new and immensely potent form of Christianity. And from its brooding perhaps we shall see the creation of a new and better world, just as the modern world, with all its sweetness and light, arose out of the mediæval chaos."

* * *

The Travellers' Aid Society of San Francisco might well have its prototypes throughout the world, and is distinctly a sign of the times. The following remarks on the Society are culled from the San Francisco Call, of September 27th:—

"The work of a big city is largely carried on by its adopted sons and daughters, adventurous youths who come from the country, from other cities, from other countries, seeking their fortune and as much fame as they may secure. Most of these workers come about the time they reach their majority, when they have finished school, when they start out to make their own way in the world. The small town does not have a place for them; they are crowded out, and, with adventure in their hearts,

they seek a larger field. Some succeed, some don't—but more continue yearly to come.

"Many of these are absolute strangers in the city to which they come, overawed by the novelty of their surroundings, ignorant of the geography of the place; maybe too much alive to the possible contaminations of city life. Occasionally, these new comers are trapped by the more sinister influences of the city, frequently they are exposed to serious temptation. They come into a strange place, and there is no one to greet them, no reception committee. They must find their own way.

"But when the plans of the Travellers' Aid Society, recently organised in this city, are carried out, there will be an official reception committee to meet the new comers in the city who may need advice or direction. This society, now being put upon its feet by the leading men and women of San Francisco, is to provide a system whereby every visitor to San Francisco, every new arrival, whether he comes as a resident or as a transient guest, will be guided, directed, and, where the service is welcomed, protected at the trains and ferries.

"A great city owes it to its visitors and to its coming residents to show to them consideration at the threshold.

"San Francisco should get behind the Travellers' Aid Society, for the good of the city and for the good of our guests. Particularly next year there should be organised hospitality, for then the world will come to San Francisco and will appreciate every convenience and welcome we can place at its disposal."

I feel sure that the letter here following will be of great interest to readers of the *Herald*, and 1 will leave it to speak for itself:—
"DEAR————.

"I received your letter this morning. You cannot understand the pleasure it gave me, if you are not aware at all of the conditions of our actual life. We neither have news from outside nor any communication with it. To receive a letter is to take part a little in the ordinary life. It is a sort of interval in the routine of our daily life. You ask me for some details; it is difficult for me to

give them as minutely as I would like to, for we are forbidden to give any indication as to where we are. Here is, 'grosso modo,' an account of what I have done till now. We began by fighting in Belgium. Then we took part in what the newspapers have called 'the great retreat.' I found it long and trying, above everything else rapid: in ten days we traversed the Departments of Nord, Aisne, Marne, Seine et Marne, and had three battles. All the time we slept only about two or three hours consecutively without having the time to get a meal cooked. After the victory of the Marne, we pursued the enemy to the neighbourhood of Rheims, where, after a terrible battle, we remained three weeks in the trenches. Afterwards we were transported to the North, where we took part in another similar battle. I have no right to tell you where we are now; our trenches here had been occupied previously by the English, is the only thing I can say.

Up to now I have managed to remain a vegetarian. I live on white bread and potatoes. Now, however, it is beginning to be difficult, and I find the lack of nourishing food rather weakening. Our ideals happily sustain me. I cannot help feeling that this war is going to cause a considerable liberation of Karma for our world, and enable us, I hope, to take a big step forward.

"Alcyone's little book is always with me, and I try constantly to put his precepts into practice. I try to *live* what we so constantly say with our lips: 'Master, I live in this world only to serve you.' I have not the least apprehension about the fate that awaits me in the future. I know that my life is regulated by two things: in the first. place by my Karma which I must undergo; and secondly by my desire to dedicate my life utterly to the service of the Mastersfor I believe that only in this way can I become really useful to Them. If I should die, it is because They want me on the other side of the veil; if not, it is because They want to make use of me still in this visible world. Above everything, I must become a good instrument for Their service, and that is what I am aiming at, with the help of At the Feet of the Master.

"The contents of my kit have already been stolen three times, but not my small book which I cared for most. I have already escaped death several times in a marvellous manner, and I believe that I am protected by the Masters; but as I have already told you, I am quite ready to submit myself to Their will, whatever it be. . . . As to my brothers of the T.S., give them my most fraternal greetings. Please write to me a detailed letter, in order that I may be au courant with the theosophical life in Paris, and also in order that I may have your news."

The following cuttings have been sent to me by readers:—

T.P.'s Weekly, October 31st:—

"What we want at the present moment is a League of Nations which shall start at once to study and draft out schemes for the abolition of war. The League should be open to people of goodwill without distinction of race, sex, caste, or creed. It should have branches throughout the world, and a central council in London, Paris, or New York. Its object should be the quickest solution of the problem of war. Once it had come to a decision it would work for the practical application of its ideal. A world propaganda would be started, a vast educational movement, brain and heart moving, permeating policies and insinuating itself into retrogressive legislatures, until its work was accomplished, and the flags of the Federated Commonwealths of the World were hoisted at the Hague.

"Less possible dreams have been realised. But no small effort will be needed for the work. It will involve the biggest battle of ideas the world has yet seen. It was believed once that Constitutional Government was impossible. But some believed otherwise and fought for their faith until it came true. It was believed also that chattel slavery was eternal. But the goodwill of men proved that it could be abolished. There are those who believe in the same way that war is necessary and inevitable—it is the business of the Twentieth Century to show them that they are wrong."

* * *

Leslie's Weekly:-

"The one universal language is music. Everywhere the same musical score is played. The masters of different countries may have characteristic national qualities, but music lovers everywhere find delight in a composition it matters not from what land or clime the composer hails. Whether played in Germany or Italy or France or at home, your favourite music sounds the same.

"The whole gamut of emotions and experiences find their clearest expression in music. These are the common, fundamental moods of men, and music, the vehicle of their interpretation, is an alien language to no race. One might assemble an audience of music lovers, representing every people the world over, and though they would present a confusion of tongues that would be bewildering if they tried to converse with one another, the language of music would be familiar to all, and in a programme culled from the world's musical treasures all would take an equal delight."

In an editorial article on eugenics and war in the October issue of the Eugenics Review, it is pointed out that "the British Empire, by reason of maintaining her army on a voluntary basis, must inevitably suffer racially more than other nations. The battle death-rate must strike her unevenly and reduce the number of her males amongst the class from whom it is most desirable that she should produce the stock of the future. In the countries with universal compulsory service, the reduction in effective males will be spread over the entire population; good and bad will alike be reduced. In this country the types which are physically and mentally superior will volunteer for active service. . . . The sample of those killed will not be the average of the race, but the best type of the race. . . . Although the system may give victory and national prestige, the

"The war has taken a heavy toll among the families of the learned. M. Joseph Déchelette, killed in action while leading his battalion, was a distinguished authority on prehistoric archæology. His 'Manuel

racial effect must be injurious."

d'Archéologie préhistorique, celtique, et gallo-romaine' (all published but the Gallo-Roman section, vol. iii) is a digest of modern European archæology in the best French manner, and a monument of erudition. His book on 'Les Vases céramiques ornés de la Gaule romaine,' 2 vols., 1904, was the first comprehensive survey of the ware called Samian, and a standard work. He published in 'Les Fouilles du Mont Beuvray de 1897 à 1901' a useful summary of a vast excavation; and collaborated with M. E. Brassart in a monograph on 'Les Peintures murales du moyen-âge et de la Renaissance en Forez' (1900). He was also the author of lesser works on Bibracté, the Millon Collection, etc., as well as a translation from the Czech of Pic's 'Le Hradischt de Stradonitz en Bohême ' (1906). This translation renders the work accessible to all archæologists, and Déchelette learnt Czech in order to make it."

Comment is needless.

* * *

The Rev. F. B. Meyer spoke as follows at the City Temple on October 9th:—

"This war was spoken of as Armageddon, but though this was not the Armageddon connected with the Hebrew story, they were apparently witnessing the conclusion of one of those great eras in the history of mankind.

"The world would not be destroyed now, but the age would, like other ages which had passed before—ages measured by centuries and thousands of years, the age of the patriarchs, the age of the Kings, the age of the Gentiles, introduced by the Babylonian Empire, and lastly, through the Mede-Persian, Grecian, and Roman types of Empire to the present hour, when the seal was being broken upon another era.

"It was because they realised this was the break up of a great era and the introduction of a new one that they could look out without dismay for the history of mankind, though with a great pity and sympathy for those who were the immediate sufferers."

* * *

At a Memorial Service held the other day at Glasslough, County Monaghan, for the late Captain Norman Leslie, of the Rifle Brigade, the Primate of Ireland, who delivered a brief address, read the following extract from a letter written by the gallant officer to a friend:—

"Try and not worry too much about the war, anyway. Units, individuals, cannot count. Remember, we are writing a new page of history. Future generations cannot be allowed to read the decline of the British Empire and attribute it to us. We live our little lives and die. To some are given the chances of proving themselves men and to others no chance comes. Whatever our individual faults, virtues, or qualities may be it matters not, but when we are up against big things let us forget individuals and let us act as one great British unit, united and fearless. Some will live and many will die, but count the loss nought. It is better far to go out with honour than survive with shame."

I regret that some misunderstanding has arisen in connection with an article of mine in last month's issue, entitled "Suggestions to a Would-be Occultist." I stated that the Temple of the Rosy Cross and the Order of Universal Co-Freemasonry were offshoots from the Theosophical Society and the Order of the Star in the East. As a matter of fact, I look upon all these movements. and others which I did not name, as parts of a great movement in connection with the vast world-developments now taking place. Hence, regarding the Theosophical Society as an age-enduring foster-mother to all forward movements, and the Order of the Star as a temporary agency for special work, I naturally was tempted to bring other movements of a spiritualising kind into subordination to these two. As regards the two Orders, neither membership in, nor sympathy with the aims and teachings of, the Theosophical Society and the Star is at all necessary in order to join the Order of Universal Co-Freemasonry, and for joining the Temple of the Rosy Cross it is necessary to belong to the Theosophical Society, but not necessary to belong to the Order of the Star, the methods being widely different though the ideals are similar.

I have to draw subscribers' attention to

the notice appearing opposite page ii of the cover. The postage of the *Herald* is a very heavy item in our expenditure, and it has been thought necessary to slightly increase the cost of the magazine, mainly to cover

this. The increase only applies, of course, to subscriptions received on and after April 1st, so as to give plenty of time to old subscribers to renew for the year 1915 at the present rates.

A CHRISTMAS THOUGHT.

NCE again we have reached the month when the holiday season will occupy the attention of our people. As the happy Christmas time approaches, could we not make a powerful effort to put into our work the spirit of what the Christmas festival symbolises? If, during this time, we would strive, as never before, to bring into the soul the real glory of the Christchild, to live the life of the Christ, and, so far as is possible, to imitate that Great One—pouring forth from the heart that feeling of Love Divine which is of the Christ—then the month's work would be a universal offering of service in His Name.

If we were to live for four weeks, every day and each hour, as though the Christ were here, and perform each act as though it were to go before Him for His approval; if, in our intercourse with others we held the thought that we were acting as agents for Him, then, at the end of the month, I cannot think that we should ever wish to go back to our old attitude of careless indifference to everything except our own personalities.

If ever we have occasion to do homage to the Christ to come, it is now, when the time for His appearance is so near. If ever we should wish to exert our capacity to the utmost to serve in His Name, it is now, when the Lord of Compassion is hovering over our very threshold. The manner in which we, as a great body, may best serve, is being carefully thought out by those who are working under the advice and direction of the Head of the Order of the Star in the East, Mr. J. Krishnamurti, and the Protectors, Mrs. Besant and Mr. Leadbeater. They are planning ways and means by which all may

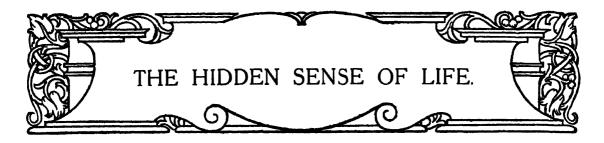
come together and join the efforts of the individual into a united whole. From month to month these plans will be presented in the Herald of the Star, which is in charge of Mr. Arundale, and under the personal supervision of the Head of the Order of the Star in the East. We need the advice of these leaders, who know something of the plans for united service, and Mrs. Besant has given us the following hint:-" The coming of a great Teacher—in fact, the meeting with any great perfection-has a double action of attraction and repulsion. attracts those who are somewhat like unto it, in having some share in that perfection. It repels those who have not any of that perfection. Remembering then, that lesson, believing that a great Teacher will come among us, is it not natural to say: 'Let me set to work upon my character, and shape my devotional nature so that, when He comes, they will bear some faint, some distant, resemblance to His own?"

And when we remember the pressure upon us of time—for it is said we have not much longer time in which to accomplish the work of preparation—we shall serve with an energy, with a force, with a strength which shall help to make His presence amongst us possible.

I once heard one of our leaders say that if we would take the little book, At the Feet of the Master, and for six months really try to follow its teachings—not merely to read them and forget—we could prepare ourselves for real work to a degree undreamt of.

ADDIE M. TUTTLE.

Krotona, Hollywood, Cal., U.S.A



II.—CONCERNING THE CHARACTER OF WORK IN THE FUTURE.

"The creation of the smallest workers' league will have more value for the writer of the history of human culture than the battle by Sadava."—JOHN JACOB.

The lecture of Mme. Pogosky, a short report of which is given in Chapter I, is far from being accessible to everybody. Most people, who recognise the present state of things as a fatally inevitable condition of all social life and human selfishness, as the changeless basis of "human nature," will consider Mme. Pogosky's thoughts as vain idealism.

But such is not everyone's opinion. There are people—and their number steadily increases—who begin to free themselves from the predominant idea, which has proclaimed all the weak sides of evolving man to be the changeless law of his nature, and the inadequacy of his organisation as "the iron law of necessity." A doubt is also gradually arising concerning another not less widely spread common-place, which asserts that a man's character is not built by himself, but by surrounding circumstances.

The first of these prejudices serves to encourage man in a "struggle for existence" entirely unworthy of him, and the second has driven our thought into such a fatal corner that, until now, we are unable to emerge from it.

And yet this is not at all an inevitable order of things; it is maintained by a temporary imperfection in man, and by his selfishness, with which his higher consciousness is already beginning to struggle; and the same may be said concerning man's helplessness in the face of obstacles, which he overcomes by active strength every time he does not want to submit to them any longer. We see, constantly, that a man who knows the needs overcomes circumstances, and

adapts them to his taste; and if one person is able to do this, others can do it as well. All those who share the pernicious prejudice concerning peoples' helplessness before surrounding conditions forget that the conditions in which modern people live have been created by people like themselves, only having lived earlier. And once they are made by men, men may alter them, as soon as the wish to create new conditions is awakened. The whole question is: When will such a wish arise? A great impediment to its coming is the vagueness of our consciousness, the constant turning of thoughts towards the surface of things, and our inability to enter deeper into the sources of the events of our life.

In reality, human work has passed through the same steps of evolution as everything else in the world. In the beginning, work served for the satisfaction of the personal needs of a man and his family; but when contests and wars began, the tribute of the conquered to the profit of the conqueror created the labour of the slave, and this order of things lasted till men themselves put an end to it, as to an injustice which they had outgrown. Then followed the selling of labour, with all the characteristics of the wares set up for sale in the market-place, and this form of labour is also created by men themselves.

The natural course of life will bring this also to an end, as an *injustice* which people will outgrow, as they have outgrown the labour of slaves.

The development of consciousness is always in advance of practical life, and

judging by the direction taken by the thoughts of the best men of our time, we can foresee that the impending form of human labour will be founded upon the inner freedom of man and upon the recognition of the great significance of disinterested mutual help in all the departments of social life.

Our thoughts concerning labour are very much confused owing to our transforming temporary conditions into *laws*, and judging of everything by the outer signs of things instead of by their true essence.

Let us take an example. We constantly confuse wealth with speculation, and consider the latter as an inevitable companion of the former. This leads to the wrong conclusion that one has but to abolish the wealthy manufacturers and make the workmen the masters of the factory to stop the evil at once. Such is the opinion of the majority.

But this is a mere illusion. Whether a man is a manufacturer or a labourer, rich or poor, he exploits every time that he strives to pay as little as he can for the products of another's work. And this at present is just what everybody tries to do. As a rich man, wearing a costly garment, so the poor man, obliged to be satisfied with a cheap one, both become exploiters when they strive to pay as little as they can for the garment made for them. Neither the one nor the other desire the sufferings of the tailors, but both strive equally to keep the most possible for themselves and to give the least possible to others.

Richness and poverty are a secondary and transient symptom: the rich man of to-day may be a poor man to-morrow, the poor man may become a millionaire; the question lies not in this, but in the per manent token at the root of all our contemporary social organisation. This token is personal gain, which is the hidden spring of the activity of manufacturers and workmen, of rich and poor alike.

An immense number of people in our days work for gain, in order to gain the greatest advantage for themselves; as to how these things are being made is no concern of theirs. Hence the absence of love for one's own work and the heartless attitude towards that of others.

And yet, unloved work brings not only the decline of creativeness and the impoverishment of talents, but it also weighs heavily on the whole of man's life. The lack of love for the work done by man brings lack of love for life itself.

As a regular exchange of materials is indispensable to the sustaining of physical health, so, likewise, for the health of the inner man, a regular exchange of spiritual forces and a free expression of his talents is absolutely necessary. On this depends the welfare of man.

This is the simplest truth, the first letters in life's alphabet, and yet nobody takes it into consideration, and the result is unhealthy living, pessimism, sadness, absence of dignity and joy of life, and, naturally, a decrease of interest in life itself.

The very basis of healthy social ethics is undermined in the same manner by the heartless attitude towards other people's work. The lack of interest in the happiness of our neighbour, the reckless indifference towards the welfare of those who work at the production of things necessary for our existence, are just that evil which has created the monstrous things called the "struggle for life," and the exploitation of men by each other.

We have outlived the slave's work. In its place we have now the capitalistic system. But we begin to outgrow this also. The best men have condemned it as an injustice, and the economists of our days are trying to work out a system by which the workmen will receive for themselves the whole of the profit of their work, i.e. that they will work exclusively for themselves.

Their dreams do not go beyond this ideal. And yet their realisation will not remove the root of the evil; it will live on and send out new shoots.

The root lay in the selfishness of men, in their greed, and all that is built on this foundation—no matter whether it is manifested by a single person, or by a whole class of people, or even a whole nation—must inevitably lead to injustice, and, consequently, to misery.

And as long as we will struggle with this cause of all human suffering by outward

means, altering the forms and institutions, leaving the man himself unchanged, we can obtain no serious change in the general welfare.

Man himself must be changed, and the attention of all those who are desirous to influence the building of life must be directed towards the inner qualities of man, which guide his conduct.

Dr. Steiner throws the following light upon the inner law of human labour: "The welfare of a society consisting of co-workers will be the greater the less each worker will claim for himself of the results of his own labour; these results must be given to others, and the needs of the worker himself must not be satisfied through his own efforts, but through those of others."

"This law acts with the same mathematical infallibility as any law of nature," says Dr. Steiner further. "In social life the law must express itself in men's succeeding in the creation of such institutions in which none will claim the fruit of their own work; this fruit will, as much as possible, go in its entirety towards the procuring of welfare for the whole of the community. And the labourer himself must be sustained by the work of his companions."

Thus an end will be put to the pernicious dependence of labour on the means by which the personal welfare of the labourer is ensured; in other words, liberated labour will gain the character of disinterestedness, and only owing to this change of the motive of human labour can all the relations between men be fundamentally altered.

After all, we all exist, and *must* exist, at the expense of our neighbours. Our food, our dress, the houses we live in, etc., all these are made by the labour of others, and not our own; this is quite natural, and would be *well* if human egotism had not brought in the *bad* tendency to obtain the most possible for oneself, and putting the most possible work upon other's shoulders.

All manner of reorganisations and most sincere efforts of reformers, be they ever so noble, will be useless till people realise that the struggle must not be with the organisations, but with human egotism.

The consciousness of men must be trained

in such a way as to change the very motive of human activity. The motive must be the welfare of all, and not of single individuals.

It is doubtful whether anyone will dispute the fact that man is the result of his consciousness; no matter whether it will be worked out by the man himself or grafted from without, all his manifestations proceed from his way of looking upon God's world. We need but to put two representatives of opposite social opinions side by side to ascertain what different species of men are created by one or another way of perceiving the world; all that is valuable and desirable for the one is inadmissible and hateful to the other.

Man cannot really love sin. In most cases he acts badly from *ignorance*; sin only begins when ignorance is at an end and man has found out that *he can act better*.

The great responsibility of the intellectual classes is built upon this—they realise more quickly than the rest "that one can act better," and for this reason they must be the first to reject forms that are living their last, which were permissible in their time, but which now become sinful, because they check the healthy development of life.

Nothing is so undermining to human selfishness as the realising of unity. Develop this consciousness in yourself and in others, and it will inevitably alter the very moods of people: their powers and capacities will begin to develop along quite different lines, which will naturally bring about a change of all social institutions. The latter will no longer be the expression of gain, but will become the vehicles of friendly mutual help and disinterested service.

That this is no Utopia, but an impending reality, is proved by the new forms of cooperation which are beginning to appear.

Co-operative societies dividing the dividend between their members according to the amount of shares or the quantity of goods bought, also serve only the idea of profit; but the further development of co-operative fellowship makes a marked step towards the social character of labour. As an example, we may mention the society of Hamburg, "Production," organised in 1898 by a group of intelligent workmen. At the

beginning there were 800 members, with a capital of 80,000 roubles, and after ten years their number increased to 35,000, with a capital of four millions. This society, under the name of "consuming, building, and saving society," aims, from the very first, not only at a co-operative purchase of the needed wares, but also at their production. A characteristic feature of this society consists in the workmen not taking the dividend of the co-operative funds for themselves. This dividend is used for the building of comfortable lodgings and for the improvement of the social life of this society.* They continue to receive pay for their work, but all the income of the co-operative tunds is used for the welfare of all. This is a victory over personal interest. And, as the result is a general increase of welfare, there is no Utopia in the hope that a second and decisive step will be taken and work will lose its character of personal gain.

This step will be taken, when the whole of the pay for the work will go to the common funds, and will be spent upon the needs of all the members of the union. The advantage of such mutual help is so evident that its misunderstanding would seem a simple lack of thoughtfulness: it is sufficient to trans-

form a silly selfishness into a clever one, and to persuade a person of the evident trutl that he himself will be much better off, if al are well off. But the thing is not so simple as it would seem. Man is a very complex being: his mind may suggest one decision while his passions and desires will draw hin in another direction. Consciousness may stand for unity, but the personal motives may fatally lead to separateness.

All the history of communal life proves that it is not enough to understand the value of good—one must desire it.

The world can evolve only when people desire it. And in order that they should desire it, not intellectual growth alone is needed, which destroys thoughtfulness, but inner work also, which alters the motives of activity

The motives of activity must from personal become super-personal: all human experience has proved that only that which is "super-personal has the power to inspire men, only that which is super-personal is able to conquer selfishness and bind people not by casual, but a firm tie, only that which is super-personal is able to transform men into a higher type."

This inner work of the soul, which leads the thought, feeling, and will of man to *inner* unity, will win men one after another, and as groups of men will arise, who have achieved this transformation in themselves, the practical work of transforming all the branches of human life will find its realisation.

HELENE PISSAREFF.

Kalouga, Russia.

Calm Soul of all things make it mine
To feel amid the city's jar
That there abides a peace of Thine
Man did not make and cannot mar.
The will to neither kick nor cry,
The power to feel with others give,
Calm, calm me more, nor let me die
Before I have begun to live.

-Mathew Arnold.

^{*} The union possessed, in 1910, no less than 100 shops, a model bakery, several workshops, and 19 houses with 1,139 well organized lodgings. At the head of every co-operative house is a "commission," which attends to all the social affairs of the inmates of the house, organises lectures, evening parties, children's feasts, a conjoint purchase of flowers and other decorative articles. In its ulterior development such a co-operative company must inevitably also become civilising.

BESIDE THE LOTUS LAKE.

HEN I longed to read the great books that my brothers read, the Master smiled, and led me to the steps beside the Lotus-Lake, where lies the Island of the White Temple.

Seated there at His Feet, He began to teach me an Alphabet. I have been slow in learning, for there are many distractions

by the water's edge, and, at times, when the Master left me to learn my letters, I grew weary and impatient, and tried to play with the bright fish swimming this way and that; to discover the secret hidden by the rushes among their tall dark leaves; or gazed dreamily on the floating water-flowers.

Then, filled with shame, I would remember my task, and once more struggle to learn it.

The Master said that when I could read He would take me to the Island, and teach me from the books that my brothers read. Then I should know things more wonderful and beautiful than I can ever think of or picture now.

"May I not go to the Island and learn out of those books when I know my Alphabet?" I asked.

"No, my child. First you must learn to walk, afterwards to run."

Soon I forgot about the golden fish, the lotus, the rushes' secret, for my mind was bent on knowledge.

And at length I repeated the letters to my

"Take me to the Island now," I begged. He was silent, and smiled a little sadly. Then, without a word, He led me across the lotus-covered water, and we entered the Island.

And I was happy, thinking that I should soon know the beautiful things that my brothers knew.

The Master began to teach me from the books which they had studied. But it was as though He spoke a strange language. I seemed blind, deaf, dumb, till at length I wept with disappointment, realising how great was my ignorance, and how divine His patience.

The Master paused awhile, gazing me with compassion. "You yourself willed this," He said; "it was the best way for you to grasp a lesson harder even than learning your letters. Remember this: every failure is a milestone on the road to ultimate success. Therefore rejoice when you have failed, and pass on, singing aloud, to the next milestone!"



THE LOTUS FLOWER.

Again I found myself beside the Lotus-Lake; the Island of the White Temple was bathed in the rosy glow of sunrise, and, in the distance, I had a glimpse of my brothers studying their books. But the childish impatience which had so obsessed me was now transmuted into an indomitable will to learn to read—and, above all, to trust implicitly the Master's infinite Wisdom.

P. V. C.

THE ART OF MEDICINE IN THE PAST AND THE FUTURE.

By Dr. Michael Larsen. Translated from the Danish by Karen Ewald.

INTRODUCTION.

[ICHAEL LARSEN is the first Danish physician who has made himself the spokesman as well for the complete reform of food and daily mode of living, which is usually called "Vegetarianism" (from the Latin word 'Vegetus," i.e. wholesome and invigorating mode of living), as for Nature's Belonging to a highly cultivated family, endowed with a sharp and clear intelligence, an uncommonly strong power of concentration, and great fineness in his whole demeanour, he had all the conditions for making "a career" as physician, when at the age of 30 he made the unpardonable blunder of going into opposition to all acknowledged authorities in the domains of Nutrition-Physiology and of Therapeutics, as he maintained that the eating of flesh is not only quite unnecessary, but even most deleterious to the human organism, and that Medical Science in its conception of illnesses and their treatment is on a wrong way—a way that does not follow the laws of nature, and which, therefore, in the long run cannot lead to any permanent and That he, who prosuccessful results. nounced such heretical views, at once lost all his good chances-that follows of itself.

Quite isolated and ever working under the press of the total lack of understanding of his colleagues, scorned and ridiculed, often called "the mad doctor Larsen," this incorrigible idealist worked on unwearied

with indetatigable energy and an ardent belief in the immense importance of his ideas for the health and happiness of the whole human race.

In the year 1889 in his little book Muadehold og Sundhed (Temperance and Health) he explained his views and the scientific investigations on which he founded In 1897 he made his first public lecture on Vegetarianism, and at the same time proposed to form a Vegetarian Society. Only 27 announced themselves for membership! But the society was formed, and with admirable perseverance and patience Michael Larsen worked as its president. By lectures, by publishing a monthly, by articles in the newspapers he fought for pulling down the prejudices and superstition of generations as to the necessity of eating meat in order to support the force and health of the human body, and for enlightening the Danish people as to the exceedingly great importance which the carrying through of a rational vegetarianism will have as well in sanitary as in moral and economical respects. For Michael Larsen sees in Vegetarianism-this word taking in its full meaning and comprising not only abstinence from meat, but also from alcohol, tobacco and all deleterious stimulants, as well as a rational, daily use of the natural conditions for health: tresh air, sunshine, water, and exercise—the most effective means of raising the degenerate human race, of diminishing illness, poverty, and misery, of creating the conditions of a happy society.

To alleviate suffering in the world.—That is the leading motive in Michael Larsen's whole activity; and notably not only the sufferings which men on account of their lack of understanding of natural laws bring on themselves, but also those which they inflict on their fellow-creatures-the Generally, Mr. Michael Larsen animals. is very self-controlled and keeps to the point in his mode of speaking; but when he begins to plead the cause of his friends the animals, when he explains to his audience what a cruelty we commit to these defenceless, feeling beings, by killing and hunting them only to appease the craving of our palate for stimulating food; when he speaks of the horrors of vivisection—quite useless according to his views—then his speech is coloured by the fire of indignation, then we feel that behind the calm, self-possessed exterior is dwelling an ardent soul, which feels the warmest compassion with all that in Creation which suffers and "sighs for liberation."

In the year 1892—jointly with the well-known pedagogue, Mr. Herman Trier—he wrote the book: Alkoholen og dens Virkuinger (Alcohol and its Effects). Its publishing was paid by the State, and it was sent to all the schoolmasters of the country. In 1901 he wrote his principal work: Naturhelbredelse (Nature's Cure), a spirited, popular representation of the theories the truth of which he in his great practice had seen corroborated in a way that very much surpassed his expectations.

Always considerate in his polemics with his opponents, because he understands how enormously difficult it is to conquer the prejudices, customs, and superstitions of centuries, at last he has gained the sympathy and esteem of his opponents by his great tolerance and gentleness, and he has now the joy of seeing that the ideas, which once only were objects of laughter and scorn, now are taken up for earnest and though still only a few Danish



MICHAEL LARSEN.

doctors are participants of Vegetarianism and Nature's Cure, nevertheless these ideas are more and more being accepted by the population.

Mr. Michael Larsen is now 68 years old; but fresh, healthy, and elastic, as if he were a man in his maturity. Every morning he gets up at five, and is in uninterrupted activity the whole day. Upon the whole an uncommonly noble and one-pointed character who never has made a compromise with the ideals he recognised as the highest. As all reformers he is much in advance of his time; therefore it is reserved to future generations to appreciate and value his pioneer-work at its proper deserts.

THE art of medicine is as old as culture itself—but not any older. It is a child of culture, just as disease is; because, in the interminable period during which man lived under natural conditions—a period which we may call the prehistoric, and which we may probably reckon in hundreds of thousands of years—he has, in all probability, known just as little of real disease as, in our time, wild living animals know of it. Consequently, the art of medicine and culture appear simultaneously.

It is exceedingly important to endeavour to decide the causes of the genesis of disease, but to do this it is absolutely necessary to understand clearly: first, what culture is; secondly, what disease is. This last question is especially of the greatest importance, because our whole attitude in regard to the past, the present, and the future of medical art turns upon it.

The word "culture" is, perhaps, best explained as the result of man's efforts to master nature, *i.e.* the social conditions which follow when man, to a certain degree, has succeeded in making the powers of nature his servants.

There are, hovever, several culture-phenomena which do not come under this definition, as, for example, religion, art, science, etc. But it is easy to see that those spiritual and intellectual values can only arise when man, to a certain degree, has mastered nature, and need not spend all his time and energy in defence or production of the material necessities of life.

The word "culture" is, perhaps, to be preferred to "civilisation," because, whilst the latter indicates a time where the beginning of a developed state had appeared, "culture" only means cultivation, and the part of the world that was cultivated and made inhabitable by prehistoric man was the temperate zone, especially the vast stretches of land which had been embraced by the glaciers during the ice-periods. In the tropical belt alone, at that time, was to be found, without cultivation, a sufficiency of man's natural food (i.e. fruit) and civilisation would never have been created if man had not been forced to conquer new land.

It was privation that taught man to work in order to live—to work with his brain as well as with his hands. It was through culture that man's brain began to develop from the scanty cerebral matter which we find in our apelike ancestors, into the complexities of brain which are not only to be found in the great man, but also in the average man, or historical times.

THE COMING OF FIRE.

Fire was the first of the great powers of nature which man learned to use, partly as a heat-giver, partly as a means of preparing tood. This, after he had been forced to live in the temperate zone outside the fruitparadise. The reason of this was because, at that time, amongst eatable things there was to be found but very little fruit, and man was, consequently, reduced to living on food not intended for him by nature, i.e. the flesh of different living beings. This food could just barely be swallowed in a raw condition under the stimulus of hunger, but the use of fire introduced a welcome method of changing the taste of a food which, in itself, was repulsive to the palate of a fruiteater.

By and by the meat-poisons began to exercise their effect upon the nervous system, and the most far-reaching and dangerous effect was brought about through the curious power of these poisons to dull and suppress the nutritive instincts—those wonderful protectors which nature has bestowed upon all living beings, and which instinctively regulate the amount of food which the organism absorbs.

Hunger and satisfaction are the names of these two utterances of the nervous system, which, in suggesting when food is wanted together with the quality and quantity required, ensures the correct working and upkeep of the living organism. Proper nourishment, qualitative as well as quantitative (solid, liquid, and gaseous), is of greater importance to the organism than anything else; therefore, if the regulating instincts are numbed, and, consequently, unable to act, the results will be fatal in the highest degree.

When, as I have said, prehistoric man, out of sheer necessity, was forced to suppress his natural instincts and started meateating, not only his hunger-instincts, but also his satisfaction-instinct, was changed, because meat-poisons excite the feeling of hunger, and, consequently, he took more food than was necessary, as the paralysed satisfaction-instinct refused to do its duty, i.e. to protest.

However, so long as man in all other respects lives in and with nature—as, for instance, lives the hunter and the fisherman—so long does metabolism* work with full force, even if the nourishing process be performed in an unnatural way. For, living on the food of the wild beasts, there follow the wild beasts' conditions of life—sometimes the taking of too much food, sometimes involuntary fasts, and in this way health can be generally maintained.

But one thing inevitably happens—life is shortened. The unnatural way the nourishing process is performed causes a far greater waste of energy, and the later investigations of the science of nourishment show that whatever food the organism absorbs beyond its wants, is *not* stored up (this is especially true where tissue-forming foods like albumen are concerned), but takes away part of the organism through the increased wear and tear of the assimilative organs.

How Life is Shortened.

We do not know what life is, but we do know one thing—i.c. that death must inevitably occur, after a shorter or longer period. It is evident that every living being, as a birthright, receives the power, within a certain space of time, to absorb energy to be used during his lifetime, and that the more intensive the use of this power, the sooner will it cease to exist. Consequently, a shortened lifetime is the first result of the numbing and suppression of the instincts of nourishment.

Yet there is no reason to anticipate that actual disease will arise so long as the organs of metabolism are able to perform their increased and hurried work in a satisfactory manner. Disease does not appear until the free life of the hunter and the fisherman gives way to the life of civilisation inside four walls. It is this—in itself an unnatural method of life—which inevitably, through their over-exertion, brings about the weakening of the organs connected with the process of metabolism.

Especially does this hurt the excretory functions (those connected with the rejection of the residual products—the excreta), whose products become partly changed (e.g. into uric acid instead of urine), partly do not get perfectly secreted, leaving remnants in the different tissues of the body which act as foreign matter. The result must necessarily be a steadily increasing functional debility, which must ultimately entail the premature death of the organism if nothing happens by which these absorbed products, which are called auto-toxins, are removed.

Help comes as "self-help." Gradually, as it becomes necessary, a complete system of co-operating functions develop, whose task it is to remove the auto-toxins. It is this activity of the organism which we call nature's cure, or, with the old Latin name, vis medicatrix natura, "nature's healing power," which, consequently, is not a phantom, but a reality—a fact that biology has absolutely confirmed as existing from the earliest times.

This function of "nature's cure," which chiefly consists in a periodical and strongly increased functioning of the organs connected with metabolism, and which has its own laws, different to those of the ordinary function of metabolism, is what we usually call disease.

The real disease consists in keeping back the products of this metabolism, which are retained in the body, together with the poisons which are carried into the body (i.e. auto-toxins and toxins). However, the patient is hardly ever conscious of this abnormal condition, but it shows itself to the skilful observer, in, for example, increasing fat, gathering either all over the

body, or in special places as double chin, folds at the back of the neck, layers across chest or loins), or in increasing nervousness, not to mention many other pathological conditions.

DISEASE—THE LIFE GIVER.

What generally is called "disease" is. however, really the curing process—the clearing out, which ought to be greeted with joy. This, however, as a rule, is not the case, because this process is always connected with pain and discomfort of varied character.

The symptoms of disease are legion, and arise partly from functional disturbances in those organs which are most strongly attacked (e.g. as in pneumonia), partly through the poisoning of the nervous system. which shows itself when the auto-toxins and toxins, heaped up in the tissues, are set free and accumulated in the blood, and with this carried to the organs, from which they must be excreted.

The poisoning shows itself through general indisposition and pains (headache, sickness, lack of appetite, weariness, neuralgia, etc.), or in the process of excretion itself (sweat, badly smelling excretions from kidneys, bowels, and skin, expectorations, bleedings, boils, inflammations, etc.). The accentuation of the function of change of matter is often followed by fever, the chief symptom of which is rise of temperature, and which, besides increased production of heat, may be due to prevented heat-regulation. Science has arranged the symptoms of disease in groups, through which charts of disease have been prepared, each showing its special characteristics, classified either by the cause through which they arise, or by the organs which are particularly attacked.

But, however differently all these diseases manifest themselves, one thing they all have in common: they show us that the organism prepares a cleansing process, developed by a series of functions especially adapted for that purpose.

The beginning of a disease is, consequently, always at the same time the beginning of the eventual recovery, and, if the cleaning out be thorough, the result of the disease should be a healthfulness far exceeding that which the patient was enjoying before the outbreak.

"Nature's cure" appears periodically; it is not always in action; and auto-toxins and toxins are often latent in the body for many years, suppressed through the identical causes which distort and paralyse the instincts of nourishment, i.e. the poisons of the stimulants or narcotics, the "Nydelsesmidler": meat, alcohol, tobacco, coffee, and wa.÷ The curing process, or so-called "disease," makes its appearance through external causes--above all through a sudden accentuation of the ordinary conditions of life, as, for instance, fresh air ("draught"), sun, cold, heat, excessive work, too little rest, qualitative or quantitative change of food, etc.

All these things are really, and are generally regarded as, causes of "disease." But, in the majority of cases, nature's cure is started through pathogenic bacteria,‡ because the resistance that the organism offers to them also brings the other parts of the curing mechanism into play. However, the process of disease, or rather "cure," will in that case become more violent, because the organism, besides cleaning out its own accumulated products of metabolism, must also look after those of the bacteria, which are often of a very poisonous nature.

It is this association of bacteria-poisoning with that of an ordinary crisis, which is termed *infectious disease*, the type which forms the majority of acute diseases.

NATURE'S CURE FOR CHRONIC DISEASE.

The *chronic* diseases are characterised by the process of nature's cure being slower and less pronounced, often because the organism is weakened throughout, and for the same reasons which can totally stop the purifying work of nature's cure, i.e. the poisoning caused by narcotics or stimulants. Further, several other symptoms appear because the more or less important organs have suffered

produce the disease.

^{†&}quot;Nydelsesmidler" is a splendid Danish word for which we do not find an English equivalent. It may be explained as denoting all kind of things which we take purely to satisfy the craving of our senses for enjoyment, and by which we stimulate or narcotize the central nervous system.

† "Pathogenic bacteria"—those bacteria which

lasting harm through the accumulation of auto-toxins in the body, the functional disturbances consequently becoming chronic (e.g. organic disease of the heart.) In that case, absolute recovery cannot be expected, but nature's cure can act as a regulator, as, for instance, in cases of organic heartdisease, where the heart becomes bigger and stronger in order to counteract the deficiency.

The description given here of the character and origin of disease is quite in the spirit of Hippocrates, but unfortunately his is not the ruling spirit at our universities . . . not yet!

It was natural that prehistoric man should not have been able to conceive disease as something coming from the inside, and originating through lack of harmony, and occurring when nourishment, through meateating, was no longer regulated by the instincts. And it is just as natural that the idea should arise that the causes were outside influences, especially those of evil spirits. The priests were then the only people able to resist these, with the consequence that they became at the same time doctors or "medicine men," who through exorcism and other means, tried to expel the possession. In the course of time, these priests, or medical men, gathered a wide experience in regard to diseases and their cure, and these experiences, so long as 2,500 years ago, appear in the works of Hippocrates as a scientific system. The famous Greek doctor had built his system on the closely observed fact that all disease was best cured by nature herself. It was at that time the work of the doctor possessed of a deep knowledge of nature's laws, to aid this curing power of nature and assist it in removing obstacles to its expansion. At the same time, many so-called "medical means" were used. However, they consisted chiefly of vegetable substances, which experience had taught were able to help, without checking nature's activity.

THE BLINDNESS OF MODERN MEDICINE.

Under the influence of the enormous progress of exact science, modern medical art arose, which, in opposition to Hippocrates' teaching, is absolutely void of unity in any of its labours. It cannot deny nature's cure, as this belongs to the best attested of biological facts, but it does not build in the least degree upon this corner-stone, and it does not understand its all-pervading significance.

So far as the origin of disease is concerned, hardly anything but external causes is taken into account. Instead of the evil spirits of the ancient times and the Middle Ages, modern medical art sees bacteria as the chief cause of disease, and every effort is made to bring all diseases under this head. But the unity aimed at in this fashion cannot possibly be brought about. There are many acute and chronic diseases which cannot be put into this category.

A rational theory of cure must, above all, try to remove the cause, whereas modern medicine takes almost its entire character from the battle against bacteria. But the result of this energetic fight is, to put it mildly, highly unsatisfactory. He who understands and believes in nature's cure does not doubt that it is the organism itself which must take up the fight, by forming an anti-toxin to the bacteria in the blood, and that the best help a medical man can give consists in removing any obstacles that threaten this fight of the organism. But modern medical art, which does not trust nature's curing power, has invented scrumtherapeutics—a pure parody of Bacon's famous dictum: "Nature can only be conquered by obeying her laws." It is quite sure that we are trying to imitate nature in producing a serum which can take up the fight, but it is not the serum of the patient that has been improved—it is the serum of animals, which are poisoned by the same bacteria.

It is certain that the serum treatment is a highly interesting biological experiment, but in its practical application very doubtful, and often dangerous. Anybody who knows anything of the results which can be obtained through nature's cure knows, too, that in all cases where there is any possibility of recovery the best results are attained by its use.

The weakness of modern medical art also leads to a general use of purely symptomatic treatment, which is diametrically opposed to the treatment of "nature's cure", for the work against the symptoms means the prevention of the clearing out process, and recovery is stopped or delayed.

Nor does modern medicine believe in "general" disease: i.e., it does not believe that the organism is an indivisible unity. If not in theory, then in practice, it is regarded as a fact that the body consists of separate organs, which have so little to do with one another that it is possible for each single one of them to be attacked without the whole organism being affected. This theory was frankly put forward at the Medical Congress in Rome in 1892, by the most famous medical man of that time, Virchow.

FATAL SPECIALISATION.

It is from this view that the excessive specialisation of our time springs, a specialisation which is so fatal to medical art. It is obvious that it is not possible, as in the old days, for the medical man to be acquainted with all the details bearing upon every single organ, but, fortunately, this is not necessary in directing the treatment of disease. If one believes in nature's cure, and has the necessary knowledge of the natural means of assisting it, based upon experience, and if one brings the patient under the best possible conditions, while relieving pains and other discomforts without using anything that might hinder the curative work—then no great detail knowledge is, as a rule, necessary.

In regard to surgery, there is, however, a difference. Here it is not only necessary to have the greatest possible anatomical knowledge of detail, but also to spend as much time as possible in technical training. Yet it is not necessary to reduce oneself to a mere manual craftsman—as some of the surgeons of our day do, because they are afraid to have any opinion of any disease where the knife cannot get to work. It is not too daring to prophecy that the surgeon

of the nature will be an absolutely thoroughly grounded medical man, and not only a specialist.

The incursion of surgery to-day where all internal diseases are concerned is highly objectionable. From the point of view of a "nature's cure doctor," surely ninety-nine per cent. of the present operations will be superfluous in the future, for nature's cure will then take place in connection with a skilful and, above all, timely treatment. "Prevention is better than cure."

In regard to radium, Röntgen rays, and similar use of ray-energy, it is hardly possible now to judge as to what help these powers of nature will be able to afford diseased humanity. The man of the future, however, will surely not need these things.

The thing which it is hardest to forgive modern medical art is its lack of understanding that "Nydelsesmidler"—narcotics and stimulants—are the chief factor in the increase of human degeneration and at the same time the greatest obstacle to any real progress in personal hygiene. Meat has already been mentioned as a stimulant which, in prehistoric times, out of sheer necessity, brought about the weakening and suppression of the instincts of nutriment, and, consequently, disease and a shortening of life. Because of this, man became an easy prey to other stimulants. We are aware that even in prehistoric times intoxicating drinks were known. Later, in the time of the Renaissance, tobacco, coffee, tea, and cocoa were added.

Poisons: Meat, Alcohol. Coffee, and Tea.

What is common to them all is that in their natural condition they have a bitter taste which is repulsive to an unspoiled fruit-eater's palate, and that, before eating, they must be made tasty through various kinds of preparations. What is also common to them is that they have been, and still are, praised as the greatest treasures of humanity; and only modern science has shown them up for what they really are—
i.e. poisons. They particularly affect the very finest organs of the nervous system, partly narcotising, partly stimulating, but

chiefly narcotising, by diminishing or suppressing disagreeable feelings, as, for instance, pain, fatigue, sorrow, depression, anxiety, etc. Consequently, it is no wonder that, as a rule, they are praised as very valuable, and it is, unfortunately, very few, even amongst doctors, who realise that just those disagreeable feelings are our most precious possessions, because they are the sentinels which warn us that pathological conditions are present in our system, which need counteracting at once.

Science does now realise the danger of narcotics and stimulants, but scientists are still, unfortunately, as a rule, slaves of the habits of generations, just as are most other civilised people. They have not been able to throw off the yoke of these enjoyments, and, because of this, are unable to view the matter without prejudice.

The words of the Norwegian doctor, Scharfenbergs, who has done fine work in the anti-alcohol movement, "The fight against alcohol in our days is a fight against the medical man," can be applied to all stimulants and narcotics. When man has once conquered his craving for these, then one of the greatest problems of civilisation will have been solved, for then one of the most dangerous factors will have been removed, and the nourishing instincts will again be able to function normally. Humanity will then have fulfilled Rousseau's demand, "Return to nature," yet without giving up the really valuable benefits of civilisation.

THE ADVENT OF THE "NATURE-CURE."

From the middle of the last century, however, and more particularly in Germany, England, and America, a reaction against modern medicine was started by laymen. Several doctors have joined this movement, and they are gradually building up the medical art of the future. Amongst these doctors there is only one opinion—that in nature alone there lies the power to heal, because of which alone it is possible to build a scientific school of healing upon the power to training to cure; and nature's cure is, so to the scientific school of this new teaching.

This teaching of the medical art of the future can shortly be described as follows:—

The first cause of all disease is the accumulation of poisons in the system—partly auto-toxins, the retained products of metabolism—partly toxins, originating from the change of matter brought about by bacteria or introduced with narcotics, stimulants, or medicine poisons.

The condition that makes this accumulation of poison possible is the suppression of the instincts of nutriment, caused through stimulants, of which meat, alcohol, and tobacco are in the front rank.

As those people who live in civilised countries, and especially those who live in the big cities of the world, have only very imperfectly been able to carry out the commandments of nature for the preservation of health, the normal metabolism in the system has not been able to properly undertake the clearing out of these poisons, because of which, in the course of time, the human body has developed a functional system or safety-valve—so to speak—which we call "The power of nature to cure."

This carries away auto-toxins through a strongly accentuated metabolism accompanied by pathological symptoms, as we have already said. This, generally called "disease," is really a curing process, and is also called by the old Greek name of "crisis" (i.e. "clearing out.")

A general crisis, connected with bacteria poisoning, is what is called an "infectious disease." A crisis is often called forth through external causes, as, for instance, draught, cold, heat, over-exertion, and so on, but still more often through bacterial infection.

The chronic diseases have the same origin, only their course and symptoms are different.

Treatment of disease chiefly consists in the doctor acting as nature's assistant in removing obstacles to the full operation of its curing power.

THE NEW RACE.

But the chief work of the doctor must be, both now and in the future, to teach his patients to understand and practise daily personal hygiene, for a thorough personal and social hygiene is the only condition upon which a really healthy generation can be reared. When all conditions of life and health are fulfilled in the right way, especially in regard to pure fruit nourishment, then man must necessarily reconquer his lost instincts of nutriment, and with them the best guarantee of a normal physical development.

It has cost human beings their health and many years of life to develop civilisation, which could only be won by making this sacrifice. But the time will come when we shall realise that humanity's childhood of to-day in these matters is a stage really belonging to the past. We shall then have

acknowledged that we are fruit-eaters, and we shall then, in this respect at least, have fulfilled the great commandment written over the entrance to the Delphic Oracle: 'Man, know thyselt.' And we shall understand that only by following nature's laws, and by obeying our instincts of nutriment, can we arrive at the full development of our physical body, and, freed from disease, obtain the real happiness and enjoyment of life which is nature's gift to all human beings.

For three parts of a century "as medicatrix nature" has been scoffed at and despised. The medical art of the future will, however, exalt it once more and Hippocrates will be vindicated.

MICHAEL LARSEN

"THE KINGDOM OF GOD IS WITHIN YOU."

"At the end of woe suddenly our eyes shall be opened, and in clearness of light our sight shall be full: which light is God. . . ."—MOTHER JULIAN.

E were even as a people that know not their King, until one cried aloud: "Behold your Ruler in the midst of you. Have ye no greeting for Him?"

Like those awaking from deep slumber, we gazed about us. Then said he who had first spoken:—

"Why seek ye the Kingdom without? And how think ye to find your King but in His realm? Look within yourselves; penetrate beyond the walls which surround that Inner World; strive to reach it, each for himself, yet guiding those whose sight is weaker than your own. So shall you behold Him, the hidden God.

"And as you worship with veiled faces in that Holy Place, memories will, perchance, come over you, in a blinding rush, or gradually, stealing in like devotees to a shrine; a sense, it may be, of glad homecoming, of contact with some loved one, of a still hour when, long ago, you knelt in adoration before the Tabernacle, or passed through the ancient cloisters of a monastery at dawn. A memory may surge about you of the presence of some Great Soul whom once you strove to follow and to serve, and a pang of anguish, bitter remorse that your endurance was weak; or a joyous memory of pain valiantly borne for His sake.

"These and many other fleeting visions will hover before your wondering eyes, until you know that this is the Real World wherein Truth abides, the which is God, ever present in our midst.

"When you behold a beautiful picture, listen with mingled feelings of joy and heartache to exquisite sequences in harmony, or sit with open heart at a Teacher's feet, know that the Indwelling One is the Artist within the 'artist,' the Musician within the 'musician,' the Teacher within the 'teacher.' He alone is the Creator of all Beauty and Wisdom, for they have no being apart from Him.

"O my brothers, seek, grope, penetrate beyond the walls of which I have spoken! In proportion to the faith that is in you, shall you pass through them into the presence of God."

The speaker ended, and we saw him no longer, for the dawn of our New Day was breaking into glory. In the silence, with faces turned sunwards, we sought our native Kingdom where dwells the Hidden Christ, the gleaming Jewel within the Lotus. Peace to all Beings.

P. V. C.



SOME THOUGHTS ON PARSIFAL.

TE live in a world which seems intensely real; this three-dimensional existence absorbs our faculties. Yet, deeply rooted within every heart is the conviction that life in a physical body is not man's only mode of consciousness; that our cherished ideals and inmost aspirations have their source in another, a higher, world. "Sight, sight, real sight is what all lack." said Wagner. But to each one there come moments when the veil is lifted and the beyond is seen. And once we have caught a glimpse, however fleeting, of the glorious vistas that lie on the other side, of the breadth and beauty of the Whole, our blindness has been pierced by a ray of Light immortal which can never be dimmed.

This experience is not only individual, but national-even racial. "The Lamp of Truth is always here," said George Frederick Watts: "now and then a Son of God comes and turns the light up." Richard Wagner was one of these Sons of God, a giver of the light of spiritual teaching to men through the medium of symbolical Music-Drama. "Parsifal," his last work, should be considered in its relation to all his preceding dramas, and he tells us we must "digest Tristan," especially the Third Act, before we can understand it." From the "Flying Dutchman" onwards, Wagner's dramas portray, in their inner meaning, the Ego at different stages of development. The Tristan Drama symbolises the last great conflicts with the lower personality before final victory and complete union with the Highest are attained. The Third Act has been described as "Tristan's accomplishment of life-demand in the heart of Isolde"; desire for earthly existence is overcome, and the Ego yearns for At-one-ment with the Highest in the mystic Realm of Night. This At-one-ment is foreshadowed by Isolde in the Liebestod, the triumph-song of Spirit, where she describes the blissful moment when the consciousness of the separated self is merged

in the All-consciousness of the Spiritual World:

" In dem Wogenden Schwall In dem tönenden Schall In des Wett-Athems Welundem All"

The sacred "Parsital" Drama, a direct continuation of the Liebestod, portrays the final stage where the Ego becomes a Saviour of his fellow-men. Parsifal is "Tristan" and "Isolde." Wagner said to Roeckel that Siegfried, taken alone, was not the Perfect Man; "only with Brunnhilde becomes he the Redeemer." The Parsifal-figure embodies this idea, and, therefore, the drama has no heroine as the Perfect Man contains within himself male and female qualities, Intellect and Intuition. He has manly strength and vitality combined with womanly gentleness and sympathy.

This idea reminds us of a mystical utterance in the New Sayings of Jesus, quoted by Clemens, of Alexandria. On being questioned as to when the "Kingdom of God" should come, the Lord answered: "When the two shall be one, and the male and female neither male nor female." Kundry, the only female character, represents matter whose forces are used by both evil and good. Controlled by the Higher, she renders faithful service; used by the lower, she becomes their instrument for ill. But evil is transitory, the good alone is permanent, and the Higher Self triumphs over the lower powers and their instruments, the senses. Matter is redeemed by Spirit, when her action ceases, and she "dies."

The wounded King Amfortas, who is enduring suffering caused by his own mistakes, symbolises Humanity as a Whole. Humanity, who in ignorance and conceit, so often attempts to disregard the Law, only thereby drawing upon itself pain and sorrow. But to it, so long as this planet shall last, there will come, from time to time, a Parsifal,

a Redeemer, moved by compassionate Love, to heal its agony.

And how many are there like the faithful Gurnemanz, who devotedly serve and help their comrades, yet without possessing the overwhelms with its rare beauty and purity. And for us who believe in the near coming of a great World-Teacher, what can be more inspiring than the Parsifal motive, sounded before the hero's approach:—



inward spiritual wisdom which is so sorely needed.

Wagner chose the Legend of the Holy Grail to be the beauteous setting for his last, most precious, gift to the world he loved. For he was himself filled with that Compassion which is the keynote of the drama. " If all men are not alike free and happy," he said, "then all must be alike as slaves." There is no such thing as freedom and happiness for the individual when these are not shared by the entire race. Grail Legend had its origin in the East, and was adapted by the Troubadours, who carried it far and wide over Europe in a Christian form. Of all the great myths, it appeals most to those who, born in a materialistic age, long for the day when the Inner Wisdom shall once more be established in Western religion as the only true guide to spiritual perfection. And as the early Christian Church was directed and strengthened by those who were "stewards of the Mysteries of God," so shall the Religion of the future establish the "Holy Grail" in our midst, where the "Grail King," the Supreme Teacher, has come, and men's hearts are filled with His Wisdom.

But more wonderful than its symbolical characters and beautiful setting is the music of the Parsifal drama, which uplifts the listener's whole being to the heights of eternal Spirit. The first faint notes steal across the darkened Opera House, wafting "Heaven's atmosphere serene," and transport the audience beyond all that is earthly. The Dresden Amen blends Love, Faith, and Hope in one triumphant sequence; the Grail music, a succession of glorious harmonies in colour and sound, well-nigh

Its joyous tones proclaim the Strength which the longed-for Deliverer brings for the world's helping, reminding us that "true Compassion is always full of power"; the Saviour is also the Warrior

The music of the Third Act is, perhaps, the most transcendently beautiful, and in the Good Friday scene it voices Nature's rejoicing over the Creator's redeeming Love. Intense bliss is the atmosphere it brings, while we understand how "at the heart of the Universe there is Beatitude."

The glorious Buddhist belief in the Redemption of Nature as a Whole is here set forth by Wagner, who was a Buddhist at heart, in exquisite melody and verse:—

"Das dankt dann alle Kreatur,
Was all' da blüht und bald erstirbt,
Da die entsündigte Natur
Hent ihren Unschurostag erwirbt.

Sieh', es lacht die Ane!"

As we listen to this inspired work of the great Poet-Philosopher-Musician, who laboured steadfastly under tremendous difficulties to give his message to the world, who re-proclaimed the unity and interdependence of all artistic creation and laid the foundations of an Ideal Art Work to be built up in future days, do we not realise once more how seldom the world recognises true greatness when it is in her midst?

But we also learn that Time has no place in the Eternal Reality, and that neither the world's ignorance, nor any power in earth or heaven, can prevent those Gifts which the Great Ones shower on the children of men from blessing, with full fruition, the humanity They love.

E. M. C.

TO ARMS IN AMERICA.

"As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming."

N each country we who are members of the Order of the Star in the East are striving to see how the general work of the Order may most suitably be adapted to the particular needs of service in our own nation; we are trying to find in what lines we may most effectively carry out the aims of the Order while yet surrounded by our daily duties. For in each country, although our aims are the same, our methods must needs be different. Each National Representative is many a time asked by a member, "What can I do?" And where service is genuinely sought, so many lines of noble and useful activity cry out for workers that the perplexed National Representative is then asked, "What shall I do first?" It is because these questions have been asked of me that I wish to lay before my fellowmembers in America the ideas, imperfect and by no means exhaustive, that have come to me in regard to such service in this country.

In all service, I think, we should first of all establish this general rule—to seek primarily such lines of activity as have a world-wide or nation-wide influence; to not exhaust all our energy in some merely local or temporary and detached activity when a more farreaching field lies open to us; to seek those activities which are based on the principle "prevention is better than cure," and, therefore, to work at the root of problems rather than on the surface. To be more definite, we must try to aim our efforts at systems rather than at isolated cases. There are many movements in this country that are doing this very thing, tending to improve institutions and nation-wide systems. Let us pour our major energy into some of those, and then, if we still have time and energy left, apply it to individual instances.

Now, as to our immediate duties. Beyond doubt, the terrible European war is at present uppermost in the minds of men of all nations. And with the war has arisen into supreme importance one movement that is rightly the hero of the time—the Red Cross movement. Directed by the best experts that nations can furnish, surely it deserves the

best co-operation that each one of us can give. But the demands of war upon us do not end there. A tremendous re-adjustment must go on throughout the world, and all the people who are not called upon to help in the work of destruction should certainly see that they help as much as they can in the work of construction. It seems to be the duty, then, of all our members in the United States, to supplement their Star work by, more vigorously than ever before, taking up the arms of peaceful activity along some such lines of national need as follow:

Business.

The United States is admitted to be preeminently a commercial nation. Its line of greatest progress and least resistance seems to be in the commercial field. Therefore, let Star members who are engaged in business work heartily in that field, and hope to aid in the upbuilding of model industries that may furnish healthful employment to thousands of labourers; help introduce improved methods and machinery; bring into their business world the hitherto neglected element of beauty; seek occupation in industries that are progressive and helpful. keepers may possibly seek to add departments for the handling of helpful articles, i.e. become agents for vegetarian foods, beautiful and comfortable articles of dress and general utility; refuse to sell injurious products; furnish free advertising for especially beneficial products. All should help establish friendly relations between employer and employee; banish the watchfulness and suspicion so common to business relations; encourage new and useful professions which will relieve the congestion in the old; in seeking occupation try to find an opening in such activities as help:—

1. Share the responsibilities of government, *i.e.* political and governmental positions, as in schools, prisons, asylums. Education in this country seems to need an effort to rank culture above mere booklearning, other institutions need to reduce the policy of violence and suppression to the minimum.

- 2. Open up new land areas for cultivation, *i.e.* irrigation and reclamation projects.
- 3. Build up small growing towns on safe lines of the best municipal regulations, thus helping to relieve the congestion in cities.
 - 4. Form triendly international relations. Homekeeping.

Introduce into home life, and thus show as an example to neighbours, all new drudgery-saving appliances, sanitary discoveries, pure food products; strive for artistic home decoration, better built houses; improve the neighbourhood around home; confer with neighbours as to means of co-operating to improve neighbourhood conditions; set a standard of hospitality; give thoughtful attention to the servant problem, a particularly vexing question in some parts of the United States.

RECREATION AND SOCIAL LIFE.

Unquestionably, America needs to encourage art in all forms. We must admit that a shamefully small minority of people in this country appreciate art. Let us, therefore, seek to understand and patronise everything that is best in music, drama, literature, etc., and, therefore, to raise the standard of appreciation and to attract true artists to our locality; aid in movements to popularise art by giving free recitals and exhibitions of high standards; introduce beauty into our own surroundings, dress, actions, and speech. American habits of speech are repulsive to an incredible degree, as any one knows who lives outside America. Star members might well strive to correct this national defect. In social life we may help to bridge the gulf that exists between the elder and younger generation, between men and women, between class and class; take part in athletic or asthetic recreations rather than in useless gaieties; take advantage of public institution—parks, playgrounds, libraries, forming classes in them. The public is generally glad to have volunteer leaders (if they are capable) to help organise play classes for children in the parks, reading circles in libraries, etc.

RELIGION.

Keep in touch with your customary Church, and you may find opportunities to help it through its characteristic virtue, *i.e.* the Roman Catholic through its mysticism,

deep devotion, and powerful ceremonial; the Episcopal through its dignity and intellectuality; Broad Denominations through their tolerance and search for better interpretations; Narrow Sects through their enthusiasm and undiscouraged faith.

IMMIGRATION AND WORK WITH THE VARIOUS RACES IN THIS COUNTRY.

I can think of hardly any department that so sadly needs the help of Star workers as this. We all know the shameful way in which immigrants in this country are exploited in every conceivable way, the women lured into disgrace, the men made victims of dishonest contractors and sharks of all kinds. Yet there is hardly any task more urgent at this time than that of opening the way to prosperous citizenship for all who seek it. All who have travelled in America and have seen the thousands of acres of uncultivated land must surely realise that we have no justification for selfishness in regard to it. There is room for all, and only right administration is needed in order to help America accept a world-task of becoming a beneficent mother to many of the destitute children of over-populated nations. I think members of the Order of the Star in the East realise that if America's national attitude can be made free from greed and injustice, none who come to our shores need be feared. Moreover, the after-effects of war may send strangers in need of help to our country, and we should be ready to receive all who come.

Here, then, in our own nation are gigantic tasks calling us. Are you discouraged at their magnitude? Ah, but if our brothers in Europe are bravely facing the terrible sufferings of war, why should we shrink in facing the duties of peace? What does the service of the Master mean to us if not the attempt to weed out of our lives all useless activities and replace them by strenuous and purposeful endeavours? It is good to think and study and meditate, but we must not stop there. We must strive and sacrifice for every movement that stands for progress, make every day count something accomplished for His work, steadily concentrate our minds on His service, and then act, MARJORIE TUTTLE. act, act!

WHAT IT MEANS TO BE A MEMBER OF THE ORDER OF THE STAR IN THE EAST

THERE are one or two things regarding our Order which it is occasionally well to go over and meditate upon. The first is our Declaration of Principles.

The first is our Declaration of Principles. Having joined the Order, we naturally subscribe to these Principles, and the question is how far, amongst all the manifold changes and duties of life, we remember them.

It would be well, when we ask His Blessing upon our activities at the end of the day, to further ask ourselves whether we have fulfilled therein our daily agreement as members of the Order.

Let us examine what this daily agreement is. I will begin at the second Principle, and take the first one last of all.

"We shall try, therefore, to keep Him in our minds always, and to do in His Name, and, therefore, to the best of our ability, all the work which comes to us in our daily occupation."

"To keep Him in our minds always" this is something definite for us to fulfil, and on the success we attain in this respect depends our ability to fulfil the remaining portion of this second Principle. Image or the Ideal of the Lord is always in our minds and hearts as a background to all external activities, we shall most certainly remember to do everything in His Name, and because it is for Him, the very best work will be put into it. So, then, our first endeavour is this constant reminder, and we can, before rising in the morning, impress upon the consciousness: "I am to keep a memory of the Lord perpetually before me." Then think of Him as the Ideal Friend, the Ideal Teacher who is a link for us with the Supreme, the Ever-near Who, because of His greatness, can stoop to help us. Then we can lift up our hearts to Him, asking His blessing upon the service which we offer, and then steadfastly carry out that determination to do all things for Him during the day.

(3) "As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming."

Here is another duty which we, as members of the Order, have undertaken. Do we realise it? We may feel it difficult to make a definite work every day, and sometimes it appears as if we could not do it, but there are many ways in which we can work for Him—a word to someone, a book lent, a letter of help, a pamphlet either given or left in a public place, the definite carrying of the thought of the coming into certain places, and many other ways which may present themselves to each individual, as far as the ordinary duties allow—and so prepare the ground for His coming.

(4) "We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life."

These qualifications are most necessary in our work. Without the fire of Devotion we can do very little, the nature of the work being such that we are likely to meet with many rebuffs, antagonisms, and scorn, therefore Steadfastness in the Master's Cause must be allied to Devotion, together with a spirit of utmost Gentleness, because Gentleness is a characteristic of the Christ-like nature, and because it would be impossible to do things in His Name other than in a spirit of Gentleness.

- (5) "We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His Name." This has already been dealt with.
 - (6) "We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors."

This attitude of mind is to be regarded as a duty by each one of us, because such recognition is an aid, a factor, in developing Intuition. It sees beyond external appearances to the God-within. Moreover, when we are able to recognise the God-within, we are compelled to reverence it in whomsoever we see it. And so an attitude of reverence is most desirable to cultivate—reverence for all things which contain the life of God, but most of all for those whom we recognise as our spiritual superiors, and in particular, a most reverent attitude of thought towards the Great Teacher. I do not mean by this that we are at all likely not to feel a reverence towards Him, but that this feeling should be something very special, a Devotional-Reverence, so that all we do and say respecting the Great Teacher may be so marked by that reverence as to awaken it in others. A truly reverent feeling never passes unnoticed, it always leaves a mark, and "those who came to scoff (very often) remain to pray." So let us endeavour to think ourselves into centres of Reverence. and thus aid in preparing men's hearts for His Coming. It is very good to cultivate this attitude, because it is an attribute of holiness. The holy person is most markedly reverent because he recognises the Divine Lord everywhere; as Shri Krishna says: "He who seeth me everywhere, and everything in me, of Him will I never lose hold, and he shall never lose hold of me."

As regards the 1st Principle:—

"We believe that a Great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes."

Mark the words "worthy to know Him." This is no reference to outer recognition of the person of the Lord, which it might be if it concerned those who do not heed these things; it is that we members of the Order who have consecrated ourselves to His service may be "worthy" to know Him. worthy to come into immediate touch with the Blessed One and to receive direct inspiration from Him, and with it further powers for service, because our hearts are beating more in unison with that Great Heart. This is what being "worthy to know Him" means to me, and it can only be obtained by our loyally and devotedly carrying out all the other Principles as far as lies in our power—not in a half-hearted way, but with enthusiasm, reverence, and devotion, for only thus shall we be worthy to enter into partnership with Him.

Let us consider what this Order means for us. It is that we Brothers of the Star are a band of soldiers sent on in advance to clear a pathway for the Great General who is to come. Our battlefield is our lower nature, against which we fight constantly, so that the weeds clinging to us may be uprooted, or at least loosened, for unless this is accomplished to a certain extent, how can we hope to disentangle, even in a small way, the undergrowths of prejudice in the world around? We should never despair of accomplishment, for we are linked to our General by an invisible cord which guides us where He wills; He knows the difficulties we have to contend with, and gives to every one the work for which each is fitted.

This being so, another point which is necessary to be realised is the fact of that link, for it is a very real and definite thing, and it lies in our power to make it living and effective. There are some who realise this, some to whom this is something great and who, because of this, are enabled to seize every opportunity and turn it into a force for the world's uplifting. This link is not at all an ephemeral something, such as a figure of speech; for when we join the Order of the Star in the East we are connected with this great Teacher through His Servant, the Head of the Order, and also through the attitude of mind which makes us join it. It is a great opportunity of service which is thus given into our hands;

it is a consecration whereby the Power which the Master uses in His work can be made an instrument in our use also, according to the Devotion or Selfless Service we are able to give to Him. It is only our lower natures which limit this power, and even these need not hinder very much if our compassion be great enough and our Love be strong. There is no act which cannot be made to serve Him—every contact with a fellow being can be shared by Him, every thought can have Him behind it, if we endeavour to "keep Him in our minds always" and to live as if He were present all the time. We make Him a "Centre of our Circle," and offer everything up to Him.

It cannot be too often repeated that our power for service is proportionate to our Love—there is no getting away from it; and who, once having peeped behind the scenes, could ever be lukewarm or unconcerned?

It seems to me that we members of the Star came into the world just now for this special work, this preparation in which every one has his own part to fulfil. It may not appear Star work exactly, in the outer world, but it is Star work nevertheless, and we have to live and consecrate it to Him. If we do this as each change in consciousness comes to us from the outside world, the thought relates itself to Him and seeks to make that change serve Him; just as a lover's thoughts fly immediately to the loved one who is the "Centre of the Circle."

Even in shaking hands we can think of the Master, and in that act serve as a channel for His Life to pass through, especially if we say mentally "In His Name." If we lend a book, we can, through the link we have made in coming into the Order, pass that uplifting power with it. We are agents of the greatest Magician, and those of us who belong to a Healing Group can at all times be a "Cup of Blessing," a vessel holding the Mystic force of Healing; for the power can be very strong in those who are willing to serve. Whatever we do, if we always remember Him and forget ourselves, we shall be able to uplift and help, and our whole life will become an act of devotion, although superficially we may "appear as nothing in the eyes of men."

I have said all this because I see how members of the Order may become Ideal Servants of the Master. It is hardly possible for most of us to be perfect in this respect, but we can at least be on the watch for every opportunity of getting in a word or an act which can help forward the ideals governing this movement. We stand as sentinels, careful that opportunities do not slip by unheeded for we have grasped this great opportunity of enrolling ourselves in the "Order of the Star in the East"; but having done that, our duty is to be watchful. and not to sleep and dream of great things in the future; we are to assist that future towards its fulfilment, otherwise we are of no use in the Order. Our duty, therefore, is action, action on all planes; on the mental plane by thinking and planning, on the astral plane through love and sympathy in overcoming prejudice, and on the physical plane by doing the things we have planned and in carrying them out with tact and a sympathetic understanding of circumstances and conditions. Remembering in Whose service we are, our duty on these several planes will be as perfect as our imperfections can make it; for we know that He will see the Love which prompts our service, and will forgive our limitations because of this love which binds us to Him, and which is an unbreakable Link of unimaginable power, meaning far more than can ever be expressed in words. But we can show it in our lives.

MEDITATION AND THE WAR.

AVING suggested that we, as a Lodge, should meditate on Unity and Brotherhood, I have been asked to write a paper embodying the meditation subject. In the following I have tried to do that, and to explain why I suggested this meditation.

It seems to me that when a great war is raging, and hatred is bitter and deadly, and all past good and kindliness between the opponents is being overlooked and submerged in the passions of the moment, it is then time for those who strive to live beyond the restlessness of earthly things to realise more intensely the fundamental unity of mankind—that which makes all men brothers.

I feel that we should keep an inward stillness towards the opponents of our country—that is, a non-critical attitude should eliminate hate feelings, unkindness of any description; just keep a stillness mentally. We cannot, of course, approve, we cannot feel the same towards them that we do for those who are with us; but we can understand that in their eyes we are wrong, and that they have a point of view which is utterly opposed to our's. Let us put these differences away for the moment, and rise to a higher plane, the plane of Atma, where there can never be any differences, because all is one. We have to realise that the higher the plane the less there is of anything else than pure consciousness. Atma is the plane of all-consciousness, and that within us which is the essence of our life is Atma. On its own plane this is diffused for all alike, there is no I and My, and Thine and Thee, no appropriation of Atma, only Unity-in-Reality.

Down here, that which is really unity appears separate and works separately in different bodies, provided for the purpose of the experience of life, and so it is thrown into all kinds of opposition with the manifestations of Itself, and this solely that It may grow through these buffetings. The buffetings are the unreal part, although so very apparent to these personalities awake in the unreal world. Atma is the real part of us, the rest is impermanent and, therefore, unreal.

I cannot pretend to understand this myself, but I feel that we ought to try and

see through this outside trouble to the underlying Unity with the eyes Theosophy has given to us. It also seems to me that if we meditate along these lines, and attempt to realise this Unity of Nature and Being which is a fact, it should keep us impervious to the undesirable emotions around which might otherwise touch us. If we keep free—say from criticism, anger, bitterness, and so on—we can then be centres of strength, calmness, and confidence, and become a good influence for all with whom we come in contact.

I do not suggest we meditate upon peace, because the lessons which this war has to teach have hardly begun to be learned, for I feel that the Great Ones will use it, in several ways. Perhaps (if I may suggest without presumption) the greatest lesson will be its horrors and its damaging effect on nations and individuals, leading—let us hope—to arbitration in the future, and paving the way for federation. It may also be sent to remind us that self-gratification, pleasure, and luxury are not the aim and purpose of existence here, but that stern lessons of sacrifice have to be learned.

The war may be considered as a kind of bonfire to burn up the rubbish-heap of undesirable customs and worn-out conditions, and to revolutionise society; in that sense, it will be a factor in preparing the way for the Great Teacher—astonishing as that may seem.

It has certainly begun its work in spreading a sense of brotherhood, although, on the other hand, there is the strong separative instinct at work in the war itself; and it may be that the Theosophical Society (which we cannot forget is *international*) is on its trial as to whether it can keep its ideal of brotherhood unsullied, amidst the clash of nations and the intense emotions surging around. If it can do that, the future awaiting it when the war is over will surely give wider opportunities of service—an advance into a larger area.

I feel very strongly that any sacrifice we may individually be called upon to make now—no matter how painful it may appear—will be worth the pain for the sake of the larger and better future awaiting the world when the lessons of war have been learned, and there is peace again.

FANNY HALLETT.



WHAT THE WORLD NEEDS TO-DAY.



N these days of great crisis, when nearly all the countries of Europe, whose ideal it was to perfect the social state, have gone to war, I cannot help thinking that the only sound basis of all systems, social or political, rests upon the goodness of man, and no nation is great or good because Parliament enacts this or that, but because its men are great and good. We have the saying that men cannot be made virtuous by Act of Parliament; and that is why religion is of deeper importance than politics, since it goes to the root and deals with the essentials of conduct. Yet it will take ages to bring religion into politics, while we can hear politics proclaimed from the pulpits now in justification of this righteous war into which the nation and nations have been driven. But, in reality, none have been driven into this war, and none has the right to blame the other for the wickedness, the bloodshed, nay, the ruin, of civilisation which such wholesale suicide is bound to bring about. All the misery we suffer is of our own choosing; such is our nature. Those of you who have read Edwin Arnold's Light of Asia remember his translation of the first sermon of Buddha, where Buddha says:-

"Ye suffer from yourselves. None else compels, None other holds you that you live and die. And whirl upon the wheel and hug and kiss Its spokes of agony, Its tire of tears, its wave of nothingness."

The arch-offender man, alone, has to bear the brunt of this world-wide disaster, and let us see whether he survives it or not.

There is nothing so easy now than to find all the wickedness and evil in the nation you are fighting and trying to crush. No whitewashing, no covering of corpses beneath flowers, however, will deceive the One Who knoweth all things. Besides, there is nothing

that is absolutely evil. The devil has a place here as well as God, else he would not be here. Good and evil are everywhere, and the balance is wondrously even, but, above all is the glorious soul of man everywhere, which never fails to understand anyone who knows how to speak its own language. Men and women are to be found in every race whose lives are blessings to humanity, verifying the words of the Divine Emperor Asoka: "In every land dwell Brahmanas and Shramanas."

It is a curious fact that, while nations after nations have come upon the stage of the world, played their parts vigorously for a few moments, and died almost without leaving a mark or a ripple on the ocean of time, India alone, as it were, is living an eternal life. Much has been said about the survival of the fittest, and the nations of to-day, as of old, think that it is the strength of the muscles which is the fittest to survive. If that were true, any one of the aggressively known old-world nations would have lived in glory to-day, and they, the weak Hindus, who never conquered even one other race or nation, would have died out. Yet they live three hundred millions strong! India's greatness lies in the fact that she has never conquered. Whosoever stands on her sacred soil, whether alien or a child of the soil. feels himself surrounded-unless his soul is degraded to the level of brute animalsby the living thoughts of the earth's best and purest sons, who have been working to raise the animal to the divine through centuries, whose beginning history fails to trace.

We all hear so much about the degradation of India. But once you stand on the vantage ground of experience, with all the highly coloured pictures of other countries toned

down to their proper shade and light by actual contact, we find out that we are wrong. As far back as the days of the Upanishads, India has thrown the challenge to the world. "Not by wealth, not by progeny, but by renunciation alone immortality is reached." Race after race has taken the challenge up, and tried their utmost to solve the world riddle on the plane of desires. They have all failed in the past; the old ones have become extinct under the weight of wickedness and misery, which lust for power and gold brings in its train, and the new ones are tottering to their fall. The question has vet to be decided whether peace will survive, or war; whether patience will survive, or non-forbearance; whether goodness will survive, or wickedness; whether muscle will survive, or brain; whether worldliness will survive, or spirituality. India has solved her problem ages ago, and held on to it through good or evil fortune, and means to hold on to it to the end of time. Her solution is unworldliness—renunciation. This is the theme of Indian life-work, the burden of her eternal songs, the backbone of her existence, the foundation of her being, the spiritualisation of the human race. In this her life-work, she has never deviated, whether the Tartar ruled or the Turk, whether the Mogul ruled or the English.

The conquest of the whole world by spirituality, this is the great ideal before her; everyone must be ready for it, and must strain every nerve for it. Love must conquer hatred, hatred cannot conquer itself. Materialism and all its miseries can never be conquered by materialism. Armies when they attempt to conquer armies only multiply and make brutes of humanity. Spirituality must conquer the world. Slowly the peoples of the West are finding out that what they want is spirituality to preserve them as nations. They are waiting for it. They are eager for it. Where is the supply to come from? Where are the men ready to go out to every country in the world with the messages of the Great Ones of the East? Where are the men who are ready to sacrifice everything so that this message shall reach every corner of the world? Such heroic souls are wanted to help the spread of

Truth. Such heroic workers are wanted to go abroad and help to disseminate the great Truths of the Vedanta. The world wants it; without it the world will be destroyed. The whole of the Western world has been on a volcano which has at last burst, and which may go to pieces to-morrow. They have searched every corner of the world, and have found no respite. They have drunk deep of the cup of pleasure, and found it vanity.

Now is the time to work so that the Eastern spiritual ideas may penetrate deep into the West. Therefore, we must go out, we must conquer the world through our spiritual lives and practical philosophy. There is no other alternative—we must do it or die. The only condition of national life, of the only right and vigorous national life, is the conquest of the world by Indian thought. Truth came to Jesus of Nazareth, and we must all obey Him. And the truth came to the Rishis of India—the Mantradrashtas, the Seers of Thought-and will come to all Rishis in the future, not to bookswallowers, not to scholars, but to seers of thought. The self is not to be reached by too much talking, not even by the study of the Vedas will you reach the Atman. You must open your heart. Religion is not going to church, or putting marks on the forehead, or dressing in a peculiar fashion. Religion is in no outer sign or outer ceremony, but it lies in the Realisation of the Unchangeable One. He who realises transcendental Truths, he who realises the Atman in his own nature, he who comes face to face with God, sees God alone in everything, he has become a Rishi. And there is no religious life for you until you have become a Rishi. Then alone religion begins for you, now is only the preparation. Then religion dawns upon you, now you are only undergoing intellectual exercises and physical tortures. So every one who wants salvation must pass through the stage of Rishi-hood, must become a Seer of Thought, must see God. That is salvation, this has to be done, and the sooner you believe that the better for you.. All power is within you. You can do anything and everything without, even, the guidance of anyone. All power is there. Stand up and express the divinity that is within you.

SISTER MILA.

WHICH IS THE WAY?

HERE appears to me to be more confusion of thought current within the teaching of the Order of the Star in the East than there is any need for; largely owing, no doubt, to the variety of terms used by those who speak, and write, of Him whom we believe the World may rightly look for.

As a member, and a heart-whole member, of our Order, I desire to declare that which I feel constrained to declare before it be too late.

I do not look for the coming of the World-Teacher at the present time. My understanding of what we are justified in looking for—as set out in Principle No. 1—is, the coming of "a great Teacher." I would that the terms were not confused; and consider it of the greatest moment that they should not be confused. Again, surely there have been many Christs, or Masters, in the past, at the same time that the Christ stands for the Head Master, or, in other words, the Christ of Christs, "Who verily was fore-ordained before the beginning of the Age."

I would it were possible to steady our advancing army into better line, and greater realisation of what this our army has to face, and to do, before we can hope to see our greatest, and ultimate, hope realised in the coming of the World-Teacher.

Principle No. 1 is very clear and explicit on the point, and it is nothing more than this Principle to which any of us have subscribed. Some nineteen hundred years ago, Jesus the Christ made known the way of men unto the high calling which God has set for them; and His beloved disciples and apostles of that day, and following days, left records of more certain guidance than the world of to-day is quite ready to accept. Therein is clearly set out the purpose of man's life upon earth, "That your faith and hope might be in God" (1st Peter, 1 and 21), and in the preceding verses will be found the full relation thereto of Jesus the Christ, and wherein "I am the Way, the Truth, and the Life." John, again, has recorded that "God is Light, and in Him is no darkness

at all." Herein we have the correct understanding of the Divine Spirit indwelling each one of us, and "In whom we live, and move, and have our being"—Him whom we call God.

Realising all this—tersely as it is put—and that we have yet the unravelling of the mysteries embodied in "Revelation" to care for, and understand, before we can well and surely look for the coming once again of the Christ—the Christ of Christs—the same Individual who manifested in Palestine, we should each one the better remember his responsibilities, and walk more warily along the Path our teet are now upon.

In one place it is recorded: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven," and I maintain we are in our vigour, acting as a stumbling-block to many who would otherwise come into the Fold, through our overzealous devotion and steadfastness to our own conceptions of Who is coming, and when, and how He comes. Especially as no such Principle has been subscribed to by any one of us.

God, we must remember, at the same time as "He is Light" is "Two-edged sword"; which means that Cause and Effect must ever be present, sifting as might a riddle, the wheat from the chaff. Be it on our own heads, therefore, if we move too fast, and presume to know too much. "What doth the Lord require of thee but that thou do justice, love mercy, and walk humbly" is something nearer the note we should strike, never failing to remember that the last time Christ was with man upon the earth He was crucified by the Church of His day, and that this time also, He is likely to come "As a thief in the night," and humbly crave admittance at the backdoor of our dwelling place, and receive no answer, for all are afield looking

I am firmly of the opinion that if we would have the Order of the Star in the East the Light to mankind we all would wish it to be broad, and clear, and beautiful, and, above all—all embracing; and, especially in the Christian portion of the community, we must rigidly adhere to that which is in accord with our first Principle: "We believe in the coming of a great Teacher." Only in this way can we hope to gather in the seekers on this side, and the wanderers on that side—gather them into the Fold, in fact, on all sides, to hear with us that which "a great Teacher" shall tell us, and the mysteries He will unravel for us preparatory to the coming of the "Prince of Peace," who can only come, according to the promises, when Peace is here or near at hand.

Be this as it may, the fact remains that

we should teach more in accordance with our Principles, and declare the coming of "a great Teacher" as faithful stewards in the Cause, for this is all it has been given us to teach. The motto of each member well might be: "That I may work the works of Him that sent me while it is day," for by no other means can the way be made open for the coming into being of the "Prince of Peace" and "Lords of Lords" who, with Him, will bring showers of untold blessings, which, as a natural consequence, must fall over all mankind (see John xvi, verses 13-14.)

W. E. REYNOLDS.

THE BLUE FLOWER.

A WOMAN sat at her window, which overlooked a busy London street. The day had been close, it seemed interminable, as hour after hour she worked steadily on.

But evening had come at length, and, as was her custom at that time, she had sat in meditation beside the open window, hearing nothing of the bustle and traffic without, deliberately withdrawing into the "Interior Castle" known only to the Mystic.

The street was now less crowded; from the distance came the sound of a barrelorgan; now and then the shrill cry of a newsvendor pierced the air, or a flowerseller, still laden with crimson roses and bright carnations, offered his wares to hurrying pedestrians.

Presently she noticed a woman passing along the opposite pavement, whose face was strangely serene and strong, yet radiant with joy. A small silver star gleamed on the front of her dress.

Suddenly, as if by an impulse, the stranger looked up at the window and smiled. It was but for the brief space of a moment, yet it seemed far longer. The little room became like a Paradise, and the woman within sat motionless, as though in an ecstasy of devotion. For, though she knew it not, a thought-form shaped like an exquisite blue flower had come to her. Gently it hovered about her, breathing its wondrous message of the return to earth of the Christ—Him

Whom she ever sought to reach in the stillness of contemplation. As yet she had but seen His Likeness from afar; now it was as though a barrier were broken down, and she had suddenly come nearer to the Master than ever before. Her one desire was to serve Him, to follow Him as did His disciples long ago in Galilee.

Why was it that He had come but once in the world's history? Did not men need His Presence among them as much in these days, perchance even more than then? Was not the misery, the ignorance, the suffering of the world as great now as ever it had been?

"Who can tell that He may not return among us?" she cried. "Oh, that such a thing might be!"

And with her whole soul she prayed that should the Lord come again to earth, she might behold Him face to face, lay at His Feet all that she possessed, all she was or ever could be, and follow Him, even unto death.

The sender of the Blue Flower, she who wore the silver star, was filled with fresh courage and strength as she journeyed homewards. The beautiful thought-form: "Christ shall soon return among us," directed in His Name to the woman at the window, had fallen upon fruitful ground, though she who sent it knew not the result of her endeavour.

But the Master knew, and was glad.

P. V. C.

A REPORT FROM THE CARDIFF GROUP OF OUR ORDER.

N September 28th we held our first fortnightly meeting for members and friends. We took for our subject for the evening, "How to explain the belief of the Order of the Star in the East to a Christian enquirer." Two members, Miss Moxey and Miss Ridler, gave short answers to the question, which formed the basis of the discussion which followed. Our object was to endeavour to consider the belief of the Order without bringing in Theosophical teachings, as these might prove prejudicial to the Christian enquirer. Many difficult points were raised, and several members said that they felt bound to bring in the teaching of re-incarnation when speaking of our belief in the Coming of a Great Teacher.

At our next meeting the following summary of points, which was thought would prove useful, was read:—

"How to Explain the Belief of the Order of the Star in the East to a Christian Enquirer."

- 1. The Christian point of view would be a *Theoretical belief* in the Second Coming of Christ. This would form a common basis on which to begin. In theory, all Christians believe in the Return of the Lord, for if they discredited their Master in His most emphatic assertions they could hardly be said to believe in Him at all.
- 2. One of the greatest causes of this lack of real belief in the Second Coming of Christ is the remote distance at which His Coming is placed. The ordinary Christian looks upon the Coming as something that may happen in the ages to come, or at the end of the world, but not as an event that can in any way affect himself. The break-up of our planet is relegated to an epoch too ultimately remote to remain of much interest to us, and the Second Coming of Christ has, consequently, shared this remoteness.

This consideration brings us to the next point.

- 3. In order to prepare the minds of Christians for a real belief in the Second Advent it is necessary to make them realise that this event is connected with the end of an age, an era, and not the destruction of the earth. The Greek word should be translated "age" or "era," and not "world." His Coming marks the break-up of the existing civilisation, and heralds the birth of a new order of things.
- 4. References in the Bible connect the Coming of Christ with the Day of Judgment. "Judgment," in this instance, does not mean condemnation and punishment; a more correct rendering would be "pruning," which suggests the separation of the dross from the gold, or the burning away of all sin due to human ignorance and weakness, so that only the true self remains. The judgment will be inner and self-revealed. To come near a being more spiritual than oneself is to be judged—self-judged.
- 5. The signs and symbols which are mentioned in the Bible as preceding the Coming may be considered as pictorially representing the greatness of the change which His Coming would bring to the world. We must also remember that Eastern colouring is more vivid than Western. Further, as the Rev. C. W. Emmet, in the *Nineteenth Century* for January states, the "whole question of Gospel eschatology is admittedly obscure and confused."
- 6. The condition of the world would seem to demand a modern revelation of the Divine Will. The conditions of religious and national life are such as when the Christ came last, to call for special guidance, teaching, and illumination. New ideas and thoughts have been struggling with the old forms. This inner pressure has culminated in the great international war which we are all witnessing, and which will mean the break-up of the old forms. The Bible

prophecies of "wars and runours of wars," and "nation shall strive against nation," seem to be fulfilling themselves, and we may look for the return of the Christ to strengthen the new era.

7. The principles of the Order are in accord with Christ's teaching of Love and Compassion.

There are certain aspects of the Order of the Star in the East which a Christian would probably find a stumbling block at first:—

1. The unique character of the Christ revelation which is upheld in Christianity, thus engendering an intolerant attitude to other religions. This is based, most likely, on the Bible references to the Christ as the "only Begotten of the Father," which may seem to imply the superiority of Christ over other Great Religious Teachers, and thus encourage missionary zeal.

These references seem to refer to the Holy Trinity, and are endeavours to explain the mystery of God in manifestation. The word "only" would be more correctly translated "alone." The Christ is the Second aspect of the Godhead, proceeding from the Father alone, the sustaining and preserving aspect. The Christ worshipped in Christianity has revealed to us this aspect of God. It is, therefore, possible that other Great Religious Teachers have also revealed this aspect of God, and are His messengers to other races.

- 2. The international character of the In Matthew xxv, 31, we read: "When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His Glory, and before Him shall be gathered all the nations." Thus He will come in greater power, though that power may not be realised until after He has left us. This text reveals Christ to us as a World Teacher, and implies that all nations will recognise Him. The Order, admitting to membership all who believe in the Coming of a Great World Teacher, must be international in character, and link together all, of whatever religion or race, who hold this belief.
 - 3. The broad-mindedness in the Order,

which does not dogmatise as to the identity of the Teacher. Thus, every one is free to interpret their belief in their own way. The Christian looks for Christ; the Buddhist for the Lord Maitreya; the Hindu for an Avatara. When the Teacher comes we may find that we have all been looking for the same One, though calling Him by different names. So, the different religions will be unified, and, in the words of Christ, "There will be one flock and one shepherd." The uniting belief of the Order is that a Teacher comes.

After the reading of the summary, we took up the question of re-incarnation, and discussed its bearing on the Order of the Star in the East. It was felt that re-incarnation was not necessary for a belief in the Coming of Christ. One member suggested that the difficulty seems more to relate to the organisation of the Order. The Order is international in character; it breaks down all barriers of race and creed by admitting to membership people of all races and faiths who believe, to quote our First Principle, "That a Great Teacher will soon appear in the world." This at once arouses difficulties. because the Christian believes his religion to be the highest one, and Christ the only Divine Teacher, and the question at once rises in his mind: "Who is the Teacher whom you expect? If it is the Christ, do the people of other faiths also believe that the Teacher is the Christ?" Re-incarnation gives us an answer, helping us to realise how Great Teachers come again and again to live with us, taking different names and appearing in different races, each time giving a message to the world, so that it does not matter by what name He is called. But is there not Can we answer the another answer? question without mentioning re-incarnation? It was thought that we can, and the answer lies in the broad-mindedness and tolerance of the Order. We do not dogmatise as to the identity of the teacher. We leave each member absolutely free to call Him by whatever name he chooses. Christian members look for the coming of the Christ, Hindu members for the coming of an

Avatara, Buddhist members for the coming of the Boddhisatva. But all work together in harmony, united by their common belief, not troubling about the identity of the Coming Teacher, which will be revealed to us when He does come. When He comes we may find that we have all been looking for the same One, though calling Him by different names. Thus the different religions of the world will be unified, and there will be, in the words of Christ, "One flock and one shepherd." Again, there is a very significant passage in St. Matthew xxv 31: "When the Son of Man shall come in His glory and all the angels with Him, then shall He sit on the throne of His glory, and before Him shall be gathered all the nations." This passage points to the unification of the world, of which the Order, as an international organisation, is a symbol. The Christian is exclusive in his interpretation of religion and believes that all people will recognise his Christ-hence missionary effort and the intolerance which has arisen as a corollary of his exclusive belief. The attitude of the Order is one of absolute tolerance; in a sense, it may be called a humble attitude. We believe that God may reveal Himself in many ways, and seeing that people of other religions derive inspiration from Teachers called by other names than the Christ, we feel that they might be as right as we are, and that it is not for us to interfere with the religion which is leading them along the path to union with God. So long as we extend tolerance and courteousness to our fellow members we may hold what belief we like even to cherishing quietly the belief that our views will be justified in the end. But it was felt that the tendency would be, as we remain in the Order, to attach less and less importance to the form in which the Teacher will come, for fear lest our preconceived idea should prevent us from recognising Him when He comes—which happened, as we all know, when last He came. Though we may recognise differences, they need not be made into barriers between us; the important point is that we should each live the life of one who is looking for the Great Teacher, and hopes to recognise Him and work with Him and for Him. When we do this, it is

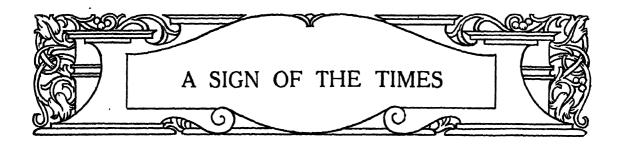
wonderful how we can harmonise with types of people which before we were, perhaps, antagonistic to. In the larger life, difficulties are overcome; when face to face with something real and vital, our differences disappear as if by magic. So, it seems to be in the broad-mindedness and tolerance of our Order that we find our answer. It may not satisfy our enquirer, but that we cannot help; to satisty him at the moment, we would, probably, have to agree with him. If the Christian accepts the Coming of a Teacher as a vital belief, then that belief will have its own power of uniting in the world of thought with the same belief of Hindus, Buddhists, Mohammedans, and others, and will inevitably result in greater tolerance towards other faiths. Mr. Krishnamurti says, in At the Feet of the Master, "It he is on God's side he is one of us, and it does not in the least matter whether he calls himself a Hindu or a Buddhist, a Christian or a Mohammedan; whether he is an Indian or an Englishman, a Chinaman or a Russian. Those who are on His side know why they are here, and what they should do, and they are trying to do it." Those words indicate the spirit which should inspire the Order of the Star in the East.

We have two Groups for meditation, and we all feel that our work is greatly helped by the work of these groups. One of our members is distributing a number of copies of the *Herald* to base hospitals in Cardiff and to rest houses for our soldiers. Another member is sending out a copy each week of *The Order of the Star in the East told to Children*.

A member also gave an address to the Women's Club at the University Settlement, on "Thought Building." The influence of thought in daily life was shown, and an endeavour made to widen the conception of the powers which we have already at our command, and how they should be used in the service of others, to make life happier everywhere.

Another member is busy teaching English to some of the Belgian refugees in Cardiff.

OLIVE STEVENSON HOWELL.



IN looking over the world to-day, one fact must strike even the most casual observer—it is the prominence assumed by the sex question and how it affects, or is affected by, nearly all the social problems of the time. This is, of course, partly due to the great movement that is going on among women, the result of a force at work in our midst, only half realised, but which is changing women from the negative and, therefore, negligible, quantity they have been in the past, to a power that must affect, for good or ill, the future of the race. For this force does not act in all alike, while in some women it increases their mental and moral capacity, making of them truer helpmeets for men. In others it seems to be taking a downward course, and by their dress, manners, and general attitude, they tend to lower the feminine standard. In yet another section the force seems beyond their control, and leads them to acts of violence that are not worthy of the high motive and splendid self-sacrifice from which they spring. To the action of this force seems also due the strong tendency, among a certain number. to a feeling that almost amounts to sex hatred. The writer of a recent article in a daily paper, commenting on this fact, says: "Sex antagonism is an abstraction that seems to haunt the air at present."

Now, to those of us who are looking for the near coming of the World-Teacher, these signs of the times possess a special interest, for, according to a French writer, Mons. Ed. Schuré, these same conditions have been noted before in the world's history, at times when the coming of a great spiritual Teacher has been drawing near. It is as though, owing to the strong force sent out from the higher planes to aid in the work of preparation, the equilibrium of the sexes were upset, and the conventions of ordinary civilisation disturbed by the stimulation of the passional and emotional nature, typical of the feminine principles, at these periods. Mons. Schuré observes: "Just as the perfect fusion of the masculine and of the feminine constitutes the very essence and mystery of divinity, so the equilibrium of these two principles can alone produce mighty civilisations."

According to this writer, the conditions existing to-day were paralleled in India some three thousand years ago, by Brahman chronology, when the world was given up to the thirst for gold and material power, India being divided into two great religious sections—the solar cult representing the masculine side and the lunar cult representing the feminine. Between these two forces a bitter struggle was being waged: the lunar cult was the more powerful-indeed, the solar cult was only kept alive by a small band of ancorites, living deep in the forest, where they kept the spiritual fire alight till the coming of Sri Krishna, from whose teachings was evolved the Hindu religion. Again, before the coming of Orpheus to Greece there was the same struggle going on between the two cults. There was, Mons. Schuré tells us, "War to the knife between the priests of the Sun and the priestesses of the Moon . . . it was the struggle of the sexes, ancient and inevitable, open or concealed, . . . between the masculine and the feminine principles filling history with its alternate issues, in which the secret of the world's history is worked out."

The parallel existing between these far-off times and the present day seems to show the important part borne by the sex question, and all that it means, in the work of preparation. The fact that this force is being felt in the world to-day, and that women. especially, are responding to it along different lines, points to the necessity there is for raising and enlightening peoples, and thoughts on these social problems, that through right thought and right effort this force may be used for the uplitting, not the degradation, of the race. Force, per se, being neither good or evil, it seems possible that extra force working in the world may mean a stimulation of evil-as undoubtedly happened at the French Revolution—unless special efforts are made to prevent it by those who recognise its presence among us, and understand the signs of the times. The formation of the Redemption League some two years ago, at Mrs. Besant's suggestion, is an effort of this kind, to utilise the force being given us for definite work; to rouse people from their attitude of apathy and indifference to a recognition of their individual responsibility for existing moral and social conditions. It seeks, also, to unify all organisations working along these lines in England and abroad, so forming an international league to fight an international evil. It aims at the redemption, not only of the individual, but of the moral standard of the race, remembering that only to the pure in heart is the vision of God promised.

To those who look for the near coming of the Master, this work should especially appeal, for nothing will so effectually blind men's eyes to His Presence among them, and deaden their ears to His Message, as the lust that is in their hearts. Surely none can bear to think of His finding such a blot on Christianity as the White Slave Traffic flourishing in our midst, and to aid in the Crusade against it is the First Object of the League; but to stop this evil in a comparatively short space of time will need the co-operation of every pure-minded man and woman, and utilisation of all the mental and spiritual forces at our command. futility of trying to fight it by Act of Parliament is apparent to most people, and this must be so while the present system prevails of asking no questions regarding the moral characters of the men who make the laws and who administer them. The very

attempt, under existing conditions, is an unjust farce, for while one bully is caught and flogged, hundreds pursue their horrible trade, safe in the protection of those holding positions of authority. At its best the law protects the weak and ignorant, and makes vice more difficult of accomplishment, but it can only touch the form side of things; it can punish the man, but it does not necessarily stimulate the growth of the soul. A much more potent factor in evolution is the force of public opinion, for that compels a man to conform to a certain moral standard. or become a social outcast. Once raise the standard of morality so that men and women leading immoral lives lose all social and political privileges and, if that does not stop their evil courses, are segregated from their fellows till they regain normal self control, once do that—and it is largely a question of opening people's eyes to the results of vice and the White Slave Traffic will no longer be tolerated. The wheel of evolution will have turned, and such inhuman traffic be a thing of the past.

The Second Object of the League—The Equalisation of the Moral Standard—calls forth opposition from those who, ignorant of physiological laws, say we are demanding the impossible; but the highest medical authorities declare the same moral standard for men and women, not only possible, but necessary for the welfare of the race. No man sins to himself alone—the shadow of his sin is over generations yet unborn, bringing disease and suffering in its train; and the fact that Christ recognised but one standard for both sexes is shown by His refusal to punish a guilty woman, when no man was found "without sin" to cast the first stone at her.

The Third Object is to assist in the work of Prevention, by—

- (a) Founding local hostels for women and girls. A safe, clean shelter in every town for women and girls, that none shall be compelled through poverty to face the horrors and degradation of the casual ward or the common lodging-house, is a necessity admitted by all who have studied the subject.
- (b) Public lectures on moral and social questions. These are sorely needed, for with

many people indifference to social evils springs from ignorance of their existence. To-day, also, the study of eugenics is putting into our hands "the end of a golden string" that will, indeed, lead us in at "Heaven's gate" along the path of a race regenerated. This is the keynote, a joyful one, of the coming day, and the spreading of this knowledge by lectures, and by lending books, will form an important part of the work of the League.

(c) In the five to ten minutes meditation each night an effort is made to send out a steady stream of thought, of purity and light, at a time when the world most needs it; imagining it as a spiritual presence passing through the byeways of our cities, helping the souls that are in danger, so that evil thoughts fade away and foul deeds remain undone. This idea can also be translated into prayer, for the Redemption League is open to all who hold the ideal of purity. irrespective of any differences of creed, sect, or political opinion.

This very brief outline of its objects will show the League has definite and unique lines of work in the world—lines that should attract all who believe in the near coming of the Master and desire to prepare the world a little for that Coming, "to cleanse the dark ways that they foul not His feet." This is a difficult task to accomplish, but it is also a great opportunity given us of helping, and if each will take his part in it remembering that "a handful of pine seed will cover mountains with the green majesty of forest, and so, I too, will set my face to the wind and throw my handful of seed on high," that we are "but tools in a mighty Hand," we can do much in the time before us. For, after all, we have but to form the channel—the Cup—the Power will come from Those who are behind and helping every movement for the uplifting of the race.

GERALDINE BERMINGHAM,
Organising Secretary,
Social Redemption League.

PAST AND FUTURE.

WAS alone; a great and mighty stillness lay about me. All around was void, without sound or form; yet in the distance gleamed a Something, towards which my eyes were turned. It was a Garden; a Garden I had heard of; one I had tried to picture. And in the Garden moved a Presence. I stood so far away, gazing at the point in space; yet it seemed to fill all, it was Space itself. There was none other. Slowly the Presence took form; and as with wondering eyes I looked, not knowing what I felt and what I saw—for feeling and sight were one—at last I spoke. A mighty wave rushed over me, submerging me; until there was only a One Desire, and that far-off Garden and that Presence left. And I saidbeing no more I; having no voice wherewith to speak—I said:—

"Oh Lord Maitreya! What have I to offer Thee? Take my all. I give my past—

all I have acquired through weary centuries of struggle. All the love I have, pale though it is; all my powers of mind and brain, feeble though they be; all my strength, poor though it proves itself; all I have learnt and found through ceaseless growth and struggle: all these are Thine. Nought will I withhold. What more can I give Thee, Lord?"

The answer came, definite and clear, heard and felt and seen:

"Give me thy future."

The Garden slowly faded; the point in space was not; the vibrating sound of silence played on my ears once more. And as I held those Words and clasped Them, I knew, in deep humility, that what I had offered to give was nought, what I had been asked to give was all.

Humbly I bowed my head.
"Even so, Lord." Anon.

4, PALACE PLACE MANSIONS, KENSINGTON COURT, W. November 7th, 1914.

DEAR SIR,

I very much want to have the twelve numbers of the *Herald* for 1914 bound into one volume in December, but find I have given away several copies, so have not the complete set. Do you think that in December you could sell back numbers of the *Herald* at a reduced price? Perhaps there are other members who want to do the same who would be glad to buy back numbers.

Yours very sincerely, EVELYN CASPERSZ.

The following letter was sent by the Organising Secretary for New Zealand to her different local groups, and contains so many excellent suggestions for the disposal of back numbers of the Herald that it is inserted here with the hope that members may be induced to buy some of the old numbers at a reduced rate, and distribute them according to the suggestions contained in Mrs. Hunt's letter:—

[COPY.]

HILARION HOUSE, CONEY HILL ROAD, ALLANDALE ROAD, St. CLAIR, DUNEDIN, NEW ZEALAND. August 17th, 1914.

Dear —,

I have received your notice telling me that you have copies of the Herald of the Star unsold from January to April. Will you dispose of these by placing them with the influential men and women of your town; with editors, teachers, clergymen of broad outlook, and those interested in all pro-In placing these gressive movements. magazines, care should be taken to send with a view to the articles contained in the number sent. The February issue, with its article on "True Education," would be of interest to those who have the care of children, and "Hygiene of Child Life and Education," in the same number, would be of interest to those whose work is along that The March number would be of interest to some clergymen, with its articles "The Modern Ceremonial Revival" and "The Fellowship of the Holy Ones." If there is a Fabian Society in your town, the

numbers containing Mr. W. S. Sander's lectures on "Ideal Communities" might be sent to the secretary with advantage. The April number, with its article "The Theatre: The Melting Pot," would perhaps be of interest to any local Amateurs Club or Shakespearian Society, "The Might of Music," in the February number, might be sent to prominent musicians in the town. In each case a letter should be sent drawing attention to the special article, or if the magazine be sent for its general interest, a letter drawing attention to the magazine should accompany it. If possible, will you get copies into the library of your town, and see that they are placed on the table to be read; if successful in this, your Branch of the Order would perhaps give a copy a month from the supply you are getting for sale, or send a subscription home for the magazine to be sent direct; I do not think we should neglect to supply libraries that will take the magazine, as it is a means of reaching a number of people; if your Branch sees that the magazine has already been placed in the library for the first few months, it would, I feel sure, wish to continue to do this at its own expense.

I am specially anxious that the magazines should not be given to friends or to people of no position in the town: if it be carefully placed in the above manner it will be a good advertisement, and Mr. Cannan will not feel that the many unsold copies have been wasted. I would like to hear from you again when you have disposed of the magazines, so that I may be able to report to Mr. Cannan as to how the *Heralds* have been placed.

If you are unable to use all the magazines as above stated, will you post to me those you do not use.

Most truly yours, E. Hunt.

Back numbers of *The Herald of the Star*, January to June inclusive, can be obtained at the Office, 1, Upper Woburn Place, London, W.C.:—One dozen, 3s. 1d. (parcel) post paid in Great Britain, and 4s. 8d. (book) post paid for any other part of the world. Single copies, 7½d., post free.

NOTES AND COMMENTS.

INDING that the Herald of the Star, being an international magazine, does not quite fill the place of the old Dayspring, so far as England and Wales are concerned, the National Representative for England has now inaugurated a printed Monthly Report which should fill a much felt gap. The Report contains news from the Local Secretaries all over the country, as well as a letter from the National Representative. Lady Emily, in her letter for the first month of issue, mentions that the cost of production is about f3 per month, and asks for donations in order to help to pay off this small amount. We hope that the response which she receives will enable this little Monthly to be a permanent institution. With regard to the crisis through which we are passing Lady Emily remarks very truly that it is at a time like this that we should do all we can to make the message of the Order heard, in order that people may come to see the inner meaning of the trend of events, and may look through the present darkness and turmoil to that future for which this great war is one of the most direct and striking pieces of preparation. sonance with this attitude, she announces a forthcoming Star Conference at Bath, which will be over by the time these lines appear. The Star Shop in Regent Street, we are glad to hear, is to be continued till the end of the current year, financial contributions having made that possible. We should be still more glad to hear that it had been made possible to continue it through the coming year also. The Shop, while it has lasted, has done splendid work, and has introduced many to the Order and its Principles who might never have heard of it in any other way.

It is interesting to hear, from a member of the Order in Jamaica, that from the brotherhood point of view Jamaica can, perhaps, "set the best example in the world. There is no colour question here; white, brown, and black fraternise in the office and on the field in a delightful manner.

The Legislative Council is composed of elected men of all colours. All have equal and impartial opportunities and justice." There seems to be a somewhat unusual tolerance in religious matters also "Greek Church services are held in the Protestant Church, and different sects sometimes hold joint functions. There should be good soil here," remarks the writer, "for the seed of the Star." At present, however, the writer seems to be the only member of the Order in Jamaica, and writes to ask whether we know of any others. One way of finding out will be, perhaps, to mention his name, in case this may catch the eye of some one who can give him the information he wants. He is Mr. Robert S. Biscoe, of the Surveyor General's Office, Kingston, Jamaica.

The following Notice, which we print just as it stands, will show that our colleagues of the Order of the Star in Switzerland have been doing some useful war work:—

"Désireux de faciliter les recherches relatives aux disparus, blessés ou prisonniers de guerre, ainsi qu'aux internés civils, le Représentant National de l'Ordre de l'Etoile d'Orient, en Suisse, a confié à Me. H. Amstein, Docteur en Droit et Avocat, Chef de la Propagande de l'Ordre de l'Etoile d'Orient, la mission de se mettre en rapport avec le Comité International de la Croix-Rouge à Genève (Agence des Prisonniers de guerre) et le Bureau Suisse de Rapatriement d'Internés civils à Berne.

"Toute demande de recherches doit donc être adressée à:—

"Me. H. Amstein,

"Avocat, Chef de Propagande de "l'Ordre de l'Etoile d'Orient,

"Cour St. Pierre 7, Genève (Suisse).

"Le Représentant National de l'Ordre de l'Etoile d'Orient en Suisse:

" M.-L. BRANDT.

"Genève, Cour St. Pierre 7, "Octobre, 1914."

In the recent article entitled "Some News

about the Order," the name of the Review which prints the news about the Order in Costa Rica was misprinted as *Vurga*. It is, of course, really *Virya*. The article, moreover, did not mention that this very well got-up and useful Review publishes its more important articles in English as well as Spanish.

* * *

Senor Don Tomas Povedano, National Representative for Costa Rica, in the course of an interesting Report of the work in that section, writes, that since the end of 1912 there has been a steady growth in membership. In October, 1912, there were sixtyseven members; in December, 1913, one hundred and thirty-eight; and now, at the time of his writing, one hundred and sixtythree, besides applications for admission from eleven more in Guatemala, "in spite of the exceptional difficulties which the said Republic offers to our efforts." The opportunity may, perhaps, be taken here of explaining that the plea for more information about affairs in Latin America, which was made in the article "Some News about the Order," above referred to, was not intended to suggest that the Officers of the Order in that part of the world had been lax in their duties. The kind of information meant was that which one could hardly expect those Officers to put in their official Reports namely, general descriptive information about the manner of life, the environment, and the ideals of the people of that very large and important section of humanity. It is a fact that those who live outside the great Latin American civilisation do, as a rule, know very little about it; and this makes it difficult, sometimes, to precisely what problems and difficulties the work of the Order has to meet in those parts. The education of the world in this respect, however, is hardly a task which we should impose upon our already hard-worked officers of the Star. We have a very fine lot of workers in our many Latin American Sections, who are in every way deserving well of the Order, and they must not think that they are in any way responsible for an unfortunate ignorance, which is due more to geographical, ethnological and similar natural conditions than to anything else.

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Here are some words from a pamphlet entitled *The Perject Branch*, by the National Representative for New Zealand, which may prove helpful to members generally:—

"The perfect Branch will have at least one meeting in the month for members only, attended by all members save such as actual necessity detains. At it there will be united meditation, whatever else there is: there will be high counsel from one or other of the brethren upon some matter that concerns us all; there will be exchange of thoughts upon the work done and the work to do—not the work dead and done with, but the work of the just closed month; not the work of centuries to come, but the work of the coming weeks. The work of the far Past, the work of the far Future, do most assuredly affect the Present, which is but a link in the endless chain of Time; but Past and Future must be only drawn upon for inspiration now and then, not dwelled upon, dreamed over, while the day that is slips by unused. The work-talk will be very plain and practical in the perfect Branch.

"Besides the members' meeting, which will draw all temperaments alike, there will be other meetings, possibly a number of them, for study, for devotion, for planning propaganda methods; and each of these will have for leader an enthusiast along its special line. Strong common-sense will guide the perfect Branch, as it will certainly guide the perfect member, and the capacity to do a thing right well will be a member's passport to a leadership, though but of two or three like minded with himself. We cannot afford, in these days, to let the expert stand by idly looking on, wondering whether there is something he might do; and the perfect Branch will be a very hive of industry, in which no member shall stand idle, and no expert knowledge shall lie fallow."

The Perfect Branch is being used by Mr. Burn as a basis of organisation for his Section. A circular letter has been sent to

the leader of each Branch or Centre, asking the following three questions:—

- (1) How much of my Branch policy has your Branch or Centre already attempted to carry out?
- (2) How much of that which has been attempted is now being successfully carried on, *i.e.* is an ordinary part of Branch routine?
- (3) How much more of the policy is your Branch or Centre prepared to attempt to add to its activities this present year?

Mr. Burn has sent, by a recent mail, a long and interesting analysis of the answers

received to these questions from his various colleagues.

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The New Zealand Section has a curious Branch, namely, The Heathcote Branch. "The Heathcote Branch," writes Mr. Burn, "extends all over the Dominion, being managed by correspondence by its very capable officer, Mrs. Cristofanini, of whom I have spoken at times before. I think every member wears the Star, takes the *Halcyon*, and so on; so direct and effective is the Secretary's influence." Bravo, Mrs. Cristofanini! E. A. W.

Once to every man and nation comes the moment to decide,

In the strife of Truth with Falsehood, for the good or evil side;

Some great cause, God's new Messiah, offering each the bloom or blight,

Parts the goats upon the left hand, and the sheep upon the right,

And the choice goes by forever 'twixt that darkness and that light.

Careless seems the great Avenger; history's pages but record

One death-grapple in the darkness 'twixt old systems and the Word;

Truth forever on the scaffold, Wrong forever on the throne,—

Yet that scaffold sways the future, and, behind the dim unknown

Standeth God within the shadow, keeping watch above His own.

Then to side with Truth is noble when we share her wretched crust,

Ere her cause bring fame and profit, and 'tis prosperous to be just;

Then it is the brave man chooses, while the coward stands aside.

Doubting in his abject spirit, till his Lord is crucified,

And the multitude make virtue of the faith they had denied.

Count me o'er earth's chosen heroes—they were souls that stood alone

While the men they agonised for hurled the contumelious stone,

Stood serene, and down the future saw the golden beam incline

To the side of perfect justice, mastered by their faith divine,

By one man's plain truth to manhood and to God's supreme design.

-James Russell Lowell.

THE FOLLOWING

MEETINGS

Will be held in the LECTURE HALL, 19, TAVISTOCK SQUARE, LONDON, W.C. DURING DECEMBER:

SUNDAY, Dec. 6. 11.45 a.m. Devotional Meeting of the Theosophical Society, open to the PUBLIC. Address by Dr. Haden

Guest.

MONDAY, Dec. 7. 7 p.m.

Public Lecture, "The New Social Conscience," Mrs. Despard.

SATURDAY, Dec. 12.

Star Members ONLY.

4.30 p.m.

Tea, New Committee Room, 19, Tavistock Square.

5 p.m. Meeting with Address.

MONDAY, Dec. 14. 7 p.m. SUNDAY, Dec. 20. 11.45 a.m.

Public Lecture, "Sufism," Inayat Khan.

Devotional Meeting. Special Christmas Meeting. (This Meeting was announced for Star Members only, but is now to be opened to all.)

SUNDAY, Dec. 27. 11.45 a.m.

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"ORGANISATION AND ACTIVITIES"

OF THE

ORDER OF THE STAR IN THE EAST.

(French Translation of Mr. ARUNDALE'S Pamphlet).

INTRODUCTION.

JE désire attirer l'attention de tous les membres de l'Ordre de l'Etoile d'Orient sur les opinions que Mr. Arundale a exprimées dans cette petite brochure.

Après l'avoir lue attentivement, mon avis est qu'il a fort bien indiqué les lignes sur lesquelles notre Ordre doit baser la marche de ses travaux, et je suis désireux que les membres se familiarisent avec l'esprit fondamental des idées qu'il suggère.

Il dit avec raison que c'est notre devoir de nous représenter le Grand Instructeur du Monde comme Celui qui nous enseignera à vivre dans l'esprit de nos croyances actuelles, plutôt que comme le Fondateur d'une foi nouvelle destinée à supplanter les religions déjà existantes. Ce qu'il faut au monde, ce sont moins des vérités neuves, qu'une impulsion nouvelle, et cette impulsion ne peut être donnée que par un Instructeur de l'Humanité. Nous pouvons être sûrs que Son impulsion sera de nous aider à appliquer le principe d'Amour aux moindres actes de la vie, dans nos demeures, dans notre cercle, dans la Nation, et dans le monde envisagé dans son ensemble.

Mr. Arundale montre également que notre ordre appartient à l'humanité tout entière, et non à une nation déterminée ou à une profession de foi spéciale. Il y a dans nos rangs des représentants de toutes les croyances et de toutes les nations, et les grands principes de notre Ordre, ainsi que son idéal, doivent être tels qu'ils puissent s'apresser à tous et être bienvenus pour chacun.

Quelles que soient les idées individuelles au sujet de l'identité du Grand Instructeur et concernant le message qu'il doit apporter, l'Ordre, en tant qu'Ordre, parle au monde d'un Grand Instructeur de l'Humanité et borne l'interprêtation de Son message à son unique grand principe fondamental d'Amour. Je tiens donc absolument à ce que les membres de notre Ordre maintiennent ses principes dans la forme large et antisectaire qui leur est propre aujourd' hui et qu'ils considèrent comme leur principal devoir de s'engager dans toute œuvre dont le but est de diminuer la souffrance qui existe dans le monde.

En dernier lieu, je recommande à l'attention des membres les réflexions de Mr. Arundale concernant les méthodes de travail et les rapports existant entre les membres de notre Ordre et les grands problèmes de la vie moderne. Il appuie sur la nécessité et d'employer des méthodes appropriées aux affaires du jour, et de s'associer d'une manière active à tous les mouvements qui ont pour but de répandre des conditions de vie meilleures.

C'est ainsi que notre Ordre justifiera sa raison d'être et préparera au grand Etre qui s'approche une meilleure bienvenue que celle qu'on accorda jadis en Palestine à "Celui qui n'avait pas où reposer sa tête."

J. KRISHNAMURTI.

I.—L'ESPRIT DE NOTRE OEUVRE.

Ceux qui se trouvent dans la position privilégiée et enviable de connaître quelque grande et importante vérité, doivent au monde de présenter cette vérité sous la forme qui aura le plus de chance d'être acceptée, et cela tout à fait en dehors de la manière dont elle leur est apparue la première fois ou qui est pour eux la plus pleine d'inspiration.

Quand il s'agit d'affaires commerciales courantes une marchandise doit être mise sous les yeux du public de façon à attirer son attention, en sorte qu'il s'y intéresse, qu'il l'achète, qu'il l'apprécie, qu'il la recommande. Si la marchandise n'a pas de valeur réelle, sa durée ne sera pas longue, car, en admettant qu'on arrive pendant quelque temps à abuser de la crédulité du public par la manière dont on dissumulera sa non valeur, ce public ne soutiendra à la longue que ce dont il aura reconnu l'utilité et le but défini.

Nous qui sommes membres de l'Ordre de l'Etoile d'Orient, nous avons reçu en dépôt pour le monde une vérité sublime, une vérité d'une valeur infinie, une vérité qui acquiert une portée de plus en plus grande à mesure qu'elle est mieux comprise. Aucun mouvement dans aucune partie du monde ne peut offrir un don plus grand que la connaissance de la venue prochaine d'un Grand Instructeur de l'Humanité, mais c'est un don qui a ses dangers, car le posséder implique une responsabilité des plus sérieuses.

Le possédant, nous avons à le répandre dans le monde. C'est une vérité qui s'adresse à tous les peuples, de toutes les professions de foi, de toutes les conditions, et quelque soit celui de ces aspects qui nous ait le plus particulièrement frappés, nous devons l'envisager sous ses faces multiples, de façon à pouvoir choisir celle qui s'adaptera le mieux aux gens avec lesquels nous sommes appelés à vivre actuellement.

Voilà la raison pour laquelle le Chef de notre Ordre nous a dit récemment que l'Ordre ne proclamait pas la venue du Christ, ou du Seigneur Maitreya, ou de tout autre Sauveur du monde déterminé; qu'li ne proclamait pas davantage que ce Grand Instructeur serait le fondateur d'une re-

ligion nouvelle destinée à supplanter les autres, mais qu'il se bornait à la grande vérité générale sans dénomination, qui nous permet d'attendre l'arrivée prochaine d'un Grand Instructeur de l'Humanité. dividuellement les membres pourront chérir la conception qui leur inspirera le plus grand désir de servir, la représentation de la vérité qui leur offrira le plus de sa qualité Mais l'Ordre appartient au intrinsèque. monde et pas seulement à vous ou à moi, et dans la grande oeuvre que nous sommes appelés à accomplir, nos tempéraments personnels, nos préjugés, nos actes conventionnels, nos croyances, doivent plier devant les besoins suprêmes de ce monde dont les moindres parties sont la demeure du Grand Instructeur et dont chacune d'elles devra lui donner un accueil de bienvenue.

Le grand principe d'organisation est donc que nous sommes en possession d'une vérité qui appartient à chacun dans toutes les professions de foi, dans toutes les races, même si pendant sa vie actuelle il n'est pas en état de reconnaître la valeur de ce qui lui appartient. Chacun a touché à la vérité en l'abordant sous un certain angle. Nous ne devons pas oublier que notre contact a été par cet angle, et non par tous les côtés à la fois, ce qui fait qu'il y a autant de points de contact que de gens dans le monde. Au commencement de ce vaste mouvement, restons tout au moins au dessus des dogmes et des superstitions qui rendent méconnaissables les grandes vérités enfouies sous toutes les crovances, à travers les innombrables formes que revêtent ces croyances au cours des âges.

Enseignez aux peuples à tourner leurs regards vers un Père qui viendra mettre de l'Ordre dans la maison de ses enfants, qui leur apportera encouragement et espérance, qui les aidera à voir plus clairement le but, l'utilité de la vie. Il importera peu alors que ces peuples proclament la venue du Christ, du Seigneur Maitreya, ou de tout autre Instructeur, incarnant leur idéal et leur espoir. Enseignez leur à attendre la venue d'un Frère Aîné, et peut être le reconnaîtrontils par Sa sagesse, par Sa compassion suprême, car ll viendra certainement. Mais si vous insistez sur le fait que ce sera le Christ, ou tel autre Instructeur que les

peuples connaissent déjà, et qu'ils n'admettent que revêtu des attributs de leur imagination, bien qu'ils puissent vraiment le reconnaître, il ne faut pas oublier que "Dieu se manifeste de diverses façons et non selon la conception que nous avons de Lui. C'est ainsi que le Frère Aîné,—vraiment aîné et vraiment Frère—pourra passer inperçu, parce qu'il n'aura pas répondu à l'attente que l'enseignement donné au monde associait à sa personne.

Partant de ce principe, les organisateurs de l'Ordre de l'Etoile d'Orient devront faire très attention de ne pas imposer leur attitude personnelle et de ne pas faire dépendre l'admission dans l'Ordre de l'accord qui règnerait avec cette attitude. Ils devront croître en puissance de pensée et en stature spirituelle afin d'acquérir par le moyen de la grande vérité qu'ils possèdent, cette sympathie subtile qui les met instinctivement en contact avec les besoins de ceux qui les entourent, quelque éloignés, d'eux qu'ils se trouvent en ce qui concerne le mode d'existence et l'attitude à l'égard de la vie.

En premier lieu, assurez-vous donc qu'il y ait désir de s'instruire et cherchez les moyens à employer pour reconnaître facilement l'existence de ce désir. Arrangz vous pour que votre propagande l'aliment le apporte plus approprié aux tempéraments variés de ceux que vous pensez atteindre. Comprenez qu'il n'y a aucun inconvénient à adapter la grande vérité aux besoins des mentalités Cette vérité n'est pas assez différentes. petite ou assez insignifiante pour ne présenter qu'un aspect et ne s'adresser qu'à quelques uns. Pendant que nous sommes jeunes encore une partie peut nous sembler le tout, mais si nous sommes vraiment les messagers de la sagesse et de la compassion du Grand Instructeur, il faut que nous apprenions à reconnaître une part comme part et à pressentir l'essence de la vérité, en sorte que tout en nous occupant des formes multiples l'essence de la vérité se trouve renfermée dans chacune.

Encore une fois, ne dédaignez pas d'associer votre grand message aux détails ordinaires de la vie de tous les jours. C'est notre tort de trop séparer les vérités spirit-

uelles de nos vies quotidiennes, d'être honteux de les exposer devant les autres bien qu'elle représentent ce qu'il y a de meilleur et de plus durable en nous, ce qui aide le plus. On dit quelque fois qu'il ne faut pas jouer avec les choses saintes, mais quand nous pouvons associer les choses saintes à nos jeux, nous nous rapprochons des réalités de la vie spirituelle.

C'est pourquoi dans votre propagande, il vous faut présenter la grande vérité à l'esprit des gens qui sont éloignés de vous et tâcher de les atteindre chez eux, dans leur milieu d'affaires. Associez la grande vérité à leurs occupations journalières par un signe, un symbole, un message imprimé, un petit mot, un tableau, une couleur, et si le signe, le symbole, le message, le mot, le tableau et la couleur sont bien choisis,-s'adressant par eux mêmes à toutes les qualités supérieures de ceux chez lesquels vous les avez placés—ils deviendront à toute heure du jour les témoins silencieux de la vérité, et il se pourra qu'un de ces petits messagers inconscients touche le coeur de quelqu'un, quand, à un moment donné il sera là devant ses yeux; alors que vous, l'agent plus grand et plus puissant n'auriez pas eu la chance de tomber au moment psychologique où il était le plus accessible aux réalités de la vie. Prenons le cas d'un homme dur, froid à l'égard du monde, absorbé dans l'acquisition de la fortune pour l'amour du gain et non pour le bien qu'on peut en retirer; cet homme se replie sur luimême, il passe inaperçu du monde sauf sous son aspect d'homme d'affaires. Chez lui il est peutêtre fermé, cynique et méprisant. matin, il est assis à son bureau et d'une manière quelconque (Dieu sait comment) un sentiment de lassitude passagère l'envahit, un germe de mécontentement lui est envoyé par son "moi" supérieur et plus noble. Un vague désir d'être amélioré l'illumine pendant une brève seconde, pour être aussitôt repoussé comme un enfantillage, ou comme un avant-goût de la vieillesse. Mais peut-être que pendant ces courts instants ses yeux ont été attirés par un petit objet placé sur son bureau par un ami : un calendrier, un essuie plaume, un buvard, un presse papier, quelque chose qui a passé entre les mains de celui qui connait la venue du Grand Instructeur et qui porte Son symbole, ou un message, ou peut être Sa couleur. En vérité cet objet peut ne pas révéler extérieurement son caractère sacré en tant que messager, mais il parle néan moins, il parle constamment, et à chaque instant est prêt à envoyer son petit rayon d'espoir aussitôt que la moindre occasion se présente. Et il se peut que cet objet qui fait partie de l'appareil de travail de cet homme, et qui est généralement associé au côté trivial de sa vie, reçoive une récompense pour avoir patiemment supporté son existence d'emprisonnement, en ayant l'occasion—dont vous et moi sommes privés de changer la vie d'un homme qu'il ne connait pas.

Souvenez vous que les grandes vérités. ne sont pas destinées à être seulement proférées par les lèvres ou à être lues dans les livres; elles doivent être entendues en musique et perçues dans les formes, dans les Nous qui faisons partie de l'Ordre de l'Etoile d'Orient, nous avons par conséquent le devoir de présenter notre message par le son, par la couleur et par la forme, aussi bien que par les discours, les brochures ou les livres. Toute musique qui élève, toute forme qui inspire, toute couleur pure peut contenir Son message si nous voulons l'y renfermer, et un concert de musique qui réveille l'âme, s'il est exécuté par ceux dont le coeur est rempli par la venue de l'înstructeur, est une forme de propagande aussi bien qu'une conférence et qu'un article. Plus encore peut-être car le son, beau par lui-même, est influencé par le Frère aîné avec Sa bénédiction et Sa compassion à travers lees coeur de ceux quil'aiment et qui l'attndents pour lui souhaiter la bienvenue. Les ondes sonores se répandent à travers le monde et servent à augmenter son attente de quelque grand évènement à venir.

Notre Chef nous a déjà donné un symbole spécial: l'étoile d'argent à cinq pointes, et une couleur particulière, le bleu du ruban de notre Ordre. Qui sait si l'étoile,—car pourquoi aurait elle été choisie?—n'est pas d'une façon très élevée rattachée au Frère aîné vers lequel nous tournons nos regards.

Qui sait encore si ce bleu, d'une teinte spéciale qui nous a été donné ne fait pas partie de Lui-même, reflétant Sa nature partout où elle peut se manifester. Faites que ces symboles adaptés à diverses formes et à divers usages, murmurent leur message subtil à l'oreille des hommes dans les endroits où nous ne saurions parler et dans des conditions que nous ne saurions atteindre. Habillons les de formes splendides, ne les associons avec aucun usage indigne, et l'Ord e de l'Etoile d'Orient devra peut-être une grande reconnaissance à ces messagers très humbles mais toujours prêts.

Dans les suggestions qui suivent il faut bien se rendre compte, qu'à moins de les adopter et de les mettre en pratique avec un esprit de vénération et avec le désir d'utiliser tous les moyens légitimes pour atteindre un but aussi élevé, ces suggestions jetteraient un discrédit sur notre cause et feraient du mal, là où elles pourraient faire du bien. Soyez pleins de respect dans votre organisation et dans votre propagande; tâchez de sentir l'esprit de l'Instructeur à l'oeuvre à travers vous et même si vous employez à une grande échelle vulgairement qu'on appelle ficelles du métier" vous arriverez insensiblement à choisir celles qui sont en rapport avec Sa dignité et qui conviennent à Son message. Mais si vous vous égarez vers le simple désir d'établir votre travail sur un pied purement d'affaires, répandant de près et de loin la connaissance de l'Ordre, sans considérer sa dignité à l'égard de celui qu'il représente, vous plaçerez l'Ordre dans la position vulgaire des mouvements qui peuvent, en effet, être proclamés par plusieurs, mais qui résident dans le coeur de la minorité.

II.—METHODES DE TRAVAIL.

Il est important de se rendre compte que chaque membre de l'Ordre de l'Etoile d'Orient, tout en s'efforçant d'être prêt à reconnaître lui-même le Grand Instructeur quand Il viendra, a, vis à vis du monde en général et vis à vis du milieu dans lequel il vit en particulier, le caractère d'un messager.

Par le fait, il est un ambas adeur et de

même que l'ambassadeur d'une nation est destiné à rester en contact familier avec la mentalité et l'activité du pays auprès duquel il est accrédité, le membre de l'Ordre de l'Etoile d'Orient doit étudier son entourage s'enquérir des grands problèmes du monde, et se rapprocher de tous les mouvements qui ont pour but le développement de l'Ordre dans l'existence et qui sont utiles à la vie sociale.

Les membres qui n'ont saisi qu'une petite portion de la grande vérité confiée à leur sage examen, se contentent parfois d'une propagande purement dévotionnelle : ils sont heureux si cette vérité leur offre l'occasion de s'absorber dans une méditation extatique, dans une vague rêverie, et dans une singulière joie personnelle indépendante du bonheur du reste de l'humanité. Oubliant d'étudier la nature du terrain dans lequel il est nécessaire de déposer la graine, ces membres sont portés à travailler comme si leur conception de Sa venue devait nécessairement satisfaire tous ceux avec lesquels ils entrent en contact, et de cette façon la vérité est présentée à beaucoup de gens sous un angle qui détruit la perspective.

De plus, beaucoup de gens ne saisissent pas du tout la signification réelle de la venue d'un Grand Instructeur de l'Humanité; ils s'imaginent qu'il vient pour bercer le monde et surtout pour les bercer eux mêmes dans un repos de félicité! Ils ne se rendent pas compte qu'il vient au contraire pour infuser au dedans de nous une vigueur nouvelle en vue d'un effort meilleur, pour apporter une solution aux problèmes qui, jusqu'ici les défiaient toutes, et pour créer un nouvel idéal de vie auquel les générations futures apprendront à se conformer.

Il faudrait expliquer que la venue d'un Grand Instructeur du Monde n'est pas comme une vague de compassion et de bonne volonté qui s'abattrait sur l'humanité, mais plutôt le long et patient effort de nos Frères aînés qui, en comprenant les besoins du monde, essaient de faire entrer dans les conditions très complexes de la vie moderne une meilleure règle d'existence, une règle plus appropriée au grand nombre et suffisamment de ce monde pour être reconnue et accessible à ceux qui y vivent.

La préparation à la venue de ce Frère Ainé consistera donc à employer tous les movens dont nous disposons et toutes les ressources de la civilisation moderne, non seulement pour répandre la connaissance de Sa venue, mais pour se rendre compte des problèmes qu'Il aura à résoudre. On peut s'imaginer qu'Il aura en quelque sorte, à plonger dans toutes les grandes complexités de la vie pour montrer la voie simple, qu'Il fera résonner la note juste par laquelle la dissonnance se transformera en harmonie, et il nous incombe, si nous voulons nous rapprocher de Lui et de Ses serviteurs, d'apporter toute notre intelligence, notre volonté, notre coeur à l'oeuvre qui l'occupera. D'une manière très humble nous devenons Ses messagers, les précurseurs de la paix à venir, parce que Sa main est étendue en bénédiction sur nous, membres de Son Ordre et parce que nous nous efforcons de comprendre et de nous améliorer. Partout où il v aura un problème à résoudre, une misère ou un chagrin à soulager, un besoin à satisfaire, tâchons qu'il se manifeste par nous pour montrer le chemin de l'Amour qui mène à la Paix. De cette façon nous serons en réalité Ses représentants sur la terre, les ombres de Sa substance, la promesse de la grande force qui viendra bientôt en aide à la lassitude extrême du monde, par la joie que nous apporterons dans les moindres peines et difficultés.

Une tâche très vaste se déroule devant nous pendant les quelques années qui restent encore. Que ceux qui sont portés par leur tempérament vers la prière, prient, mais que tous travaillent, même les plus jeunes, les plus ignorants, ceux qui sont le moins doués de capacités ou de pouvoirs. Faites comprendre clairement à tous les membres qu'il n'y a pas un seul membre de l'Ordre qui ne puisse faire quelque chose pour préparer la voie. Que chacun se pénètre du fait que le Frère Aîné choisit avec soin Ses travailleurs, membres de son Ordre et que parmi eux il n'y en a pas un qui n'ait pas un champ d'activité où il puisse s'engager pour travailler. Qu'il se rendre compte alors du champ où son labeur l'appelle, même s'il se sent peu d'aptitude pour ce labeur. Le Frère Aîné l'a appelé; n'obéira-til pas avec fierté et avec joie à la sommation d'un pouvoir intérieur, ignoré peut-être jusqu'alors?

Il est naturellement impossible d'entrer dans de menus détails concernant les différents travaux dans lesquels les membres de l'Ordre de l'Etoile d'Orient sont destinés à s'engager. Il y a presque autant de lignes d'activité que de membres de l'Ordre et autant d'occasions de travailler qu'il y a de gens dans le monde auxquels la connaissance de sa venue et de tout ce qu'elle implique doit être annoncée. Considérez combien il y a peu de temps pour accomplir autant de choses, et cela vous fera penser sans cesse aux différents moyens par lesquels vous pourrez exercer vos pouvoirs, votre influence, vos ressources, votre intelligence, votre ingéniosité, de façon à ce que pas une seconde ne soit perdue ou une occasion gaspillée pendant la période qui s'étend encore devant nous avant le moment où le Maître viendra pour voir quel genre de bienvenue nous Lui avons préparée. faut que sa demeure future soit arrangée le mieux possible, que ses habitants soient aidés dans l'ennoblissement de leur vie autant que nous pouvons le faire, aidés par Lui, en sorte qu'il trouve une paix relative si nous sommes à même de la procurer, une propreté relative, si nous arrivons à l'assurer ; et il faut que les membres soient actifs, en expectative, reflétant même faiblement Sa clarté dans les endroits sombres, et faisant pénétrer même imperceptiblement dans ceux qui les entourent Sa sérénité et son inlassable

Faisons ce que nous pouvons. Rendonsnous compte en premier lieu que le message apporté par notre Frère Aîné sera un message d'Amour et par conséquent appliquons-nous à fortifier l'élément d'amour dans notre nature, en sorte que par une sympathie plus grande nous pénétrions davantage dans les problèmes de la vie moderne pour tâcher de les résoudre. Mais quels sont-ils les problèmes de la vie moderne? Combien de nos membres saventils en quoi ils consistent, comment ils ont vu le jour, quels efforts ont déjà été tentés pour les comprendre? Quelles sont les difficultiés que les hommes, les femmes, les enfants, les animaux, et tous les êtres trouvent sur leur chemin? Qui leur vient en aide et comment?

Il est évident que chaque membre de l'Ordre de l'Etoile d'Orient a le devoir urgent comme messager du Grand Instructeur, de chercher à s'identifier avec un, pour le moins, des problèmes de la civilisation moderne, cherchant à le comprendre, s'appliquant à le résoundre, au moven de cette intuition qui, en établissant pour lui la venue prochaine de l'Instructeur, a prouvé sa valeur comme guide. Partout où il v a une réforme en train de s'accomplir il faudrait que des membres de notre Ordre fussent là, pour influencer, pour diriger sachant que quelqu'un de plus grand qu'eux est derrière eux, même actuellement et viendra bientôt en personne pour inspirer leurs efforts.

Réfléchissez aux multiples complications de notre civilisation contemporaine et tâchez de découvrir celle où vous conduira votre intuition; le milieu pour lequel votre Frère Aîné vous a désigné afin d'y entrer et de Lui préparer la voie.

Pour aller au devant des besoins des masses populaire au sein desquelles il vit, un membre de notre Ordre doit être bien renseigné sur l'histoire de son pays, sur les conditions de sa politique détaillées avec impartialité, sur les conditions sociales et les efforts déjà faits pour les améliorer. De plus, il devra s'appliquer à se documenter sur les principes fondamentaux des religions autres que la sienne tels qu'ils sont présentés par ceux qui savent réellement le faire. Ainsi les membres de notre Ordre seront à même de parler et d'écrire d'une façon intelligente sur les problèmes de la vie moderne, tels qu'ils sont entrevus par les penseurs contemporains,-hommes d'Etat, philosophes, réformateurs, théologiens,-et ainsi il sera non seulement à même de savoir dans quelle direction la réforme est en train de s'accomplir, mais encore par la profondeur de son intuition déjà digne de foi en ce qui concerne la venue du Grand Instructeur de l'Humanité, il pourra pressentir et définir la véritable nature du chemin à suivre.

Pour aider les membres à comprendre les différents problèmes qui se posent devant l'humanité, une sélection attentive devrait être faite parmi les données les plus authentiques sur les sujets suivants (sous forme de brochures, livres, etc.), en y ajoutant d'autres sujets encore qui sont d'une importance vitale pour le pays auquel appartient le membre en question:

- 1.—L'histoire générale la plus impartiale de votre pays et la moins volumineuse.
- 2.—L'histoire impartiale du développement religieux de votre pays, par périodes, ou en son ensemble. La haute critique de votre religion.
- 3.—L'histoire de l'éducation dans votre pays:—
 - (a) Conditions actuelles;
 - (b) Besoins et avenir.
- 4.—Déclarations les plus impartiales au sujet des conditions politiques de votre pays, avec indications des caractéristiques des différents partis. Quelles sont les réformes politiques urgentes, au dire de vos meilleurs hommes d'Etat et suivant quelles lignes peuton accomplir ces réformes?
- 5.—Les conditions du mouvement pacifiste dans votre pays. Renseignements à demander aux sociétés pacifistes concernant l'état du sentiment public au sujet du désarmement et de l'arbitrage international.
- 6.—Le paupérisme et les moyens employés pour le soulager, soit par l'action de l'Etat, soit par l'action individuelle ou l'effort collectif.
- 7.—Les progrès faits par la science et la médecine dans votre pays en ce qui concerne l'élargissement des facultés de la conscience: hypnotisme, recherches psychiques etc., reconnues officiellement. Les ouvrages dans le genre de la "Chimie occulte" de Mme. Besant et Mr. Leadbeater, Etudiez aussi les aspects les plus modernes de la psychologie et de l'éthique.
- 8.—Les peintres et leurs tableaux, les musiciens et leur musique, les écrivains et leurs oeuvres, les auteurs dramatiques et leurs drames, qui interprètent le mieux l'éveil spirituel qui s'annonce dans le monde.

- 9.—Conditions sociales:—
 - (a) Le meilleur livre sur la liberté.
 - (b) L'esprit hiérarchique dans l'évolution.
 - (c) Les conditions et le traitement de la criminalité ainsi que les moyens employés à la réformer.
 - (d) Progrès de l'esprit coopératif et de l'admission des ouvriers au bénéfice; des relations entre patrons et ouvriers. Le socialisme supérieur; le travail des femmes.
 - (c) Les conditions politiques de la femme et les lois se rapportant à la position de la femme à l'égard de ses enfants.
 - (*f*) Le problème de la boisson, de l'épargne et de la pauvreté.
 - (g) Les mouvements en faveur de la propagation d'amusements salutaires pour le peuple.
 - (h) Les initiatives de réforme, en ce qui concerne la nourriture, l'hygiène etc.
 - (i) Nos devoirs envers les animaux et autres créatures vivantes.
- 10.—Que fait-on dans votre pays pour éveiller les enfants au sens de leur responsabilité comme citoyens de la nation et pour leur faire apprécier la grandeur des autres nations?

Tous ces sujets doivent être étudiés par ceux qui s'en occupent, au point de vue spécial de la venue prochaine d'un Grand Instructeur et à la clarté de la grande lumière qu'apporte la Sagesse. On ne doit pas les envisager avec parti pris ou avec un esprit sectaire. Ce doit être un des privilèges des membres de l'Ordre d'apprendre à vivre sans avoir besoin d'être tenus en lisière. Les partis et les sectes aident encore les jeunes âmes à se développer mais deviennent des entraves lorsque l'âme commence à se sentir libre et à réaliser son unité avec ce dont elle était séparée jusqu'alors. résultats de l'étude ne doivent pas être gardés pour alimenter l'orgueil de celui qui les possède mais plutôt ils doivent être adaptés à la connaissance des choses plus profondes de la vie, et doivent être mis au service de ceux qui en ont besoin.

Il est bon que les membres de l'Ordre assistent à des réunions dans lesquelles des gens compétents parlent de leur travail au sujet des différentes questions dont ils s'occupent. Ils devront peser les différentes conclusions qu'ils entendent émettre au sujet des problèmes considérés et puis, laissant passer la nuit, ils en recauseront avec d'autres membres et arriveront peutêtre ainsi à une compréhension plus complète que celle acquise par l'expert lui-même après plusieurs années d'expérience. Car il se pourrait que du grand Centre dont toutes nos énergies découlent, jaillisse soudain un éclair d'intuition.—" Là où deux ou trois sont assemblés en Mon nom, je me tiens au milieu d'eux."

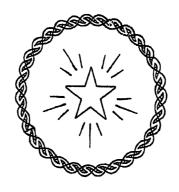
D'innombrables activités se présentent à mon esprit pendant que j'écris ces lignes; j'ai donné corps à plusieurs d'entre elles dans des lettres détachées aux Représentants Nationaux ou dans des idées offertes aux travailleurs de l'Ordre de l'Etoile d'Orient. Mais je ne veux pas surcharger mes lecteurs du fardeau des innombrables et menus détails qui s'accumulent autour de celui dont le tempérament est fait pour l'organisation. Dans chaque section de notre Ordre il doit y avoir beaucoup de membres qui ont des conceptions sur les méthodes de travail les mieux

appropriées aux besoins des pays dans lesquels ils habitent et sur la manière dont les masses peuvent être atteintes le plus facilement.

C'est en vivant tout près de notre Chef vénéré et parmi ceux qui sont avancés en âge dans le service de l'humanité, que les idées émises ici me sont venues. Dans la mesure où j'ai constaté combien les détails de la vie s'accordaient parfaitement avec la préparation à la venue du Frère Aîné (quand ils sont ordonnés par ceux qui ont appris à être au dessus d'eux) je suis désireux de faire connaître aux autres l'esprit de vie le plus élevé tel que j'en ai constaté l'activité chez nos Aînés.

Je n'hésite pas à lancer au dehors cette petite brochure puisque notre Chef bien aimé a exprimé son approbation au sujet de sa note fondamentale et je souhaite ardemment que chaque membre de notre Ordre puisse aider le monde à démontrer que deux mille ans de progrès, d'expériences, et de tendre direction de la part de nos Frères Aînés ont gagné pour un des leurs, membre de leur puissante Fraternité, un meilleur accueil que celui qui fut accordé jadis en Palestine à Celui "qui n'avait pas où reposer Sa tête."

GEORGE S. ARUNDALE.



NOTE.—A German translation of this Article will be issued as a Supplement to the February issue of "The Herald of the Star."

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